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BARBOUR'S

DES SCHOTTISCHEN NATIONALDICHTERS

LEGENDENSAMMLUNG

NEBST DEN

FRAGMENTEN SEINES TROJANERKRIEGES.

ZUM ERSTEN MAL HERAUSGEGEBEN UND KRITISCH BEARBEITET

VON

C. HORSTMANN.

ZWEITER BAND.



HEILBRONN,

VERLAG VON GEBR. HENNINGER.

1882.

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(Barbour's)  
schottische Legendensammlung.

(Ms. Cambr. Univ, Libr. Gg II, 6.)



(Barbours)

schottische Legation

London, 18. April 1841



## XXVIII. Margaret.

- |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>Qwa wil þe vertu wyt of stanis, f. 209<br/>         In þe lapidar ma fynd. ane is<br/>         Of þame, þat callyt is »margarit«,<br/>         Vertuyse, lytil, clere and quhyt, —<br/>         5 &amp; for þere prophetis thre<br/>         We se It oft weile bocht be.<br/>         Vertu it is blud to restrenze<br/>         &amp; flux of wame refrenze,<br/>         &amp; is vertuyse callyt alsa<br/>         10 Agayne ane Il, callyt »cardiaca«,<br/>         &amp; it awalzes specyaly<br/>         Gyfine in met agayne mysalry.<br/>         &amp; for it is quhyt, clere schenand,<br/>         Mene bryngis it of ful fare land,<br/>         15 For til enhorne vchis &amp; cronis,<br/>         Mad fore sere folk þat of renone is.<br/>         &amp; it is lytil and rond alsa;<br/>         þare-for oft mene wil it ta<br/>         &amp; set it in bruchis &amp; in ryngis,<br/>         20 þare-in delyt has mychttty kyngis. —<br/>         Zet of þis margarit þe name<br/>         Of Margaret ma wele be tane:<br/>         þat lytil was &amp; mylk-quhit clere<br/>         &amp; vertuyse, be causis sere.<br/>         25 Fyrst lytil thru humylyte,<br/>         þat may to god mast thankful be —<br/>         For thru humylite but dred</p> | <p>Was Mary mad oure alleris med.<br/>         &amp; clere quhyt thru vergynite,<br/>         þat to god next humylyte<br/>         Is : sa is Margarit quhyt<br/>         &amp; clene of al fleschly delyt.<br/>         &amp; alswa scho was vertuse :<br/>         Fore vertuysly scho cane vincuse<br/>         þe flesch, þe warld, þe fend alsa ;<br/>         &amp; fyrst, thru pennance scho cane fla<br/>         Hyre flesch &amp; floure of zouthed,<br/>         &amp; kepyt euire hyre madynhed<br/>         In body &amp; treucht wnuemmyt ay<br/>         &amp; nocht of-rocht of fleschly play ;<br/>         þe wikit warld scho ourcome als,<br/>         þat ay is totyre, fekil &amp; fals :<br/>         Fore scho rocht nocht of warldis gud<br/>         Bot scho had symply hyre fud<br/>         &amp; clath, to cleth hyre honestly,<br/>         For-out pryd and surcudry ;<br/>         Als þe feynd scho ourcome wel<br/>         &amp; his werkis Ilke dele :<br/>         For pride in hyre na auarise<br/>         Herbryt in hyre mycht be na vise,<br/>         Na flawnes, na lychery,<br/>         Na wreth, na gnedschepe, na gluto(n)y,<br/>         Bot hyre sa wifly cane scho ware<br/>         With almus, fastinge, &amp; prayere</p> |
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Barbour weicht sowohl von der L. A. Cap. 93, wie von den Acta in den Act. SS. Boll. 20 Juli V p. 33—59, bedeutend ab.

1—59 Einl. Theilweise ähnlich L. A.: Marg. dicitur a quadam pretiosa gemma quae margarita vocatur: quae gemma est candida, parva et virtuosa. Sic b. M. fuit candida per virginitatem, parva per humilitatem, virtuosa per miraculorum operationem. Virtus autem huius lapidis dicitur esse contra sanguinis effusionem, contra cordis passionem et ad spiritus confortationem. Sic b. M. habuit virtutem contra effusionem sui sanguinis per constantiam, quia in suo martirio constantissima exstitit, contra cordis passionem i. e. daemonis tentationem per victoriam, quia ipsa dyabolum superavit, ad spiritus confortationem per doctrinam, quia per suam doctrinam multorum animos confortavit et ad Christi fidem convertit. Cuius legendam Theotimus vir eruditus scripsit.  
 3) Ms. margaret. 4) Ms. clere lytil and q.; l. lytil and clere-quhyt? 7) l. has st. is. 15) Ms. vthis? 24) Ms. cause. 40) of st. scho? 46) Ms. succudry? 49) hyre st. hart? 53) ware st.



55 þat scho ourcome hyr fais fel —  
 As in hyre story I herd tel,  
 Word be word, as Teophinus,  
 þat wrat hyre story, tellis vs.  
 þat sais : þis Margret fare & fre  
 60 Of Antioche in þe cite  
 Wes borne, & of kine gret & clere,  
 Al-þo þai paianis ware, but were ;  
 For Teodosius mychty & stark,  
 þat of þat lawis (!) wes patriarch,  
 65 Wes hyre fadir, & scho his ayre  
 Of rentis gret & landis fayre.  
 & gefine wes to fostir & fede  
 Wtouth þe towne in hir zouthede  
 Til a mane (!), had gud Inuch,  
 70 Sic as mene wynnis of erd & pleuch.  
 & fra he had þis madyne lacht  
 In zemsel, he gert hyre be tacht  
 Ine Cristis lacht, & syne scho tuk  
 þe lacht of baptyme & forsuk  
 75 þe feynd, & to Crist gef hir so hale  
 þat of þe world scho gef na tale  
 & had na thocht of hyre gret kyne  
 Na of riches na of worldis wyne.  
 & scho beand in tendir elde,  
 80 Hyr modyr, þat was al hir beld,  
 Deid, &, for scho cristine was,  
 Hyre fadyre rocht of hir þe les :  
 Sa þat scho nedit for to kepe  
 Fore faut of helpe Ilke day schepe  
 85 Of hyre nuryse, til scho come nere  
 To þe elde of fyftene zere ; —  
 For hyre fadir hir hatit sa,  
 For cause scho cristine treuch cane ta,

þat mare efful til hyre ware  
 Hyr dede na lyf or welfare. 90  
 Zet þo scho wes in pouir stede  
 & nocht with hyr fadir cane be fede, f. 210  
 Nocht-þane scho wes of sik boutē  
 þat it wes wondir for to se :  
 For farare thing mycht be nane 95  
 In ony degre, in flesch or bane,  
 & hyr fare hafyng als with þat  
 In al hyr dede sa wele hyre fat.  
 Bot zet wes scho al-out fairare  
 Thru treucht scho had in Cristis layre, 100  
 To quhame scho pleytit in al degre  
 Of consciens thru fyne bewte.

Sa it hapnyt at a tyme percase :  
 Fra þe emperoure send was  
 His stewart, mane of gret mycht 105  
 & fel, & Olibryus he hycht,  
 Cristine mene to sek ay-quhare,  
 In quhat land sa þai ware,  
 To fla or torment but delay,  
 Bot þai renyit cristine fay. 110  
 & betyd þat he come percase  
 Nere-by quhare þis madyne was  
 Kepand hyre fostir-modir schepe ;  
 & til hir beute tuk sic kepe  
 þat he with-ine wes het in hy 115  
 With ful wil of lychery,  
 Sa þat he reste be na way mocht  
 Til þat scho was befor þame brocht.  
 þane he beheld hyre ink(r)ely  
 & of hyr beute had ferly ; 120  
 & ay þe mare he has hyre sene

were. 59 ff.) Anders L. A.: M. de civitate Antiochia filia fuit Theodosii gentilium patriarchae : haec nutrici traditur et ad adultam aetatem veniens baptizatur et propter hoc exosa patri plurimum habebatur. Quadam igitur die, dum jam annum XV attigisset et cum aliis virginibus oves nutricis custodiret, praefectus Olibrius inde transitum faciens et puellam tam speciosam considerans, mox in ejus amore exarsit et pueros ad se concitus misit dicens : ite et eam comprehendite, ut, si libera est, eam mihi in uxorem accipiam, si ancilla est, eam mihi in concubinam habeam. Cum ergo ejus aspectui fuisset praesentata, eam de genere suo ac nomine et religione requisivit. Illa autem respondit se genere nobilem, nomine Margaretam ac religione christianam. Cui praefectus : (duo prima tibi recte conveniunt, quia nobilis haberis et pulcherrima margarita comprobaris), sed tertium tibi non convenit, ut puella tam pulcra et nobilis Deum habeat crucifixum. Cui illa : unde scis Christum fuisse crucifixum ? Et ille : ex libris christianorum. Cui M. : cum igitur legatur poena Christi et gloria, quae verecundia est vestra ut unum credatis et alterum denegatis ? Cum autem M. eum sponte crucifixum fuisse pro redemptione nostra assereret sed nunc eum in aeternum vivere affirmaret, iratus praefectus eam in carcerem mitti jussit. 64) lawis st. lawe. 68) wtouth st. without. 81) l. deit. 83) Ms. þat sa þat. 90) Ms. and st. na. 93) Ms. bonte st. beute. 106) Ms. & oder fir ? 123) l. het st. wet ? 137) tilge may. 168) Ms. my st. J. 187) Ms. he st. þe. 188) tilge þe.



- With* outward & *with* inward ene,  
 þe hardar wes he wet withinē  
*With* hyr fleschly for to syne.  
 125 þan ware handis wyolent  
 Layd one þat *Cristis* Innocent,  
 þat as a schepe ymang wlfis brath  
 Be-held quha fyrst suld do *hir* scath,  
 Lukand a-bout one ilke syd  
 130 Quha fyrst suld rewis *hir* þat tyd,  
 & has na helpe, sted in sic pres,  
 Bot god, in quhame hyr hope al was.  
 For-þi deuotely cane scho pray  
 Til hyme & þire wordis say :  
 135 »Tyne nocht my sawle *with* fellone mene,  
 Bot erare sic grace þu me lene  
 þat I ourcume may my fellone fa ! «  
 Olibrius þane wes ful thra  
 To fand hyr & ger consent  
 140 Til his lykine & his entent,  
*With* wordis quhyle polyst & clere  
 & quhile *with* athis gret & sere,  
 Syne sayand : »I wil nocht scorne  
 þe, bot, be þu fre borne,  
 145 I wil þe wed & haf to wif,  
 Til I ma lest in þis lyf ;  
 & suppos þu bastard be,  
 Zet sal I for þi beute  
 As concubyne þe hald & haf  
 150 In mast daynte, abeouf þe lawe.«  
 & for scho hyme nane ansuere mad,  
 He speryt at hyre but abad  
 Quhat wes *hir* name, & of quhat kyne  
 Scho wes of, scho suld tel hyme,  
 155 Or quhat god did scho honour til,  
 & at scho wald fulfil his wil  
 Consentand til fleschly delyt.  
 þane ansuert scho but respyt :  
 »As to þe fyrst, I haf na schame  
 160 To tel þat Margeret is myne name ;  
 & syne to ansuer of my kine :  
 I wes borne þis towne *with*-ine  
 In lauchful bed of folk mychtty,  
 In þis towne gottine was I ;  
 165 As to þat þu askis now  
 In to quhat god at I trew :  
 I honoure Jhesu Crist alway  
 & euir sal do til I lyf may,
- For vthir god is nane bot he,  
 þat mad of nocht erd & tre ;  
 170 & quhare þu wald I gaf consent  
 To syne *with* þe, þane ware I schent.«  
 þane, quhene he herd of hyre belewe,  
 He treuyt wel for til eschewe,  
 & sad : »madyne, granttis þu  
 175 þou trewis sa ine (to) Jhesu  
 þat Jouys fleu for his trespas,  
 þat of na mycht na vertu was  
 To help hyme-self na ony ellis ? «  
 »It is nocht suth, scho sad, þu tellis ;  
 180 Bot, for þai hyme one tre cane hyngē,  
 þai tynt þame-self & þare ofsprynge, f. 211  
 Of his wil set ded he tuk  
 To wyne ws fra þe feyndis cluk.  
 For he wes ay but begynnyngē  
 185 & euir sal be but endyngē,  
 & has þe gyfine lyf & aynde,  
 To strif *with* hyme þe þo þu faynde,  
 & þu cese sal, quhene he wil,  
 For ocht þat þu ma do þare-til ;  
 190 & he mad hewine of nocht,  
 & mane to duel þare-in wrocht,  
 & mad hyme maister syne & king  
 þat in þis world is of althing ;  
 & quhene þe feynd syne of inwy  
 195 Had depriwit hyme wikitly  
 Of sic Joy & of sic welth,  
 þane oure manhed tuk hyme-self  
 & deit for vs a-pone þe tre,  
 Ine til oure flesch þat tane had he,  
 200 & one þe thryd day rase fra ded  
 Thru þe strinth of his godede,  
 & ransonyt ws *with* his blud  
 Fra ded til lyf a-pone þe rud.«  
 Ful wa wes þane Olybrius,  
 205 Fra Margaret had sad þus,  
 Na he cuth nocht be kindly skil  
 Gaynand ansuere mak *hir* til.  
 For-þi, til he avysit ware  
 To zeld til hyre rype ansuere,  
 210 He bad his mene þai suld *hir* kepe  
 In a dongeone myrk & depe,  
 Quhare nane mycht *with* hyre spek  
 Na met na drink na cleth (*hir*) rek.  
 þane entryt he in to þe towne  
 215



& one his wyse mad hyme boune  
 To sacrify to godis sere  
 Deuotely one þis manere;  
 & quha-sa-euir wald nocht do sa,  
 220 For-out pyte he thocht to sla.  
 & one þe morne, quhene day was lycht  
 & sone had spred his bemys brycht,  
 Olybrius of þat cyte  
 In mydis gert he set vpe sa he  
 225 His dempster-stule, þat he mycht here  
 Al causis þat brocht þare were,  
 & namely for to spere of þai  
 þat offerand til his godis ma  
 Wald nocht, þat he mycht se.  
 230 þane Margret ger(t) he furth brocht be  
 Out of presone til his presence,  
 & or he spak ocht, mad sylence,  
 Syne sad he: »madine, haf pyte  
 Of þi-self & consent til me  
 235 & honoure to my godis gyf,  
 þat þu in welt(h) with me ma lif!  
 For, treuly, I haf pyte  
 Of þi zouthed and beute,  
 þat me be(h)oufis of ned spil,  
 240 My godis honoure gyf þu na wil.«

Bot scho nocht dred, þo he hir thret, —  
 In Cristis luf sa was scho set,  
 Bot sad: »wit þu, it is my wil  
 In nathing to consent þe til.  
 245 For Crist is god & lord of al  
 þat in þis world are, gret & smal,  
 & al þi mawmentis euirilkane  
 Ar dume & def & ma haf nane  
 Pouare to mak ocht, for þai ar mad,  
 250 & gerris in hel þare makaris wad.  
 Bot here to god hale I me gyf,  
 In his clere court þat I ma lif  
 With haly madinis; for Crist gaf  
 Hyme-self to ded, synful to saf;  
 255 For-þi for hyme I haf na dred

To de, þat gyfis hewinly med  
 & raisis ded mene at his wil.  
 Fore-þi hale I tak me hyme til  
 & þi fel maumentis dredis nocht;  
 For-þi do furth as þu has thocht!« 260

Olibrius þane, quhare he wes set,  
 Thru bitirnes of gal wes het  
 & bad his seruandis in to tene  
 þat þai suld tak þat maydine schene  
 & dispoil hyre of hyr clathis — 265  
 þat til womane ful lath is —  
 & strakis fel til hyre let warpe  
 & rawis flesch with schorgis scharp,  
 & bad þat þai suld nocht blyne,  
 Hyre body til þai suld se with-ine, 270  
 »To tak reuengeance of hir cors,  
 Of our godis þat makis na force.«  
 þat wikit mene þat madyne fare  
 Hangyt he vpe in þe ayre  
 & with schorgis fra tope to ta 275  
 Hyr far flesch raf, til al þai f. 212  
 þat by stud mycht wele thru þe skine  
 þe guttis se þat war þar-ine.  
 Bot scho wes cled in hauberfione  
 Of treucht & of deuocione, 280  
 & enkrely behaldand hewine  
 Sic prayer mad with myld stewine:  
 »Lord Jhesu Crist, I treu in þe,  
 Lat me neuir confundit be,  
 Na at my fais scorne me nocht, 285  
 For in þe set is al my thocht!«  
 þane of hyre cors in sic fusione  
 þe blud rane in stremis done,  
 þat mony gret þat cane It se,  
 Of hyr payne hafand sic pyte; 290  
 For of hyre flesche teyndir & clere  
 Rywine & rent fel pecis fere.  
 & quhene þe tyrand saw hir so fayre,  
 He sad: »Margaret, betir it ware  
 Consal þi-self & lewe þi ryt 295

221) Anders L. A.: Sequenti autem die eam ad se vocari fecit eique dixit: vana puella, miserere pul-  
 critudinis tuae et deos nostros adora, ut tibi bene sit. Cui illa: illum adoro quem terra contremiscit,  
 mare formidat et omnes creaturae timent. Cui praefectus: nisi mihi consentias, corpus tuum faciam  
 laniari. Cui M.: Christus in mortem semetipsum pro me tradidit et ideo pro Christo mori desidero.  
 224) Ms. þe st. In. 226) Ms. cause. 261—345) L. A. kurz: Tunc praefectus jussit eam in equuleo suspendi  
 et tam crudeliter primo virgis, deinde pectinibus ferreis usque ad nudationem ossium laniari, quod



& turne þe til oure godis tyt,  
 & be *nocht* thra in þine entent,  
 Bot erare to my wil consent,  
 Sa þat þu be na hardare beft  
 300 & tyne þe lyf at zet is left.«  
 þane ansuert scho (til) hyme one-ane:  
 »þu wyrkis þe warkis of Sathane,  
 þi fadir, þat ful feynd of hel;  
 Bot treuly to þe now I tel  
 305 þat þi consal, til I lyf,  
 I wil *nocht* do na honoure gyf  
 To þi flatryng na godis dume  
 þat mane has mad al & sume,  
 Bot I honoure & gloryfy  
 310 Crist of hewine al-mychty,  
 Makare of *nocht* (of) alkyne thinge  
 & suthfastly hewynis kinge,  
 þat of hewine þe sōnis beme  
 Ger(is) here a-pone ws leme  
 315 & *with* mony sternis sere  
 Payntyt þe lyft, as we se here;  
 & alsa suthfast god is he  
 & for mane deigneit for to be  
 Mane: of þe world þe trespas  
 320 Thru his blud þat innocent was  
 He bocht & he, ryctwyse,  
 For our synnis come sacrifice  
 Til god his fadir til enples,  
 Nocht for hyme-self, bot for oure ese,  
 325 & he, richtwise, for vnrichtwise  
 Deit, & sene one sic wyse  
 Rase fra ded thru þe steringe  
 Of his godhede, for oure mendinge,  
 & sa thru his ded mychtely  
 330 Of deid oure-come þe signery,  
 & to þame þat hyme seruiss here  
 Sal gyf þe blis of hewyne, but were,  
 þat sa mykil is þat nane ma  
 In thocht It think na tong say,  
 335 For it *excedis* manis wit  
 To deme or to spek of it.«

Ande quhene scho þis (had) sad, belyf  
 þe tyrand gert hir flesch ryf  
 With irne camis þat scharp schare,  
 þat hyre rybbis ware mad bare, 340  
 & flayne of hyre sa wes þe skyne  
 þat mene mycht se hyr wame *with-ine*;  
 Eftyre sowne þe blud fel  
 Als clere of hyre as of a wel  
 As dois watir one wyntir-day. 345  
 þane al þat by stud cane say:  
 »Margaret, forsuth we haf pyte  
 One þi hard torment þus to se  
 & þi beute þat þu has tynt  
 For þu wald *nocht* of foly stynt 350  
 Til honoure hyme þat hangit was  
 One a gebbet for his trespas;  
 þare-for we gyf þe consel now  
 þat þu til oure godis trow  
 & als consent til fulfil 355  
 Hale Olibrius (his) wil,  
 To eschape þe drery payne  
 Of ded or at þu be flayne.«  
 þane sad scho: »hald zu stil!  
 For zoure consal is wikit & wil; 360  
 For þis payne þat done is to me  
 þe saufte of my saule sal be.«  
 Syne cane scho to þat prefec say:  
 »Vnschameful hund & ellis *nocht* may  
 þane gredy lyone fillit be, 365  
 Playne poware here is gefine þe  
 Of þis flesch for to do þi wil, f. 213  
 Bot my saule ma *nocht* þu spil:  
 For Crist sal kepyt, at it wrocht.  
 þare-for of þe I rek richt *nocht*.« 370  
 þe tyrand þane, to se þe flude  
 þat fra þe maydine rane of blude,  
 Had schame; þar-for þe face he hyd  
 With his mantyl, & syne cane byd  
 His mene ga sone & tak hyre done 375  
 & thrynge hyre in a depe dongeone,  
 Til he mycht fynd sume new torment,

Sanguis de ejus corpore tamquam de fonte purissimo emanavit. 279—336) nicht in L. A. 290) Ms. & of.  
 314) Ms. gere. 335) Ms. accedis. 345) tilge as. 346 ff.) L. A. Flebant autem qui ibi aderant et dicebant: o  
 Margareta, vere de te dolemus, quia corpus tuum tam crudeliter laniari conspiciamus; o qualem amisisti  
 pulcritudinem propter tuam crudelitatem! tamen nunc vel saltem crede, ut vivas. 359) Quibus illa: o  
 mali consiliarii, recedite et abite, haec carnis cruciatio est animae salvatio; dixitque ad praefec-  
 tum: impudens canis et insatiabilis leo, in carnem potestatem habes, sed animam Christus reservat.  
 371) Praefectus autem faciem chlamyde operiebat nec tantam sanguinis effusionem videre poterat;



To gare hyre til his wil consent;  
 & til his tormentouris bad he  
 380 þat þe presone sa myrk suld be  
 þat na-kyne lycht mycht cume þare,  
 & þat scho suld be bundine sare.  
 Bot quhene his fellone wil wes done,  
 Jhesu Crist send hyr confort sone  
 385 Of sic lycht, þat, quhare scho lay,  
 Was mare licht þane of þe day.  
 & quhene scho wes þis wyse sted,  
 Scho knelyt & hyre prayere bad  
 To god of hewine *with* blyth chere,  
 390 Sayand wordis þat are here:

»Lorde Jhesu Criste, I thank þe  
 & lowis, for þu lewynt nocht me  
 In to na payne na torment,  
 Bot ay þi helpe to me þu sent:  
 395 For, hou hard payne sa-euir it was  
 þat þe seruand of wykitnes  
 Gert do me of iniquite,  
 þu has it turnyt in Joy to me.  
 þare-for, god, for þi gret mycht  
 400 Grant me now werray sight  
 Of my fel fa, þat priuely  
 Werrais me þis felloun(l)y,  
 þat I may face to face hyme se  
 & fycht *with* hyme, quhat he be,  
 405 & syne þat I may hyme vincuse  
 Be mycht of þe ine me, Jhesus! «  
 þane rase scho fra hyr oracione  
 & lukit by hyre vpe & downe:  
 & saw a dragone nere hyr by,  
 410 Sa mykil, sa gret & sa vgly  
 þat of wit scho wes wel nere,  
 Of þat best for þe fellone bere;

þa scayland schalis set vp rath,  
*With* vryß ful lang & ful herd bath,  
 & tung & techt brynnand as fyre; 415  
 & schot one hyre in gret ire  
 & tuk hyr in his mouth hale  
 To suely hyr in mekil bale.  
 Bot, as scho enterand was to pas  
 þe throt of þat ful Sathanas, 420  
 þe takine of þe croice scho mad  
 One hyre: & þe best but bad  
 Brast in-twa, & scho but hurt  
 Eschapid wele or ony sturt.  
 þane had þe feynd gret inwy 425  
 At hyr & apperit sone in hy,  
 In sume part lyk a mane to be,  
 Bot blakar þane ony fut wes he,  
*With* handis bundine til his kneis  
 & helis vpwart til his theis — 430  
 Sa wgly, þat, quha mycht hyme se,  
 Suld gretly abaisyt be.  
 þane was þe maydine sume part red  
 & knelyt & hyre bedis bad,  
 & saynit hyr & rase vp bath 435  
 & rakit to þat body rath  
 & hynt hyme harfkly be þe hare.  
 & he one hyr cane rudly rare  
 & sad: »þu godis maydine dere,  
 Spar me a quhil! for þi prayere 440  
 & þi teris brynis me so sare  
 þat in hel leware me ware.  
 Quhat haf I done to þe for-quhy  
 þu brynnis me þis felloun(l)y?  
 Cese now, I pray, of press(i)one! « 445  
 & to þe zerd scho kest hyme done  
 & one his nek set hyre fut,  
 & sad: »ful feynd, is þe na but;

deinde eam deponi fecit et in carcerem recludi jussit, et mira ibi claritas fulsit. 388—406) L. A. blos: Ubi dum esset, oravit dominum ut inimicum qui secum pugnat, sibi visibiliter demonstraret. 397) Ms. gert do me of wikitnes iniquite. 407) Et ecce draco immanissimus ibidem apparuit; qui dum eam devoraturus impeteret, signum crucis edidit et ille evanuit; vel ut alibi legitur, os super caput ejus ponens et linguam super calcaneum porrigens eam protinus deglutivit, sed dum eam absorbere vellet, signo crucis se munivit et ideo draco virtute crucis crepuit et virgo illaesa exivit. (Istud autem quod dicitur de draconis devoratione et crepatione, apocryphum et frivolum putatur.) 414) Ms. bryß? 425) Dyabolus iterum, ut eam decipere posset, in speciem hominis se mutavit: quem videns in orationem se dedit, et dum surrexisset, dyabolus ad eam accessit et manum tenens dixit: sufficiant tibi quae fecisti, ideo nunc cessa de mea persona. Illa autem eum per caput apprehendit et sub se ad terram dejecit et super cervicem ejus dexterum pedem posuit et dixit: sternere, superbe daemon, sub pedibus feminae. Daemon autem clamabat: O b. Marg.,



For her sal þu zeld þe to me  
 450 & of a womane ourcumyne be.«  
 þane sad he: »haly Margaret,  
 I ma na langare thole þi thret  
 & zeldis me (al) wtrely  
 To þe. but mare care haf I  
 455 Of a womene ourcumine to be f. 214  
 þane a mane had vincust me;  
 For fyrst of al womene it wes  
 þat I ourcome be brukilnes,  
 Quhene it mycht nocht me awale  
 460 For stedfastnes mane til assale; —  
 For-þi mar It schamis me  
 Of womene til ourcumyne be;  
 & als þi fadir & modir ware  
 To me teyndir & frendis dere.«  
 465 þane at hyme sperit scho quhy he  
 Come þar. & he ansuert in hye:  
 »To consel þe til consent  
 Ine althing to þe presydent.«  
 þan demandit scho for-quhy  
 470 þat he had sa gret inwy  
 At cristine mene befor þe lawe.  
 þane sad he: »for I mone nedly haf  
 Inwy at þame for þare vertuse,  
 & for feile of þame ar relygiouse:  
 475 & þame agane euir kyndly  
 For þare vertu fed haf I;  
 & namely for þat fele of þai  
 Wynnys þe Joy þat I fel fra,  
 & for þai bruk þat I haf tynt;  
 480 For-þi to faynd þame neuir I stynt,  
 þat Joy to gere þame tyne  
 þat I ame falline fra, & myne.«  
 þane tald he hyr hou Salamone  
 þat wyfe(s)t king þat set in trowne,  
 485 Of feyndis þat na nowmir was

Ine a weschale ftekit of gles;  
 & quhene Salamone wes ded,  
 Of cowatice mene tuk to red  
 To brek þe gles, treuand þare  
 A souerane gud or tresoure ware; 490  
 & quhene þai brokine had þat gles,  
 Sa fele (feyndis) out cane pas  
 þat þai fulfillit sa þe are  
 As motis ar in sowne-beme fare.  
 & of his nek hyr fut a-way 495  
 Scho tuk & let hyme pas his way,  
 . . . . .  
 & neuir cristine forthyrmare,  
 & vanyst he a-way ful suyth.  
 & scho alane lewit, glad & blyth,  
 For scho sykry al wes mad, 500  
 þat scho ourcumyne had  
 þe maister-feynd, þare-for þe hand  
 Scho suld ourcume his wikit seruand.

Eftsōnis scho fil to pray  
 One kneis & (þis) cane say: 505  
 »I lowe þi name & gloryfy,  
 Jhesu Crist, suthfast victory,  
 For quhame dyspysit I haf hale  
 þis world & of it gyfis na tale,  
 & in brukil kynd als stad 510  
 Ourcome my fay & mad mad.  
 Lord Jhesu, grace grant me here  
 Agayne fayndingis to persewere!«  
 & hyre prayere quhene scho had  
 Ser-wyfe to god deuotely mad, 515  
 A licht of hewine rathly schane,  
 Quhare scho set al hyr-alane,  
 & as a cors wes be sicht  
 Fra hewine to erd schenand brycht,  
 & one þat cors set a dou, 520

superatus sum; si juvenis me vinceret, non curassem, ecce a tenera puella superatus sum; et inde plus doleo quia pater tuus et mater tua amici mei fuerunt. 435) Ms. bath? 451) Ms. þe. 454) Ms. þare st. care. 461) Ms. fer. 465) Illa vero eum coegit ut diceret cur venisset. Qui se venisse ait ut sibi consuleret quod monitis praesidis obediret. Coegit quoque ut diceret cur christianos tam multipliciter tentaret. Qui respondit, naturale sibi odium esse contra viros virtuosos, et quamvis saepe ab iis repellatur, sed tamen desiderio seducendi ipse infestus exstitit et, quia invidet homini de felicitate quam ipse amisit, quamvis eam recuperare non possit, ipsam tamen aliis auferre contendit. 476) fed enmity. 483) Addiditque quod Salomon infinitam daemonum multitudinem in quodam vase inclusit, post mortem autem suam cum de illo vase daemones ignem mitterent et homines ibidem magnum esse thesaurum putarent, vas confregerunt et daemones exientes aerem impleverunt. 495) His dictis virgo pedem sublevavit et dixit: fuge, miser; et daemon statim evanuit. Secura igitur efficitur, quia, quae principem vi-







Al þe puple þat seand,  
 & in þe neb brocht a crone  
 & one hyr hewid set It done;  
 600 & out of hewine a voce cane say :  
 »Confort þe wele, my blissit may!  
 For of hewine my falowis al  
 Bydis þi cumyne, gret & smal.«  
 þane stud scho by & lowinge mad  
 605 To god þat hyre deliuerit had  
 Of gret parel & panys sere.  
 þane al þe folk þat þare were,  
 þ(at) herd þat erdine & þat stewyne  
 þat spak *with* hyre out of þe hewyne,  
 610 Al *with* a voyce criyt þane :  
 »Mykil is þe god of cristine mene.«  
 þane of þame þat þare cane stand  
 Conuertit fyfe thousand,  
 For-owtine wemane & bernis fele  
 615 þat conuertit to lestand heile ;  
 þat þane til vndo furth ware led,  
 & for Cristis sak þe blud sched,  
 & baptyst ware in þare blud  
 For godis sak *with* blyth mud. —  
 620 Olibrius þane dret rycht þare :  
 Gyf Margaret langar lifand ware,  
 þane mony suld conuertit be ;  
 For-þi one hyre sentence gef he  
 þat þai suld smyt hyr nek in-twa.  
 625 &, as he bad, sone þai hyre ta  
 & his bydinge haf þai done  
 & to þat place led Margret sone;  
 & þe basare, Malchus to name,  
 A scharpe sword sone has tane  
 630 To strik hyr hed of but abad.  
 Bot scho request has til hyme mad  
 To gyf hyr respyt and delay f. 216  
 Til scho mycht hyr prayere say ;  
 & he til hyr tyd hyre bowne.  
 635 & one kneis fel scho sowne  
 & þis wise mad hyr prayere  
 To god of hewine, þat al mycht here :

»Mychty god, makare of al  
 Warldis þat gayne are or cume sal,

*With* hart & mouth I zeld lowynge 640  
 To þe as to my souerane kinge,  
 þat fra þis warldis filth þat (!) me  
 Drawine has þi seruand to be  
 & kepýt me in to clenes,  
 Nocht for my fert, bot þi gudnes, 645  
 & has me grantyt of þi grace  
 To cume to Joy þat na end has.  
 Sa, dere lord, I pray to þe  
 þou grant me for þi gret pytte  
 Pardone for al þat me did myse. 650  
 & als, der lord, I ask þe þis :  
 þat, quha in mynd has myne passione  
 Or wrytis It for deuocione  
 Or redis or gerris be red,  
 Or honouris me in ony sted 655  
 Or dois in þe name of me  
 Deuocione quhat-euir It be,  
 Grant þame forgefing of þar myse  
 & in þi kyrk þe mykil blyse ;  
 & gyf þai be sted in ned 660  
 Quhare-euir It be, I ask for med  
 þat þai sik helpe for my sak haf  
 As þai ine ned wil me crowe ;  
 & quhat-euir womane It be  
 þat in tyme of byrth callis one me, 665  
 Grant þat womane but (ony) wath  
 Deliueryt be & þe barne bath,  
 As I trast in þe, hewynis kinge,  
 Borne be for my sak but merrynge.«  
 & quhene scho had hyr prayere mad, 670  
 A gret huge thonir (was herd) but bad,  
 & a quhyt dow was sene  
 Fra þe hewine come to þat schene,  
 & twechyt hyre & sad : »Margaret,  
 þat in sic thrange wil nocht forzet 675  
 þame þat of þe makis memorie here,  
 Sa blissit þu art to god & dere  
 þat he þi bowne granttis þe  
 For al þat euire sal honoure þe,  
 þat ar present or be syne sal ; 680  
 þat þu askis he granttis al.  
 Cume now þarfor to þe lestand blis  
 þat þu has bocht in gret distres,

terentur, concitus b. Margaretam decollari praecepit, illa autem impetrato orandi spatio pro se et suis persecutoribus necnon et pro ejus memoriam agentibus et se invocantibus devote oravit, addens, ut, quaecunque in partu periclitans se invocaret, illaesam prolem emitteret; factaque est.



With þe haly curt of hewine! «  
 685 & as þe puple herd þis stewine  
 & þe thonir þat hydwis was,  
 þai fel flatlingis one þare face.  
 With þat scho drefsit vpe þe sicht  
 To þe basare, þat Malchus hicht,  
 690 & bad þat he suld fulfil  
 þe bydinge at fourmyt was hyme til.  
 þane he, þat sene had opynly  
 Godis vertu sa properly  
 þat he for hyre þane saw done,  
 695 Til hyre request sad na sone,  
 & sad: »god forbed þat I  
 With wenemyt handis fla þe ine hy.«  
 Quod scho: »but þu do I byd þe,  
 Na part sal þu haf with me.«  
 700 þane sad he: »Jhesu, for þi pitte  
 þu input nocht þis ded to me!  
 For maugre myne þis ded do I;  
 I put me hale in þi mercy.«  
 A scharpe swerd þane he hynt  
 705 & hyre vnhedyt at a dynt,  
 & at hyre fet fel ded done, —

& at mad hyme gud pardone.  
 þane of hyre cors a dow al quhyt  
 flaw, þat to se was delyt,  
 & in þe clowdis clame belyf, 710  
 One seand bath mane & wyf.  
 A cristine mane, callit Theophine,  
 Wes by hyre al þis tyme  
 Bath in presone & with-out  
 & to serwe hyre wes ȝarne about, 715  
 & put in wryt word & ded,  
 þat mene eftyre-wart mycht red;  
 & ine Antioche of his cost a sepulture  
 He gert mak hyre of gret cure,  
 & embalmemyt hyre body 720  
 & laid it þare honorably.  
 Quhare god cesis nocht to wyrk f. 217  
 Vertuß, in strinthinge of haly kirk,  
 & for to gere knawine be  
 Quhou he had hyre ine gret daynte, 725  
 & hou he quytis þame þare med  
 þat seruise hyme in word or ded.  
 þe quhilk he grant ws grace to do,  
 þat we ma saufly cume hyme to.

## XXIX. Placidus.

As a gret doctore sais til ws,  
 Lat penance is rycht parelouse:  
 For ilke mane, quha tent wil to,  
 Is oblyst lang penance to do:  
 5 For of mankynd thru brukilnes,  
 Quhyle saule is pute in þe flesch,  
 Mene cesis seldine for to syne . . . .  
 To spedful pennance to begyne,  
 Bot drawis It erare in to lynth,

Til of his body falȝeis strinth. 10  
 For-þi we se ful mony end  
 Quhene þai na mycht has til (a)mend;  
 For sume with seknes ar ouretane  
 þat þar amendis ma mak nane,  
 & sume deis but repentance 15  
 On syndry wyse ma fal perchance.  
 þar-for gud ware to do  
 Penance, til mene had space þare-to,

de coelo vox quod in suis se noverit petitionibus exauditam; surgensque ab oratione dixit spicu-  
 atori: frater, tolle gladium tuum et percute me. 631) Ms. had. 642) þat st. has? 669) tilge be.  
 692—704 nicht in L. A. 704) Qui percute caput ejus uno ictu abstulit et sic martirii coronam  
 suscepit. (Passa est autem XIV Cal. Augusti, ut in ejus hystoria invenitur; alibi legitur quod III  
 ydus Julii. Dann folgt noch ein kurzes Citat.) 706 ff. nicht in L. A. 698) Ms. byd st. but.  
 701) Ms. did st. ded. 708) Ms. crors. dew. 718) tilge of his cost. 726) Ms. þe st. he.

Vgl. L. A. Cap. 161, doch steht Barb. öfter den Acta fabulosa in den Act. SS. Boll. 20 Sept.  
 VI p. 123—137 (griech. u. lat.) näher. 1—62) Einl. des Dichters. Nach 7 fehlen Verse? 14) Ms.  
 þar st. þai? 46) Ms. diefefful. 51) l. diseszs. Nach 52 fehlen Verse? 61) Ms. hundrech.



& *nocht*, quene he *mycht* syne *nomare*,  
 20 As quene for elde he has quhyt hare  
 Or quene hyme falzeis herynge  
 Or *peraventure* als seyng  
 & his techt waxis zalou *with*-al  
 & as a barne of his hewid hare fal  
 25 & his and waxis stinkand  
 & his handis als tremland,  
 For þe thryd fut hyme worthis þene  
 Haf a potent hyme one to lene,  
 & quene þat he waxis wery,  
 30 Quheþir he syt or gang or ly.  
 þare-for happyne mane is he  
 þat, befor he þire taknis se,  
 Penance to do here wil begyne  
 & ine gud lasare mend his syne.  
 35 For it sad in þe decre  
 At seldine-quene has god pyte  
 Of þame þat synnis Ithandly.  
 For-(þi) to cefe is na foly:  
 For he þat cefis *nocht* to fyne  
 40 Til þat it lewis hyme,  
 Sal nothyr haf thang no mede  
 Til lef, quene he ma do na dede.

IN haly wryt I herde neuere rede,  
 Sene I fyrst þare-to tuk hede,  
 45 þat mane for Joy to Joy suld fare  
 For-oute It þat difefful ware  
 As to þis fleschly delyt,  
 Na zet þat mane *mycht* haf meryt  
 For-out *examinacione*  
 50 & wardly tribulacione,  
 As seknes or difese sere  
 þat mene tholis til þai are here . . . .  
 For wondir war (þat) mane suld wyne

Til hewine þat is chargit in syne,  
 As to þe treucht of haly kyrk ; 55  
 Bot quhat he wil he ma wirk.  
 þar-by ensampil wil I tel  
 þat til a knycht quhil befel,  
 To quame god ferlifully  
 Kythit his *mychtis* & his *mercy*, 60  
 Be reknyng ewine a hundreth zere  
 Fra *Criste* wes borne of Mary dere.

Of Rome emperoure wes ane  
 þane callyt *fir* Adryane,  
 To *cristine* treucht a fellone fa, 65  
 & mony *cristine* gert he sla.  
 & a knycht callit Placydas  
 Prynce of his knychted was,  
 þat wes mane of gret pouste  
 Of warldis gudis and dingnite, 70  
 & þare-*with* wycht and hardy,  
 Wyse, lele & *rycht* wordy ;  
 & as paianys, mad *sacrifice*  
 Til ydolis in til syndry wyse ;  
 Nocht-þane þe dedis of *mercy* 75  
 He oysit to do Ithandly,  
 & gud wil had to do gud  
 Til al mane þat ned bestud.  
 & had a wyf of þe *sammyne* ryt, f. 218  
 þat to do *mercy* had delyt ; 80  
 & twa barnis *with* hyre had he,  
 þat he gert wele fosteryt be.  
 & for he *mercyful* was,  
 He wane to way of suthfastnes. —  
 & syne tyd a day, he went to hont 85  
 þe auld bestis, as he wes wont,  
*With* mony knychttis & squyeris  
 & mony hundis & hunteris,

63) L. A. Eustachius ante Placidus vocabatur. Hic erat magister militum Trajani imperatoris. Erat autem operibus misericordiae valde assiduus, sed tamen ydolorum cultui deditus. Habebat autem conjugem ejusdem ritus et misericordiae existentem duosque filios procreavit, quos juxta suam magnificentiam magnifice educari fecit, et quia operibus misericordiae sedulus insistebat, ad viam veritatis meruit illustrari. 73) l. paiane. 85) Quadam die, cum venationi insisteret, gregem cervorum reperit, inter quos unum ceteris speciosiore et majorem conspexit, qui ab aliorum societate discedens in silvam vastiorem prosiluit. Verum aliis militibus circa cervos reliquos occupatis Pl. hunc toto nisu insequitur, cervus tandem super quandam rupis altitudinem conscendit et P. appropians qualiter capi posset, animo sedulus revolvebat. Qui cum cervum diligenter consideraret, vidit inter cornua ejus formam sacrae crucis supra solis claritatem fulgentem et imaginem Jesu Christi, qui per os cervi, sicut olim per asinam Balaam, sic ei locutus est dicens: o Placide, quid me persequeris? Ego tui gratia in hoc animali tibi apparui, ego sum Christus quem tu ignorans



& fand a gret herd of dere  
 90 & presit to *nycht* þame nere.  
 þai war red & skalyt wyd  
 & þame fast presit til hyd.  
 & as þe herd brokine was,  
 Quha best *mycht* þane (rane) to þe chas,  
 95 & to þar lord heid tuk nane.  
 Bot he fulfast be hyme-ane  
 þane chasit a gret hart,  
 þat fled fast, for he wes smert,  
 Til a crage wonnyne he had  
 100 Hye & schore, & þare abad.  
 & Placydas *with* incre wil  
 Presit fast to cume hym til;  
 Bot he *mycht* nocht — sa strat þe place  
 Wes quhare þe best bydand wes.  
 105 Bot he saw betwene his tyndis brycht  
 A verray croice schenand lycht,  
 & one þat croice þe liknes  
 Of Jhesu Crist saw, mare na les.  
 þane spak þe hart to Placydas,  
 110 As to Balame quhil dyd *his* as —  
 Bot *sume* mene sais It is to lak  
 þat þe hart to þe *knycht* spak,  
 Bot erar þat mene suld treu  
 þat in hyme spak swet Jhesu —  
 115 & sad til hyme: »þu Placydas,  
 Quhat mowis þe me to chas?  
 & I for cause of þe *apere*  
 In to þis best þat þu seis here;  
 þat I ame Crist I now þe say,  
 120 To quhame vnwitynly ay  
 þou has enplesit, & *has* wele sene  
 Hou þou has cherytabil bene  
 Til al þame (þat) þu saw haf nede,  
 & helpyt þame in word & ded.  
 125 & þi gud dedis causis me,

As þou (me) *huntis*, to hont þe.  
 Sa sal þu now wonnyne be  
 & pas til hewine & *wyne* *with* me.«

Quhene Placydas (had) þis herd say,  
 He fel of hors but delay 130  
 Til erde, for abasitnes,  
 þo he wicht & hardy wes,  
 & lay stil ane oure nerehand  
 But steryng of fut ore hand;  
 & roydly rase syne & cane say: 135  
 »Quhat þu art, tel me, I pray,  
 & opynly þi wil tel me,  
 Gyf þu wil I treu in þe!«  
 Quod Crist: »I wil þu treu  
 þat I ame Crist þat spekis now, 140  
 þat mad al, bath hel & hewyne,  
 As me lykyt, in dais sewine,  
 & licht & merknes I cane ma  
 & syne departyt þame in-twa,  
 & mad mane of erde & clay, 145  
 Sa þat he suld serwe me ay;  
 & quhene mane for his gylt  
 Brekand my byding hyme-self spilt,  
 To succoure hyme I be-come mane  
 & fra ay-lestand ded hyme wane, 150  
 & for hyme deyt one þe croyce  
 & zald þe gest þare *with* he voice,  
 Syne done in a grawe (I) lay,  
 & rase one þe thryd day  
 & passit in hewine & regnis now 155  
*With* my fadyr — þis þu treu!«  
 þane sad he: »lord, wel I treu  
 þat þu þat spekis *with* me now  
 Is he þat mad has althinge  
 & me ma fra erreure brynge.« 160  
 þane sad god: »gyf þu treuis sa,

colis; elemosinae tuae coram me adscenderunt et ob hoc veni et per hunc, quem venabaris, cer-  
 vum ego quoque te ipse venarer! Alii tamen dicunt quod ipsa imago quae inter cornua cervi ap-  
 paruit, haec verba protulit. 94) Ms. þane st. rane? 121) Ms. his oder has? 129) Haec audiens Pl. nimio  
 timore correptus de equo in terram procidit et post unam horam ad se rediens de terra surrexit et ait:  
 revela mihi quod loqueris, et sic credam in te. Et ait Christus: ego Placide sum Christus qui  
 coelum et terram creavi, qui lucem oriri feci et a tenebris divisi, qui tempora et dies et annos  
 constitui, qui hominem de limo terrae formavi, qui propter salutem humani generis in terris in  
 carne apparui, qui crucifixus et sepultus tertia die resurrexi. Haec audiens Pl. iterum in terram  
 decidens ait: credo domine quia tu es qui omnia fecisti et qui errantes convertis. 152) Ms. his st. he.  
 161) Et dixit ad eum dominus: si credis, vade ad episcopum civitatis et te baptizari facias. Cui Pl.: vis  
 domine ut haec eadem uxori meae et filiis nuntiem, ut et ipsi pariter in te credant? Cui dominus:



- To þe byschope sone þu ga  
 & sa hyme, for þe luf of me  
 þat in my name he baptis þe.«  
 165 Sad Placydas: »lord, wil þu  
 þat my wyf howine be & treu,  
 & my twa sounys alwa?« f. 219  
 Til hyme þane sad he: »za.  
 & quhene þu has my byding done,  
 170 To me þu cume to-morne but howne  
 & I sal here apere þe til  
 To lat þe wyt mare of my wil.«  
 & þane, as *sir* Placydas  
 Til his palace cumyne wes,  
 175 þat nycht *with* his wyf as he lay,  
 þe tale (al) hale he cane hyre say.  
 & quhene þat scho herde, scho wes fane  
 & blythly sad til hyme agayne:  
 »Trou, lord, þat zistir-nycht but were  
 180 þe sammyne to me cane apere  
 & sad to me: »»I wil þu rath  
 & þi mane & þi barnys bath  
 Cume to me«, & tald þe place  
 Quhare ze sad ze war at chas;  
 185 & þare-by treu I treuly now  
 þat he is verra Crist Jhesu.«  
 þane he & scho & þe barnis twa  
 Priwely to þe bischope of Rome cane ga,  
 & bad nocht þe dais lyght  
 190 Bot priuely about mydnycht.  
 Of þar cumyne þe pape wes blyth  
 & baptist þame þane ryght<sup>s</sup>wyth,
- & hyme to name gef Eustace þene,  
 & til his wyf Theospytene,  
 & his sōnis Theospitum 195  
 To name gef & Agypytum.  
 & one þe morne in þe mornynge  
*Sir* Eustas, as he ware a king,  
*With* gret effere & realte,  
 Passit furth ryght þane in hye 200  
 To þe huntis ful mychtely,  
*With* nobil mene mony hyme by.  
 & (quhene) he come nere þe place  
 Quhare Crist to hyme schauyt his grace,  
 To do his think in priwete 205  
 Dressit hyme & þaime anely to be  
 & skalyt his mene here & þare,  
 Fenzeand he wist þare gammyne ware;  
 Til he belewit al hyme-ane.  
 & to þe place is he gane 210  
 In gud deuocione and prayere,  
 Til he come þe place nere, —  
 & sa fel hyme wel to do  
 þat sic ane erand passit to  
 As to spek *with* þat kinge 215  
 þat althinge mad of nathinge.  
 þane come he one to þe place but were  
 Quhare Crist til hyme first cane apere . . .  
 Ine þe self fourme & fygure  
 In althing & portratoure 220  
 As he (be)for til hyme had done.  
 þane fel he to þe erde sone  
 & a quhile abasit lay;

renuntia illis ut et ipsi pariter tecum mudentur; tu quoque die crastina huc venias, ut tibi rursus appaream et quae futura sunt plenius tibi pandam. 173) Cum ergo domum venisset et haec uxori in lecto renuntiasset, exclamavit uxor ejus dicens: domine mi, et ego eum transacta nocte vidi dicentem mihi: cras tu et vir tuus et filii tui ad me venietis, et nunc cognovi quoniam ipse est Jesus Christus. 181) Ms. sad sad. 184) Ms. þat? 187) Perrexerunt igitur ad episcopum Romae media nocte, qui eos cum magno gaudio baptizavit et Placidum Eustachium vocavit, ejus uxorem Theospitem et filios Agapetum et Theospitum. 197) Mane facto Eustachius sicut prius ad venationem processit et prope locum veniens milites suos quasi sub obtentu investigandae venationis dispersit stansque in loco formam primae visionis aspexit, cadensque in faciem suam dixit: supplico domine ut manifestes quae promiseras servo tuo. Cui dominus: beatus es Eustachi qui accepisti lavacrum gratiae meae, quia modo dyabolum superasti, modo eum qui te deceperat, conculcasti, modo apparebit fides tua. Dyabolus enim eo quod ipsum dereliqueris, contra te saeve armatur; oportet igitur te multa sustinere, ut accipias coronam victoriae; oportet te multa pati, ut de alta saeculi vanitate humilieris et rursus in spiritualibus divitiis exalteris. Tu ergo ne deficias nec ad gloriam pristinam respicias, quia per tentationes oportet te alterum Job demonstrari. Sed cum humilitatus fueris, veniam ad te et in gloriam pristinam restituam te; dic ergo si modo tentationes vis accipere aut in fine vitae. Dicit ei Eustachius: domine, si ita fieri oportet, modo nobis tentationes accipere jube, sed virtutem patientiae tribue. Cui dominus: constans esto quia gratia mea custodiet



Syne rase & þis cane say,  
 225 Makand to god his orysone  
 In ful gret deuocione  
 & one his brest *with* oft knokyne  
 & of his sone repentyngē,  
 As mane of gud entencione,  
 230 *With* taknis of compuncione:  
 »Lord Jhesu, gyf þi willis be,  
 þu opynly no(v) schau to me,  
 As þu me hicht, quhat sal I do! «  
 þane Jhesu mad ansuere hyme to  
 235 & sad til hyme one þis manere:  
 »Fathful sone to me & dere,  
 Ful happy art þu now, Eustace,  
 þat in þe watir of myne grace  
 Has gert wesch þe, quhare-thru þu  
 240 þe fals feynd has ourcummyne nov,  
 þat slichtfully begylyt þe,  
 & is dishonoryt now thru þe  
 & ourcummyne al vtrelly;  
 Blyth ma þu be for-þi!  
 245 & now þi treucht sal wel apere:  
 For þe feynd sal of sere manere  
 Fand til ourcume þe one al wise,  
 For at þu lewit has his seruice,  
*With* al his falset & his slycht;  
 250 For-þi mone þu as stalawrt knyght  
 To resist hyme mak þe bowne,  
 þat þu of Joy ma wyne þe crone  
 & wyne to þat herytage  
 þat to mane I hicht & his lynage.  
 255 For-þi first mone þu lawit be  
 Fra þe sicht of al wanyte  
 & pryd & wantones of wil,  
 Sic rewarde to wyne til;  
 & syne sal þu cume to þe hycht  
 260 Of gastly gud & hewynis lycht  
 & bruk þat herytage but were  
 þat we spak of a lytil here,  
*With* gret Joy & angel gle,  
 Quhare euir-lestand gloure sal be

& eschewine of al payne  
 þat mene ma of think or sayne;  
 For impossible is but dred  
 Aduersite to be in þat sted  
 Or ony kynd of displesance,  
 Bot happy of al gud & habundans. 270  
 & se þat þu fal nocht  
 Na of þi first Joy haf na thocht,  
 For þat þe behofis fayndit be  
 As wes Job in sume degre,  
 & sa be þe I sal assay 275  
 Quheþir þu be stedfast or nay.  
 Bot quhene þu art mekit wele,  
 I sal cume to þe, drede na dele,  
 & to þi fyrst stat þe restore.  
 Quheþir þu wil, tel me þarfore, 280  
 Be fandit now & thole sic strife,  
 Or at þe hending of þi lyf? «  
 Quod Eustace: »lord, gyf þat mone be,  
 In to my zouthed fand þu me,  
 Sa þat þu be my defence, 285  
 Gyfand vertu of pacience! «  
 Sad Crist: »ay stedfast þu be,  
 For my grace sal wele helpe þe  
 þat þe feynd sal haf na powere  
 In ony thinge þi sawle to dere. « 290  
 & quhene þis wes sad ewine,  
 God resawit hyme-self in hewine,  
 & Eustas til his house cane hald,  
 & þis tale al til his wyf tald.  
 þane wes þe feynd wondir wa 295  
 þat Placydas lewit hyme sa  
 & zet one Crist; þare-for he thocht  
 To rewenge hyme, gyf he mocht,  
 & þar-to dide his payne hale  
 To bring hyme to butlas bale. 300  
 & Fortone, þat wont wes quhile  
 As teyndir frend one hyme to smyle,  
 Turnyt hyr bak one hyme wrathly  
 & hyme dissawit sudandly.  
 & *with* þat come hard pestilence, 305  
 Quhame-agane wes na defence,

f. 220

animas vestras. Sicque dominus in coelum adscendit et E. domum rediens haec uxori suae nuntiavit.  
 211—6) Zus. 217) tilge one. Nach 218 fehlt ein Verspaar. 221) Ms. for. 228) l. sinnis. 232) Ms. no.  
 295—304 nicht in L.A. 305) Post paucos igitur dies mors pestifera cunctos servos et ancillas ipsius in-  
 vasit et universos occidit; deinde post aliquod tempus omnes equi et omnia ejus pecora subito interie-  
 runt. Quidam autem scelesti ejus depraedationem videntes et per noctem in domum ejus irruentes cuncta



& al his douchty mene sleu done,  
 Quhare-euir þai war, in feld or tone;  
 Bath knyght, squiare, page & swane  
 310 In lytil tyme clenly ware flane,  
 Sa þat of al his worthi mene  
 With hyme wes left nane lyfand þen  
 þat mycht hyme ony seruice ma,  
 Outane his wyf & barnis twa.  
 315 Bot zet þane wes he nocht Irk,  
 þe fend, oure þis hyme wa to wirk,  
 Bot al his bestiale sleu ine hy,  
 Wyld hors & tayme, oxine & ky,  
 Assis, mulis, schepe & swyne,  
 320 & syndry rulalis syne,  
 & alkin best quhat-euir it ware  
 þe feynd strak done in þat sichware.  
 & zet of þis he wes nocht content  
 Inucht, bot distroyt his rent  
 325 & kist done castellis in hast  
 & towne & tilth al mad wast,  
 Sa þat of his wes hale na thinge,  
 Outane quhare he wes þe begyne (!).  
 þane þe feynd be his fals slycht  
 330 Gert wykit mene cume be nycht  
 & it ourtyrwit tyt & tolzeit  
 & of his tresoure hyme dispoilyt,  
 & lewit hyme nocht of warldis gud  
 þat hyme mycht fynd a day fud.  
 335 Na wondir wes þo he wes mad,  
 Quhene he saw hyme-self sa sted  
 þat wont wes til haf welful fare!  
 Na wondir wes his hart wes sare!  
 þar-for with wyf & barnis twa  
 340 Be nycht he of þe towne cane ga,  
 For schame þat þai poure war sene  
 þat in sa gret welth had bene; —  
 For ded & pouerte seldine-quhene  
 Has frend — þat we suld kene.

For-þi he thocht he walde be f. 221 345  
 Of Egipe in þe cunctre,  
 & ydir sone hild þe way.  
 & quhene þe emperoure herd say  
 þat Placydas wes priuely  
 Went of þe towne, & he ne wist quhy, 350  
 He wes anoyt & mad wa,  
 & al þe hale senat alsa —  
 For sa gud a knyght as he  
 þai wist nocht quhare mycht fundyne be;  
 & al Rome sa gret regret mad þane, 355  
 Fra þai myssit þat worthi mane,  
 þat for þame wes ay scheld & spere  
 Quhene ony mowit to þaime were,  
 & quhat-euir þai had to do  
 þe victory he brocht þame to. 360  
 Bot Eustace of þis had na thocht,  
 Na of hyme-self bot lytil rocht,  
 Bot for schame fast cane fle  
 With wyf & barnis to þe se;  
 & fand a schipe til saile al zare, 365  
 & he in went but ony mare.  
 Bot ay þe tyme þai war sayland,  
 Ay wes þe schipmaster gowand  
 A-pone þe laydy brycht of ble,  
 & thocht scho suld his lemane be. 370  
 & quhene þai to þe land ware brocht.  
 Sir Eustace þe fraucht had nocht  
 To pay for hyme & his menze,  
 & quhene þe master þat cane se,  
 He bad þe laydy suld be lacht 375  
 & haldine with hyme for þe fracht.  
 Bot fir Eustace, þat wes wa,  
 Wald nocht consent It suld be sa.  
 þane þe master wes angry  
 & beknyt til his mene in hy 380  
 To fwak fir Eustace in þe se,  
 þat he mycht brok þe laydy fre.

quae repererunt asportarunt et domum totam auro et argento et rebus aliis spoliarunt et ipse cum  
 uxore sua et filiis gratias agens nocte aufugit nudus. Qui ruborem verentes Aegyptum pergebant, tota-  
 que ejus possessio per rapinam malorum ad nihilum est redacta. 323—9) nicht in L. A. 328) tilge  
 þe. 334) l. dayis? 331) tolzeit tulzeit harrassed, Bruce 4, 152. 348) Rex autem totusque  
 senatus pro magistro militum tam strenuo multum dolebant, eo quod de eo nullum indicium repe-  
 rire poterant. 355) tilge sa. 361) Cum autem iter agerent, appropinquaverunt mari et inuenientes  
 navem super eam navigare coeperunt. Videns autem dominus navis uxorem Eustachii quae pulcra  
 esset nimis, ipsam plurimum habere desideravit; cum vero transfretasset, naulum ab eo exigebat,  
 non habentibus vero illis unde solverent, jussit pro naulo detineri uxorem, volens illam secum  
 habere. Quod ut E. audivit, nullatenus assentire voluit. Diu vero eo contradicente innuit domi-



þane wes þe knyght wondir wa,  
 Quhene hyme worth do ane of þa :  
 385 Othyr for to tyne þe lyf  
 Or depart þare fra his wyf —  
 Bot I treu deme cuth nane  
 Quhilk of þai suld erare be tane ;  
 Bot I treu he had als lef be ded  
 390 As lef his wyf but remed —  
 For-þi cuth nane tel half þe wa.  
 Nocht-þane, war þaime neuir sa wa,  
 þe master cane þe laydy ta.  
 & Eustace *with* drery chere  
 395 Tuk his barnis þat ware hyme dere,  
 & gretand sar sad : » wais me  
 þat losit has It þat lyf suld be  
 & al my solace & my blis !  
 Hou suld I luf & þat lele mys ? «  
 400 Syne wald he til his barnis sa :  
 » Na war 3our sak, but delay  
 I suld my-self here sla but mare  
 & neuir a fut ga forthyrmare ;  
 Bot þane suld 3e be tynt al quyt,  
 405 & for 3ou I suld ber þe wyt.  
 For-þi wa tyd is 3ou I-wis  
 þat 3oure gud modir now mone mys.«  
 & ay *with* þis he held his gat,  
 Of his wikyt werd makand regrat.  
 410 Til he come til a watir-syd,  
 þat depe was & wele wyd,  
 Sa þat he mocht ber but ane  
 Of his barnis our þat fame,  
 For dut þai suld peryst be.  
 415 þar-for þe tane of þaime lewit he  
 One þat half one þe bank sittand,  
 Thinkand to cume agane one hand,

& þe toþir one his bak lacht  
 & bar hyme one our stracht,  
 & one þe farrere land hyme set, 420  
 Til he mycht his bruthir fet.  
 & þane agayne sone he wod  
 Rycht to þe mydis of þe flud,  
 Til his vthyre sone ay gowand  
 þat he lewit one þe land : 425  
 & saw a wold (!) wolf hyme ta  
 & to þe forest *with* hyme ga.  
 & for he wes al wtrely  
 Disparyt til helpe hyme in hy,  
 He turnyt hyme : & rath has sene 430  
 A lyon, þat wes bald & kene,  
 Tak þe toþir & held his way.  
 þane wist he nocht quhat to do or say,  
 Bot oft-tyme wes in to wil  
 Hyme-self in to þe flud to spil, f. 222 435  
 & dang his handis one his face  
 & his flesch done cane rafe  
 þat he wes borne þat sicht to se,  
 His barnis bath but helpe tynt he.  
 Bot sa lange witlas stil he stud 440  
 Til þat nere he dronyt in þat flud,  
 Gyf ne war god of his grace  
 Sawit hyme in (to) þat place.  
 & of þe bankis for þe hicht  
 Of þe barnis he tynt þe sicht 445  
 & wist na thing of þame mare,  
 Bot wane to land *with* gret care.

The wolf, þat first tuk þe ta barne,  
 Til wod rane *with* It ful 3arne ;  
 Bot telemene left þe tilcht in hy 450  
 & folouyt hyme fast & deliuerly :

nus nautis suis, ut eum in mare praecipitarent, ut sic uxorem suam suam habere posset. Quod cum E. comperisset, uxorem iis tristis reliquit et duos infantes accipiens ingemiscens ibat ac dicens: vaeh mihi et vobis, quia mater vestra alienigenae marito tradita est. 384—391) Zusatz. Nach 391 fehlt ein Vers? 399) l. lif. 400—7) Zusatz. 409) Ms. regret? 408) Perveniansque ad quendam fluvium propter aquarum abundantiam non est ausus cum filiis fluvium pertransire sed uno circa ripam relicto alterum transportabat. Qui cum fluvium transvadasset, illum infantem quem bajulaverat super terram posuit et ad accipiendum alium festinavit. Cum autem circa medium fluminis pervenisset, ecce lupus concitus venit et infantem quem deposuerat rapiens in silvam aufugit. Qui de eo desperans ad alium festinavit. Sed cum abiret, leo venit et alium filium rapiens abiit. Unde eum consequi non valens, cum esset in medio fluminis, coepit plangere et capillos suos evellere, volens se in aquam projicere, nisi eum divina providentia continuisset. 420) Ms. wold st. wild? 439) he st. be? 444—7) Zusatz. 448) L. A.: Pastores autem, videntes leonem puerum vivum portantem, eum cum canibus insecuti sunt; per divinam autem dispensationem leo puerum illaesum abjiciens recessit. Quidam insuper aratores post lupum inclamantes alium puerum de ejus faucibus incolu-



- Sa þat he let þe barne fal hyme fra;  
 & þe telemene sone cane it upe ta  
 & bar *with þame* to þe towne.
- 455 & hyrdis chasit þe lyone  
*With* hond & horne sa wondir fast  
 þat he þe barne left at þe last,  
 Thru godis grace (al) anerly;  
 & þane þe hyrdis ine til hy
- 460 Tuk & hame *with* It þai bare (!);  
 For in a towne þai bath duelland ware,  
 & fosterit þame wele & fed  
 & as þar awne barnis þaime cled;  
 Bot nane of þame wist ocht
- 465 Quheþir þai brethyr ware or nocht.  
 Na Eustace had na persawinge  
 Quhare þai become in ony thinge,  
 Bot treuyt wel forut wene  
 þat þai confumyt quyt had bene,
- 470 & walkyt furth makand regret  
 Oft sayand til hyme-self þusgat:  
 »Allace, allace, wa is me,  
 þat wyf has tynt & barnis fre,  
 As thing wes sprongyne of þe stane,
- 475 Allace, I ame ful wil of wane!  
 Alace, I had mony gud knycht  
 For to serwe me day & nycht,  
 & squyaris als þat ware thra  
 Besy seruice me to ma,
- 480 & now, allace, alane if sted  
 In wer degre þane is a lad!  
 Allace, quhar is my mykil gud,  
 Allace, quhar is my welthy fud,  
 & for hungyr nou, alace,
- 485 In poynt to de is in þis place!  
 Allace, quhare ar my frendis sere  
 þat quhylume let þai war me dere?  
 Now is nane þat euir wil  
 Helpe or confort send me til!
- Bot zet, alace, is my mast wa 490  
 þat my gud wyf is tynt me fra  
 & my barnis ar reft me als.  
 Allace, Fortone, þu art ful fals,  
 þat quhylume smylit a-pone me  
 & now has left me in þis degre! 495  
 Allace, Ded, quhene wil þu tak  
 Me & (al) my forou slak?  
 Bot, lord, I think wele þu me hicht  
 þat I suld *with* þe feynd fele ficht  
 & rycht as wes Job fandyt be; 500  
 Suth þat is, & hardare, parde!  
 For, þo he tynt had al his thinge,  
 Zet wes lewit hyme a mydinge  
 Quhar-in he mycht sit, bot me  
 Is na-thinge lewit bot pouerte. 505  
 & he had thre frendis alsa  
 þat hyme visit in til his wa,  
 Bot frendis, allace, haf I nane,  
 Bot saw my barnis fra me tane  
*With* fele bestis but helpe of mane, 510  
 þat *with* þame to þe forest rane; —  
 Sa quhar he had frendis thre,  
 I haf fais to disese me.  
 & his wyf als wes lewit hyme til,  
 Bot my wyf agayne my wil 515  
 Allace, allace! fra me is tane,  
 & I lewit þusgat me-alane.  
 Zet wes lewit hyme a schele  
 To schrape his scabbis rycht snel,  
 þane amesit sume thinge his care 520  
 Quhene his seknes smytit hyme sare.  
 For-þi, god, gyf it be þi wil,  
 Of my trawel rest send me til,  
 & to me sic zemsel gef  
 þat my word þe nocht gref, 525  
 þat I ne be fra þi face  
 Thru murmur put na tyne þi grace! «

mem liberarunt, utrique vero, sc. pastores et aratores, de uno vico fuerunt et penes se pueros nutrierunt. 454) Ms. hyme st. þame (scheint corr.). 460) l. it *with* þai(me). 476) Ms. thing? 466) Kürzer L. A.: Hoc vero E. nesciebat, sed moerens ac plorans ibat dicens: heu mihi, quia ante ut arbor pollebam, sed modo penitus sum nudatus. Heu me qui a multitudine militum circumdari solebam, sed nunc solus remanens nec filios sum concessus habere! Memini domine te mihi dixisse quia oportet te tentari sicut Job, sed ecce plus aliquid in me fieri video, ille enim, etsi possessionibus nudatus fuerit, tamen stercus habuit super quod sedere potuit, mihi autem nil horum remansit; ille amicos sibi compatiens habuit, ego immites feras habui, quae meos filios rapuerunt; illi uxor est relictā, a me vero ablata; da requiem domine tribulationibus meis et pone custodiam ori meo, ne declinet cor meum in verba malitiae et ejiciar a facie tua. 518—21) scheinen unecht. 528) Et haec dicens cum lacrymis ad quendam vicum abiit et data sibi mercede agros



And þis he, al gretand,  
 Come til a gud tone at hand.  
 530 Quhar gud mene mad hyme kepare  
 Of þe feildis, for fywtene zere,  
 & þarfor sic reward hym mad  
 þat he had clething & lyflad.  
 & nere-by, his vnwittand,  
 535 His sōnis twa ware duelland.  
 & for his wyf god sa did  
 þat þe schipmane na il hyr ded,  
 Bot deit, & thru godis grace  
 Of filth of syne scho vnuemmyt wes. —  
 540 Agayne Rome in þis sichtware  
 Wes mowit were, as was are,  
 þat disesit þe emperoure  
 þat þat tyme of Rome had cure,  
 & al þe Romanis mad rad,  
 545 Seand þai ware in parel sted;  
 For chiftane had þai nane, þai wist,  
 þat to þar fais cuth resist.  
 þane thocht þai one Placydas,  
 Hou wicht wereoure he wes,  
 550 Hou stutly befor he had  
 For þaime gret trauale mad  
 & vpe-held wele þare honour ay  
 Quhene þai war set in herd affay,  
 Na-mane wittand cause quhy  
 555 & þane a-way wes sudanly.  
 þe emperoure, to mend þare stat,  
 With consent of þe senat  
 Ordenyt feile mene for to fare  
 To sek *sir* Placydas alquhare,  
 560 Hichtand fare reward & gret  
 To quha-sa eraft mycht hyme gat,  
 & send þame furth one þare way

With gret dispens til assay.  
 Of þai mene tyd percas þat twa,  
 þat þe trawal cane vndirta, 565  
 Come to þat tone percase  
 Quhare wonand wes *sir* Placydas;  
 & þai twa, of quhilkis I mene,  
 Of his awne duelling had bene.  
 & as þai come to herbry, 570  
*Sir* Placydas þaime kneu in hy  
 & quhat þai war wist rycht wele;  
 Bot nane of þame kneu hyme a dele.  
 þane rane hyme to mynd hou he  
 Wes falline fra gret dingnite, 575  
 & wes anoyt & cane say:  
 »þou mychty god, þat althinge may,  
 As I vnwenandly has sene  
 þer mene þat with my-self has bene,  
 Richt sa þu wil grant to me 580  
 My wyf anis þat I ma se;  
 Bot of my barnis spek I nocht,  
 þat I saw wele to ded brocht.«  
 þane come a voice & sad one hicht:  
 »Tak confort, Eustace, & be wicht, 585  
 For þi first honour þu sal sone  
 Recouer; & quhene þat is done,  
 þi worthy wyf þane sal þu wyne,  
 þat wnuemmyt has bene of syne,  
 & þi barnis with hyr alsa. 590  
 For-þi be wicht & confort ta!  
 þane met he þai knychttis in hy,  
 & halust entrechangebly.  
 þane cane þai at hyme hertly spere  
 Eftir a mane, wes þame dere, 595  
 þat to name had *sir* Placydas,  
 Gyf he wist quhare he was,

illorum hominum per annos XV custodivit, filii autem ejus in altero vico educati sunt nec se esse fratres sciebant. Dominus autem uxorem Eustachii conservavit nec illam ille alienigena cognovit, sed potius eam intactam dimittens vitam finivit. 533) Ms. hat. 540) Imperator autem et populus Romanus plurimum ab hostibus molestabatur et recordatus Placidi qui strenue contra ipsos hostes saepius dimicasset, de ejus subita mutatione plurimum tristabatur direxitque multos milites per diversas mundi partes, promittens omnibus qui eum invenissent, multas divitias. 554 u. 5) umzusetzen. 564) Duo autem ex militibus, qui aliquando Placido ministraverant, ad ipsum vicum in quo degebat venerunt. Quos Pl. de agro venire considerans, eos ex incessu protinus recognovit et veniens in memoriam dignitatis suae perturbari coepit ac dicere: domine, sicut istos qui aliquando mecum fuerunt praeter spem vidi, sic da ut aliquando conjugem meam videre possim; nam de filiis scio quod a feris comesti sunt. Venit autem ad eum vox dicens: confide Eustachi, quia cito honorem tuum recuperabis et filios et uxorem recipies. 592) Cum igitur militibus obviasset, ipsi eum minime cognoverunt, cumque eum salutassent, quaesierunt si aliquem peregrinum nomine Placidum cum uxore et duobus filiis cognosceret. Ille autem se nescire professus est. Ad preces



& as pylgrame of land cane ga  
 With his wyf & barnis twa.  
 600 He sad na. & zet pane  
 Til ane Inis (!) haf pame he cane  
 & gert mak pame welfare  
 Of al thing pat was necessare.  
 & pane he thocht hou pat he  
 605 Wont wes pare master to be,  
 & mocht na langar hald hyme stil  
 Bot passit furth & gret his fil,  
 & wesc he face; pat beand done,  
 In agayne he come rycht sone  
 610 & mad pame seruice warly.  
 pane pai beheld hyme increly.  
 pane priuely pe tane cane say  
 To pe todir: »behald, I pray,  
 Hou lyk pis mane is in althing  
 615 Til hyme of quhame we mak spering!«  
 Quod pe todir: »falou, parde,  
 Richt wondir lyk til hyme is he. f. 223  
 Ze til hyme gud tent tak,  
 & gyf pe weme of a gret strak  
 620 In til his hewyd ma we se,  
 Bot dout fir Placydas is he.«  
 pane beheld pai increly:  
 & saw pe weme mare grathly,  
 pat in sik batale he had tane  
 625 Quhare he relewit mony ane.  
 pane, quhene pai kneu hyme, in hy  
 pai kissit hyme oft tendirly  
 & franyt (hyme) of al his fare  
 & quhare his wyf & barnis ware.  
 630 pane sad he pame agane  
 pat wyf wes ded & barnis slane.  
 pane al pe nithbouris, pat had sene  
 Hou tendirly pir knychttis kene

To sic a poure mane mad sic fare,  
 Ful gretly forwondryt ware. 635  
 Bot pane pai knychttis, pat ware blyth,  
 Til al pat pare ware tald swyth  
 pat he wes mane of gret honoure  
 & derreste to pe emperoure;  
 Hou to sek hyme pai ware send 640  
 Fra Rome, par stat til amend,  
 & als, hou pe emperoure  
 Command to do hyme honoure  
 & bydinge gef: gyf pat he  
 In ony place mycht fundyne be, 645  
 pat he suld tak & pay richt nocht  
 At his wil, as hyme gud thocht.  
 pat al pat ware in pat towne  
 To ferue fir Placydas ware bone  
 & gat hyme al necessyte 650  
 pat hyme nedyt ine ony degre,  
 Bath for pe pece & for pe were.  
 Quhene pis done was in pis manere,  
 Sa besyly traualyt pay  
 pat to Rome pe fywtene day 655  
 pai come. quhare pe emperoure  
 Resawyt pame in gret honoure:  
 For out of pe tone he hyme met,  
 & pare ful frendfully hyme gret  
 & kissit hyme richt tendirly. 660  
 & tald he hyme rycht opynly  
 Perordre quhat hyme betyd  
 & hou pat Fortone with hyme did; —  
 Bot hou pat he wes cristine mane,  
 Zet he coseilyt with hyme pane. 665

Thane leid pai hyme in (to) pe tone  
 With gret Joy and proceffione,  
 & prince of knich(t)ed hyme mad,

tamen ejus in hospitio deverterunt et E iis serviebat. 604) Et recolens pristinum statum suum lacrymas continere non poterat, egressus autem foras suam faciem lavit et iterum rediens iis serviebat. Illi vero considerantes ad invicem dicebant: quam similis est homo hic illi quem quaerimus! Et respondens alter dixit: valde quidem similis est; consideremus igitur et si habet signum cicatricis in capite, quod sibi in bello accidit, ipse est. Et respicientes et signum videntes, ipsum esse quem quaerebant, protinus cognoverunt et insilientes et osculantes eum de uxore et filiis ejus sciscitati sunt. Qui dixit iis quod filii mortui essent et uxor detenta. 632) Kürzer L. A.: Vicini autem omnes quasi ad spectaculum concurrebant, dum milites virtutem ejus et primam gloriam praedicabant. Tunc milites praeceptum imperatoris exponunt, et optimis vestimentis ipsum induunt. 653) Post iter XV dierum ad imperatorem devenerunt, qui ejus adventum audiens protinus eidem occurrit et ipsum videns in oscula ejus ruit. Narravit quoque omnibus cuncta quae sibi per ordinem accidissent, statimque ad magisterium militiae trahitur et idem, quod prius, officium exercere compellitur. Qui enumeratis militibus et paucos contra tot hostes esse cognoscens



& doublit al at euire he had  
 670 In riches, rentis & in fee,  
 In his estat and dignite;  
 Sa þat mare doublit wes his mycht  
 þane god befor til hyme had hicht.  
 þai prayt hyme to tak one hand,  
 675 As he was wont, to fend þat land;  
 & þare request he grantit sone  
 For þe honoure þai had hyme done.  
 & with awisment lukit he  
 Quhat strinth of knyghttis he mycht se:  
 680 & fand nocht sa fele in land  
 þat mycht þar fais with-stand.  
 þar-for send he fare & nere  
 To cyteis & tonys sere,  
 To ches mene þat to manis sicht  
 685 Lyk war to be manly & wicht.  
 & ymang vthyre þis mandment  
 Come quhare his twa sōnis lent,  
 þat of þat tone þai suld ches twa.  
 þane cane þai sone to consel ga;  
 690 & for þai twa ware lykest  
 For sic not to be þe best,  
 & fremmyt folk to þaime with-al,  
 Gyf Il fortune to þaime suld fal,  
 þare-for arayt þai þaime wele  
 695 In armis stith, mad of stele,  
 With al þe lawe þat þare-to lay,  
 & send þaime furth one þe way.  
 þane come þai in litil space  
 Quhare þe prince of knyghted wes.  
 700 þat beheld þame & thocht in hy

þat þai war abil & worthy  
 Of theuys & of honeste;  
 For-þi knyghttis he gert þaime be  
 & menskit þaime with worthieste  
 & perit þaime ay to þe beste. 705  
 Syne went he to þe were in hy  
 With fele mene, wicht & hardy.  
 & be assay mene ma wele kene  
 þat gud chiftene makis mene:  
 For his mene sic confor had 710  
 þat þai durst do quhat þat he bad. f. 224  
 & quhene he come sa nere þat he  
 Mycht his fais grathly se,  
 He sped hyme fast & with þaime facht,  
 & mony sleu & mony lacht, 715  
 & þe lawe chasit vtrelly,  
 & reparyt with victory.  
 Til he come til a tone, quhare he  
 With his ofte restit dais thre,  
 þane hapnyt in þe sammyne toure 720  
 Quhare his wif mad furioure.  
 þane tyd of case þire zu(n)gmene twa  
 þar inys in þat house to ta  
 Quhare þare modir had gestnyng —  
 Bot of hyr þa ne had knawinge; 725  
 & sat percase & carpit sammyne,  
 Quhilis of hernyft & quhilis of gammyne,  
 As zung mene wil do for solance  
 & als to mak þar acquaintance.  
 & first þe eldast tald þe cafe 730  
 þat in zouthed hyme hapnyt wes,  
 & sad: »I think wele hou-gat

jussit tirones colligi per omnes civitates et vicos. 664—5) Zusatz. 686) Contigit autem illam  
 terram in qua filii ejus educati sunt, describi, ut darent duos tirones. Universi autem ejus loci  
 incolae illos juvenes tamquam ceteris aptiores magistro militum consignarunt. Videns vero juvenes  
 elegantes et morum honestate compositos, cum sibi plurimum placuissent, inter primos convivas  
 suos ordinavit eosdem, et sic profectus ad bellum subjectis hostibus exercitum suum tribus diebus  
 in quodam loco ubi uxor sua pauper hospita manebat, requiescere fecit. 708—11) Zusatz. 709) l. gud  
 mene. 718) Illi vero duo adolescentes in tabernaculo matris suae nutu tamen Dei hospitati sunt,  
 nescientes quod mater sua esset, et sedentes circa meridiem et multo confabulantes exponebant sibi  
 invicem de infantia sua. (Mater vero eorum de contra sedens, quae ipsi referebant, attentius audie-  
 bat.) 721) l. suyoure. 729) Anders L. A.: Dicebat enim major minori: ego, dum infans essem,  
 nihil aliud recolo nisi quod pater meus magister militum erat et mater mea speciosa valde, duos-  
 que filios habuerunt, sc. me et alium minorem me qui et ipse speciosus valde erat, accipientesque  
 nos egressi sunt de domo nocte ingressique sunt navem nescio quo euntes. Cum autem de navi  
 egrederemur, mater nostra, nescio quo modo, in mari relictæ est, pater vero noster portans nos  
 duos flens pergebat perveniensque ad quendam fluvium transivit cum fratre meo juniore et me  
 super ripam dereliquit. Cum autem reverteretur, ut me acciperet, lupus venit et illum infantem  
 rapuit, et antequam ad me appropinquaret, leo de silva exiens me rapuit et in silvam deduxit.



My fadir, þat wes of gret stat  
 & to name had *fir* Placydas,  
 735 Tuk my modir, þat fare was,  
 & my bruthir & me alsa  
 & *pruely* of tone cane ga  
 & wandryt furth *with* ws thre  
 Til he come *rycht* to þe se,  
 740 & a schipe redy fand  
 & sailit to þe farrere land,  
 & my modir belewit þare —  
 Bot of hyr hapnyge I wat no mare:  
 Bot my fadir held one his way  
 745 *With* my bruthir & me ay,  
 Til he come til a watir brad,  
 & oure it he my bruthir had  
 & lewit me one þe bank, til he  
 Suld come agane & bere oure me;  
 750 Bot as he towart me cuth wad,  
 A gredy wolf hynt me but bad  
 & to þe wod *with* me rane;  
 Bot telemene, þat saw þat þane,  
 Folouyt fast & gert hyme fle  
 755 & hynt me vpe & hame had me,  
 & fosterit me wele alway.  
 þane cane þe todir zunge mane say:  
 »To me is (tyd) þe sammyne case:  
 For my fadyr (wes) *fir* Eustace,  
 760 þat my bruthyr, my deme & me,  
 þat na-mane wist, brocht to þe se  
 & saylyt oure; & þar hyme tynt  
 His wyf; bot his barnis he hynt  
 & walkit furth *with* drery mude,  
 765 Til he come til a mykil flude,  
 þat he durst nocht wad *with* vs bath,  
 Bot my bruthir set done rath  
 & bar me oure þe flud, til he  
 Mycht pas agayne & bringe hyme me,

My bruthyre þat he lewit þare. 770  
 & a lyone in þat sychware  
 Oure-set in his mouth hynt me  
 & to þe wod fast cane fle.  
 Bot hyrdis, þat nere ware by,  
 Hyme folouyt in to gret hy 775  
 & wane me fra þe fel lyone  
 & had me *with* þame in þe tone  
 Quhar þu seis þai telmene duellis. *slayne*  
 Of my bruthyr I wat nocht ellis;  
 Bot be þe tale þu tellis me, 780  
 Lyk war my bruthyr þu suld be.  
 Bot ferly haf I hou It befel  
 þat we in a tone suld duel  
 þis lang tyme & nane kene vthyre,  
 As witty mane suld do his bruthir.« 785  
 þane rane it þaime bath in mynd  
 Thru inclinacione of kynd  
 þat þai ware brethyre; & for-þi  
 þai gret bath richt teyndirly  
 & in armis vthyre cane brafte 790  
 & kissit oft, & sad allace  
 For tynsale of þare fadir wicht  
 & of þare modir, þe lady brycht.  
 þar modir þane, þat wes nere-by  
 & herd al þane opynly 795  
 Hou þai recordyt þe case  
 þat to þare fadir hapnit wes,  
 Scho held stil a quhile & thocht  
 Quheþir þai hyr barnis war or nocht.  
 & one þe morne scho went in sped 800  
 To þe gret maister of þe knyghtede  
 & sad: »dere lord, I pray þe  
 For godis sak þu ger me f. 225  
 Be had to Rome: for þine come hy  
 & is brocht here I ne wat quhy.« 805  
 & as scho spak þis hyme til,

Haec audiens minor coepit flere ac dicere: per Deum, ut audio, frater tuus sum ego, quoniam et qui me educaverant, hoc dicebant quod de lupo eruimus te. Et in amplexus ruentes osculabantur se invicem et fleverunt. 736) Ms. *brethir*. 758) Ms. *þis st. is tyd*. 759) fehlt *wes?* 762) *hyme st. he*. 769) Ms. *h̄y me*. 778) l. *sais*. 781) Ms. *fenly*. 790—91) umgesetzt. 794) Audiens haec mater eorum et considerans quod eventum suum ita seriatim dixissent, diu apud se tractavit si illi filii sui essent, altera autem die ad magistrum militum adiit et interpellavit eum dicens: deprecor te domine ut me ad patriam meam perducere jubeas, ego enim de terra Romanorum sum et peregrina hic sum. 805) Et haec dicens vidit in eo signa mariti sui et eum cognoscens, cum se jam continere non posset, procidit ad pedes suos et ait: precor te domine ut exponas mihi pristinam vitam tuam, puto enim quod tu sis Placidus magister militum qui alio nomine dicitur Eustachius, quem salvator convertit, qui talem et talem tentationem sustinuit et cui uxor, quae ego sum, in mari ablata



Scho hyme beheld *with* incre wil :  
 & be syndry taknis cane fe  
 þat hyre awne housband wes he.  
 810 For-þi scho done (fel) til his fet,  
 & out scho brast sone of gret,  
 & sad : »dere lord, I pray þe  
 For godd's sak þu tel me  
 Quhat mane þu was ine þi zouthed  
 815 & quhat stat þu cane led :  
 For me think þu art Placydas,  
 þat of knyghted maister was  
 & syne at fontstane eftir þat  
 To þi name Eustace gat  
 820 & tholyt syne be godis wil  
 Fayndingis, þat war hard & Il,  
 & lewit hale þi possessione,  
 þi honour & þi renowne  
 & *with* þi wyf went priuely  
 825 Out of þe land — & þat ame I,  
 & syne quene we come to þe se,  
 Agane þi wil wes tane fra þe ;  
 Bot god of his habundand grace  
 But filth of syne me kepit has.  
 830 & þu my husband *with* me gat  
 Twa sōnis, & ane hat  
 Theospitus & þe tothyre  
 Agapitus, þat wes his bruthyre.«

Quehene Eustace herd al þat scho  
 835 Sad, he beheld hyr to  
 & wist wel scho wes his wyf  
 þat he lifit richt as his lyf ;  
 He gat hyr sone a-bout þe (h)als  
 & kiffit & for Joy gret als,  
 840 & scho hyme in þe sammyne wyfe  
 Gretand kissit a hundir cyfe,  
 Of(t) lowand god þat sa cuth wirk  
 For þame, þat sorow had mad Irk,  
 & eftyr fandinge þat cuth say

Brink his seruandis out of way. 845  
 & I treu wele nane cuth say  
 þe entre Joy (þat) þane had þay ;  
 For þai gud liffaris war, I wene,  
 & lange tyme had nocht vthyr sene,  
 & syne to-gyddyr vnwittandly 850  
 þame tyd to met sudanly.  
 I treu, þar be na liffand mane  
 Cane tel þe Joy (þat) þai had þane !  
 & þis betyd of zeris twa  
 þat þai had bath Joy & wa. 855  
 þane, be hyr hart wes hesit sa  
 þat scho mycht ony word furth ta,  
 Scho sad til hyme : »der lord, wit þu  
 Of oure sōnis quhat is tyd now?«  
 »Ze, sad he, be godis macht 860  
 I saw quare wild bestis þaime lacht  
 & to þe wod fast *with* þaime rane,  
 Forout rescourse of ony mane« —  
 & tald hyr al þe manere hou,  
 As befor I tald zou to. 865  
 þane sad scho : »I red (þat) we  
 Zeld thank to god of maieste :  
 For rycht as he has lent ws grace  
 For to se vþir his face,  
 Sa ma he send (til) ws but wene 870  
 Our barnis, þat we haf nocht sene  
 Lange tyme.« »Deme, I cane þe say  
 þat wild bestis bare þaime away.«  
 Sad scho : »fir, I pray zou, blyne !  
 For zistryrday in myne Ine 875  
 As I set, I herd zung mene twa  
 Be þame-ane forout ma  
 Ilkane til vthyr planly tel  
 þe wik fortune þame befel,  
 & hou in þare barnede þai 880  
*With* wyld bestis war had away ;  
 þane þare fadir cane gretly mene,  
 & þar modir oft but wene (!),

fuit, quae tamen ab omni corruptione servata sum, qui et duos filios sc. Agapetum et Theospitum habuit. 833) Haec audiens E. et ipsam diligenter considerans uxorem suam recognovit et lacrimatus prae gaudio ipsam osculatus est glorificans Deum, qui consolatur affictos. 837) l. lufit. 845—56 nicht in L. A. 857) Tunc dicit ei uxor sua: domine ubi sunt filii nostri? Et ait: a feris capti sunt. Et exposuit ei quomodo perdidit illos. Et illa: gratias agamus Deo, puto enim quod, quemadmodum Deus donavit nobis ut inveniremus nos invicem, donabit etiam recognoscere filios nostros. Et ille: dixi tibi quod a feris capti sunt. Et illa: hesternum die sedens in horto audiavi duos juvenes sic et sic suam infantiam exponentes et credo quod filii nostri sint; interroga igitur



With mony vthyr wordis fere.  
 885 þar-by I wat but ony were  
 þat þai our barnis are. for-þi  
 Gerris þame cume & ask in hy  
 þe suth, & be þame sal ze treu  
 þat god has send þaime til ws nov.  
 890 & as scho said, he did but bad:  
 & be þar taknis grath wit had f. 226  
 þat þai war his twa sōnis dere.  
 A, lord, hou blith þane wes his chere  
 Quhene he saw þaime with his ene  
 895 þat he wend bestis met had bene!  
 & þame in armis he hynt,  
 & þar modir, or scho stynt,  
 & kissit of(t) & gret alfa  
 Bath for gret Joy & for wa.  
 900 & quhene þe gret oft hard record  
 Al þat tyd wes to þare lord,  
 & for þe wictory he mad  
 Of þar fais, gret Joy had.

Thare as þai war fuyornand,  
 905 In gret hast come tyzand  
 þat Traiane emperour wes ded  
 & Adriane in til his sted  
 Wes chosine — þat was mykil ware  
 To cristine mene þane he, be fere.  
 910 Bot he þat þan, as custome wes,  
 Went to met fir Placydas,  
 With þame of Rome, beuth þe tone,  
 With honorabil processione,  
 & hyme resawit Joyfully, —  
 915 Nocht anerly for þe wictory  
 Of þar fele fais at he wane,  
 Bot for he had recoueryt þane  
 Bath wyf & barnis he tynt had  
 & þane fundine ware but bad.  
 920 & Rome in þis wyse

þai enterit, as I herd dewyfe.  
 Ay, god, quhat Joy in Rome was  
 Quhene þai had gottyne fir Placydas!  
 For þame thocht þai had na dout  
 Of fais, war þai neuir sa stout. 925  
 For-þi þai sat hale þar cure  
 Til worschipe hyme & til honoure.  
 þane mycht be sad of hyme rycht  
 As of Job, þat to mare hicht  
 Of riches & of honour wane 930  
 þane befor hyme fandit Sathane;  
 Sa tyd of Eustace: for he  
 Eftyr fandinge of mar degre  
 Wes & of mycht & of riches  
 Be fer cyfe mar þane first he wes; 935  
 For god, þat cane do quhat he wil,  
 þat he had hicht hyme cane fulfil.  
 Sone eftir (þat) fir Adriane  
 Thocht fir Placydas zet had nocht tane  
 Honour Inuch; for-þi gert he 940  
 Cal hyme with solempnite  
 Til het with hyme in (to) his hal,  
 & wyf & barnis with hyme al,  
 & mad þaime richt wele to fare  
 & al þe lawe þat with þaime ware, 945  
 & gaf hyme mony gyftis gret,  
 Hyme & his menze to rehet.  
 & eftyr (þat) one þe thrid day  
 He gert cri but mare delay:  
 Al suld be gadryt gret & smal 950  
 In to þe tempil principal,  
 Til ydolis to sacrify  
 For honoure of victory  
 þat Placydas hame brocht had  
 Eftyr þe trawal þat he mad. 955  
 & quhene al come & one þat wyfe  
 Til ydolis mad sacrifice,  
 þe emperoure persauit was (!)  
 þat þare come nocht fir Placydas.

ab iis et dicent tibi. 865) l. to zou. 883) oft st. lofit? 890) Et convocans eos E. et audiens ab iis  
 infantiam suam recognovit quod filii sui essent, et amplectentes eos ipse et mater, super eorum colla  
 plurimum fleverunt et crebrius eos osculabantur. Omnis igitur exercitus plurimum gaudebat et de in-  
 ventione eorum et de victoria barbarorum. 904) Kürzer L. A.: Cum igitur rediret, contigit jam Tra-  
 janum obiisse et successisse ei pejorem in sceleribus Hadrianum, qui pro victoria obtenta et inven-  
 tione uxoris et filiorum magnifice eos suscepit et magnum convivium praeparavit. 904) Ms. Thane?  
 935) Ms. for. 947) Altera die ad templum ydolorum processit, ut ibi sacrificaret pro victoria barbaro-  
 rum. Videns vero imperator quod E. nec pro victoria nec pro inventione suorum sacrificare vellet, hor-  
 tabatur ut sacrificium immolaret. Cui E.: ego Christum colo Deum et illi soli sacrificabo. 957) Ms.



960 For-þi he fend for hyme (al)-fone  
 & bad hyme cume but ony hone  
 & sacrify, as vthire did,  
 For þe gret honoure hyme betyd.  
 þane come Eustace & sad clere  
 965 & sad (!): »fir, I sacrify but were  
 To Jhesu Crist, my god werray  
 & anely god is, I þe say,  
 þat al þis warld mad of nocht,  
 Hel & hewine, as hyme gud thocht.«  
 970 þane wes þe emperoure rycht wa  
 þat he herd Eustace sa say,  
 & commandit his mene ful rath  
 To tak hyme, wyf & barnis bath,  
 & bynd þame in a place quhare þai  
 975 One na maner mycht chape away,  
 & lyoñs loß lat to þaime ga,  
 þat rathly suld þaime ryf in-twa.  
 & quhene þai done had as he bad  
 & þe lyoñs lofit hade,  
 980 To þaime suyth in a ras þai rane:  
 & to þar fet fel done þane, f. 227  
 As for til honoure þaime mekly,  
 Syne held þare way deliuerly.  
 Syne gert þe emperoure be mad  
 985 Vndir þe ox of bras but bad  
 A mykil fyr of mater fere;  
 & quhene it brynnand wes al clere,  
 He gert þir foure in be done,  
 In hope þai suld be ded fone.  
 990 Bot þai þare-of na redur had,

But enterit in & gud chere mad,  
 Commendand þaime to god mychttly.  
 þat þar saulis þane in hy  
 Resawit & þame reward mad,  
 As befor he to þame sad. 995  
 þan eftyr (þat) þe thryd day  
 þe emperour come til affay  
 In hou smal poudir þai ware mad.  
 & quhene þai þe ox hopynit had,  
 þai saw þaime one þar kneis stand 1000  
 As þai quyk ware, god lowand,  
 For-out weme in hyd or har,  
 Bot fresch as euir þai ware —  
 Outakine þat þai ware al ded.  
 þane tuk mene þaime of þat sted. 1005  
 & cristine mene come þat same nycht-|  
 & for þai martiris cane dicht  
 Ful reuerently fare sepulture,  
 & layd þaime in with gret honoure;  
 & eftyre in process of tyme 1010  
 Mad þar a kirk of stane & lyme:  
 Quhare þai sanctis restis ay  
 & sal do to domyse-day,  
 & þane resawe þe crone of lyf  
 þat þai wane here in gret strif, 1015  
 As is befor sad in þis buk,  
 Gyf ze tent þar-to tuk.  
 For-þi to þaime foure I pray:  
 Agane þe feynd (sa) strif I may,  
 Out of þis warld þat I wyne 1020  
 But schame, det & dedly syne.

was st. has. 964) l. sad na clere? 968) Ms. þat of al. 970) Tunc imp. ira repletus ipsum cum uxore et filiis in arena statuit et leonem ferocem ad eos dimitti fecit. Accurrens vero leo et demisso capite quasi eos sanctos adorans ab iis humiliter recessit. 976) l. lyon's. 980) Ms. þā = þai. 984) Tunc imp. bovem aeneum incendi fecit et eos ibidem vivos mitti mandavit. Orantes igitur sancti et se domino commendantes bovem intraverunt et ibidem domino spiritum reddiderunt, tertia autem die de bove sunt coram imperatore extracti. Ita penitus intacti inventi sunt quod nec capillos nec quidquid eorum vapores incendii aliquatenus contigerunt. 987) Ms. chere. 1006) Christiani vero eorum corpora tulerunt et in loco celeberrimo recondentes ibidem oratorium construxerunt. (Passi sunt autem sub Hadriano qui coepit c. a. d. CXX calendis Novembr. vel secundum quosdam duodecim calendis Octobr.)



## XXX. Theodera.

**M**Ene suld wele kene þat Sathane  
 Zet finis nocht, na neuir fane,  
 Al cristine mene for to gref,  
 Sene þat first he grewit Eve.  
 5 & þo þar-to he haf mycht  
 Thru godis tholyne & gret slycht,  
 Zet mone he falze of-tyme til eschew  
 Sume þat he wald rycht gladly grewe.  
 For cristine mene, þat stedfastly  
 10 Throuys in god & deuotly  
 Sanis hyme with þe taknyng  
 Of þe corce quhare-one god cane hyng,  
 Sal wele resist agayne Sathane,  
 þo he do al þe Il he cane;  
 15 Befor þe croice he sa breis  
 þat, quhene he It seis, þane he fleis.  
 He wil oft purches wikit mene  
 To gere hyme sped & with wemene (!)  
 Thru wischraf & sorcery  
 20 & ful oft-tyme thru flatry  
 Of kerlyngis, þat in mony wyse  
 Zung mene betrefis oft-syse —  
 For sic as þai quhene þa þare lifis  
 As lyvit lange, callit wis-wifis,  
 25 Bot þai sa mene kangis al,  
 In to gret elde fra þai fal.  
 Zet suld gud wemene ware be  
 To rowne with þaime in priuete  
 Or zet corow for to hald  
 30 With sic wifis, fra þai be ald,  
 þat for les þane a schefe of brede  
 Wil gyf þaime oft schameful rede  
 & ger hyre treu quhat scho wil,  
 Fra scho gud herynge gyf hir til.  
 35 & for ensampil I wil ta  
 Hou it betyd Theodera. —

**Q**uhene Zeno wes emperour  
 & al þe empyre had in cure,  
 Of Alyfandir in þe towne  
 Duelt a mane of gud renone, 40  
 & had fusone of warldis thingis,  
 As be resone & his lykingis;  
 & with his nithbouris zet þane  
 Wes gud haldine for god & mane,  
 For he wes zarneful god to ples 45  
 & to mene alsa to do es.  
 & had a wyf of nobil kyne  
 & of þe best þe tone with-ine,  
 & þar-to wes of far fassone, f. 228  
 þe mast enplesand of þe towne, 50  
 & zung, & dred god nocht-þe-les,  
 & chast, perles of farnes —  
 þocht mene seldine þai twa fe  
 In a zung persone to be.  
 þe feynd þane at hir had inwy 55  
 Be-cause scho wes sa happy,  
 & thocht þat he wald put a smyt  
 In hyr gud name, for to fyle It:  
 & fandyt hyre in mony wyse.  
 Bot scho, þat was bath ware & wyse, 60  
 Ay quhene scho had persawinge  
 þat he socht hyr with sic thinge,  
 þane wald scho rycht sone  
 Bath brest & foret croice but hone;  
 þane durst he nocht langare byd 65  
 Bot (wald) fle one fere þat tyd.  
 & he, þat saw þat he ne mocht  
 Do for þe croice as he thocht,  
 He enflawmyt of þe self tone  
 A zung mane of fare fassone 70  
 For til syne with Theodera.  
 & til eschewe he trawalyt fa

Vgl. L. A. Cap. 92, doch ist diese weit kürzer; die Verführungsgeschichte im Anfang scheint von Barbour selbständig ausgeführt.

1—36) Einl. über den Nutzen des Kreuzzeichens (ähnlich die der 2 folg. Stücke). 9) mene st. mane. 15) l. vreis? 21) kerlyng carlin = old woman, witch. 29) corow curdow, intimate correspondence. 37)—114) L. A. Theodora nobilis mulier et sponsa apud Alexandriam tempore Zenonis imperatoris, virum habebat divitem et timentem Deum, dyabolus autem Theodora invidens sanctitati virum quendam divitem in illius concupiscentiam incitavit, qui eam crebris nuntiis et mune-



þat he ne mycht rest nycht na day,  
 Til he cane hyr wil affay.  
 75 & þo he wes zung & fare,  
 Wele tacht, wife & debonare,  
 Zet schupe he hyme þarfor to be  
 þe mare plesand ine al degre :  
 As to karole wel & synge  
 80 & to be costlyk ine clethinge  
 & to wine gud name — to þat ende  
 He wald gladly his gud dispend.  
 & quhene he had a quhyle done sa,  
 He come to þis Theod(e)ra  
 85 & mad his quyntans apone fare  
 With hyr, thinkand to cume nere.  
 & quhene he thocht þat he had  
 His acquyntance with hir wele mad,  
 He leit hyr wyt in sume party  
 90 His wil, þo it was couertly.  
 þane wald scho wmquhyle hir play  
 & til hyme lene a def ere ay.  
 Bot he, þat fandist (!) was fast,  
 Thru gret flicht þe feynd cane cast  
 95 Folouyt hyr sa increly  
 þat he hyr leit wit vtrelly  
 þat othyr worthytt hyme to sped  
 Hyr wil to wyne, or but dred  
 Of þe ded to thole payne.  
 100 þane sad scho hyme schortly agayne :  
 »Mane, had I wittine lange tyme gane  
 þat þu sic fule purpos had tane,  
 þu suld haf wittine þane as nov  
 þat al þi trawale tynt had þu.  
 105 For-þi of þat thing spek nomare!  
 For playt na sal be þi ansuere.  
 Certis, vnreulyt ware my wil  
 Gyf for þe my-self I suld spil.«  
 & fra þat he hard hyr sa say,  
 110 He lacht his lef & passit away  
 & one til his awne hame  
 He wynt, with syt & als with schame —  
 For gret sorou & schame had he  
 þat he suld sa refusit be.

Thane duelt þare in (to) þe reu 115  
 Nere his Innys, I spek of nov,  
 Ane ald wyf, mycht nocht for elde  
 Hyr awne self gudly weld.  
 & til his In reparyt scho,  
 For of sorcery scho cuth do 120  
 & as scho mycht did turne & chare.  
 & quhene scho þare-of wes ware  
 þat he lewit to play & synge  
 Bot drupyt & mad murnynge,  
 Ay til espy hyme scho ne fane 125  
 Til scho fand hyme al-alane.  
 & þane scho sad (til) hyme in hy :  
 »I pray þe, fir, þu tel me quhy  
 þu art nov pensiwe & mad,  
 & wont wes to be blith & glad; 130  
 For þu is zung mane, fare & wyfe  
 & vertuyse at al dewise,  
 & in þis tone has rentis fare  
 & til haf mare has perans of are,  
 Na I wat nane durst tak one hand 135  
 In to þis tone to do þe wrange.  
 My dere sone, þane quhat alis þe?  
 þu lat me wit, quhat-euir It be!  
 For I ame of wyt and wil f. 229  
 Spedful consel to gyf þe til. 140  
 & thocht I ald be, let þu nocht!  
 For in elde suld wit be socht.  
 I treu þu has þi luf set  
 Quhare þi zarnynge þu ma nocht get;  
 & gyf it sa be, þane cuth I 145  
 Helpe þe wele, þu treu treuly!«  
 »Gud deme, sad he, þu cane dot,  
 Wenand I ware sic a ydiot  
 þat þu suld wit my priuete,  
 Gud or Il quethyr it be, 150  
 þat helpe me noþir cane ne may  
 Suppos I wald it to þe say sa.«  
 »Zet, quod scho, be myne faule-heile!  
 Confele kane I kene þe gud & leile  
 & helpe þe for to sped þi thinge, 155  
 Gyf þi cause be of luffynge.«

ribus molestabat, ut assensum sibi praeberet. Sed illa nuntios respuebat et munera contemnebat.  
 In tantum autem eam molestabat quod ipsam quietem habere non permetteret et paene deficere  
 videretur. 64) foret = forehed. 66) wald fehlt? 93) l. fandit. 94) Ms. he st. þe. 109) þat im Ms.  
 durchstrichen? 115—185) fehlt in L. A.; diese liest blos: Tandem quandam magam ad eam misit,  
 quae eam, ut viri illius misereretur sibi committeret, plurimum hortabatur. (Barbour's Schilderung  
 der Verführungskünste der Kupplerin ist meisterhaft.) 121) Ms. turme. 148) Ms. ydrot st. ydiot.



& fra he herde þe karlinge mak  
 Sa fare hicht, he cane confort tak —  
 For eth is a mane to til  
 160 To do it þat is his wil.  
 þane sad he: «wil þu priue be  
 & hele þe thinge I sal tel þe?»  
 »Za, sad scho, sa god me sped!  
 þar-of haf þu na-kine drede  
 165 þat ony creature mycht me  
 By to discouer þi priuete,  
 Bot anerly in to þe stede  
 Quhare I wit wele þe to remede.«  
 »Deme, wit þu, sene It is sa,  
 170 þat I luf mast Theodera  
 & grant of hyre ma I nane purchas  
 My zarnynge to fulfil, alace!  
 & nocht ellis, bot I spede,  
 I ame bot ded, it is na drede.«  
 175 Sad scho: »sone, is þis þe maste  
 þat gerris þe þi zouthede wast  
 & lef þi myrth & Jolyte?  
 I wend thinge ellis aylyt þe  
 þat ware harde thinge to wyne.  
 180 Lat be, lefe, & of bale blyne  
 & be als mery as þu ma!  
 For here I hicht to þe gud fay  
 þat scho sal richt sone do þi wil,  
 Gyf I ma sped to cume hir til.«  
 185 þane of his gud he hir gef parte,  
 & scho went one to pref hir arte,  
 & spyit best tyme þat scho  
 Theodera mycht cume to;  
 & percase fand hyr alane,  
 190 & sic a proloug has furth tane:  
 »God be her in my dochtir dere,  
 þat kepe þe ay hale & fere,  
 In althinge ekand þi grace,  
 Of welth & wele, in þis place!  
 195 Her ame I cumyne þe to se  
 & with þi spek to conforte me;  
 For I treu, be my gud fay,  
 þat I sal wele fare al þe day

þat I mycht to þe spek my fil.«  
 »Sit done, sad scho, say one þi wil!« 200  
 Sad scho: »dochtir, god þe forzelde  
 & fra wikyt fortone þe schelde,  
 þus mekly þat dedinzeis þe  
 To spek hamely with sic as me!  
 For I fynd suthfastnes: 205  
 þat al mene sais, is nocht les,  
 & oft I here þat in þis tone  
 Is na wemane of sic renone  
 Of al gudnes in al degre  
 þat in wemane ma gestnit be, 210  
 As þu, þat is alane but pere,  
 Of al farnes & coloure clere  
 & fasone fare & gud hawynge,  
 Set þu of zeris be bot zynge;  
 Na ogart na pryd is þe with-ine, 215  
 þocht þu be of nobil kyne,  
 Na heis (þu) þe for riches,  
 To lichtly othyre mare or lefe  
 As þe; pouir folk sais of þe  
 þat þu art larg of cheryte. 220  
 & þus I sa nocht, be þe rude,  
 Der dochtir, to get (of) þi gude,  
 Bot anerly for suthfastnes.  
 Zete is a think neuir-þe-les  
 þat, gyf I durst, I wald say.« 225  
 »Tel one, deme, quod scho, I zou pray!« f.230  
 þane mad þe kerlyng sume dangere,  
 Wittand scho suld þe zarnare spere, —  
 For wemene ar besy al  
 To wyt þe thinge quhat-euir fal. 230  
 Theodera þane cane hyr pray  
 þat scho wald tel hyr but delay  
 Quhat-euir it wes scho had in thocht,  
 & lef vnsad til hyr richt nocht,  
 For scho suld tak in nane Il 235  
 Quhat-sa-euir scho sad hyr til.  
 þe karlynge sad: »one þat cunnande,  
 Sene þe tyme is nov auenande,  
 I wil tel þe a thinge quhare-ine  
 þu wil sla þi saule for syne: 240  
 þat is, þat þu wil nocht remede

218) to lichtly = to undervalue, to slight. 227) danger hesitation. 263 ff.) L. A. Quae cum diceret se coram oculis Dei cuncta cernentis tam grande peccatum nunquam committere, malefica adjunxit: quidquid in die fit, hoc utique Deus scit et videt, quidquid autem advesperascente et occidente sole committitur, Deus minime intuetur. Dixitque puella malefica: numquid veritatem



þe mane þat for þe wil thole dede;  
 & quha-sa-euir mane wil sla,  
 Of skil is callit godis fa,  
 245 & als his saule tyne, þat god bocht,  
 Gyf he mycht succure & wil nocht.  
 & zong zung mane, þat luffis þe,  
 Is now in poynt peryft to be,  
 & þu ma lichtly, gif þu wil,  
 250 Sauf hyme & do þi-self na Il:  
 þat is, to grant hyme anerly  
 þat he ma anis priuely  
 Play with þe in priue stede,  
 & sa ma þu sauf hyme fra dede.  
 255 & þat but wittinge ma be done  
 In priue stede vndir sone,  
 & sa ma þu þe sauf fra hel  
 Quhare mane-flaare sal ay duel;  
 For he sal cume sa priuely  
 260 þat nane sal wit it bot þu & I.  
 & þe sonare þis be done,  
 þe cause sal be þe les to sone.  
 Theodera til hyr cane mele:  
 »Deme, al be þu neuir sa lele  
 265 & al futh war þu me sais,  
 Zet durst I do it (be) na wais;  
 Suppos neuir mane suld wit  
 I had done sic thing as It,  
 Zet god suld wit it, I dut nocht,  
 270 þat clerly kennis dede and thocht,  
 & punyfe me for my mysdede  
 Thru mychtt(i)nes of his godede.  
 þane sad þe trat with flatrand fare:  
 »Wele war hyr sic birth bar,  
 275 & happy wes he þat gat þe  
 þat sa wisly has ansuert me!  
 Bot zet, be-cause þu art zinge,  
 þu cane nocht deme of sic thinge,  
 Wenand þat god kennis al  
 280 þi dedis done or to fal,  
 For þu wanttis þe colorum (!)  
 þat þu suld treu in þat parte sume.  
 For suth is þat god knawis wele  
 Ded and thocht euirilke dele,

þat is to vndirstand, I say, 285  
 It at done is one þe day;  
 Bot to þat thing has he na fycht  
 þat thocht or done is in þe nycht;  
 For he fleis ay myrknes  
 & tais tent bot to clernes. 290  
 For-þi, as treuys þe kirk of Rome,  
 Mene wat at þe day of dome  
 Is to cume quhene god sal haf mycht  
 To deme al done in opyne sycht;  
 Bot of þe nycht þe dome þat þane 295  
 Is he nocht borne þat ocht tel cane.  
 For (gyf) demeyne of þe nycht suld be  
 As of day, clerkis parde  
 Wald als wele of nycht as day  
 Haf mad mencione, perfay. 300  
 þarfor, dochtir, haf na drede,  
 Bot as I say do furth þis dede,  
 &, as oure lord bydis þe,  
 Of þine eue-cristine haf pyte!  
 þane sais til hyr Theodera: 305  
 »Gyf, as þu sais me, It be sa  
 & þat þu spekis for na gyle  
 Me wiktly for to be-wile:  
 Or þat mane for me dede be,  
 I sal do as þu thechis me. 310  
 »Quhat, wenys þu I wald þe wile?  
 Gud douchtir, na, be þe ewangele  
 Na be þe corpus domine,  
 For ony gud mene mycht gyf me! f. 231  
 For I think to get of þi gere 315  
 For þe gud lare I sal þe lere.  
 þarfor, forsuth, wal(d) I nocht  
 þu fand diffat in me ocht.  
 þane sad til hyr Theodera:  
 »Gud dame, sene þu sais sa, 320  
 Now sone, quhene gane is þe lycht  
 & cummyne is þe myrk nycht,  
 Bryng (hyme) to þis place but mare  
 & sodanly I sal be þare!  
 & of hyr gud scho gef þat alde. 325  
 & blyth hyre gat scho cane halde  
 & to þe zung mane come sone

dicis? Et illa: etiam dico veritatem. Decepta puella verbis maleficae dixit ut advesperascente die vi-  
 rum ad se venire faceret, et voluntatem suam adimpleret. 295) l. doine? 297) Ms. demeñ. 325) Quod  
 cum viro retulisset, ille vehementer exsultans hora, qua condixerat, ad eam venit secumque concubuit



& tald hyme al hou scho had done.  
 & he þar-of wes glad & blyth  
 330 & gaf hyr of his gud suyth.  
 & quhene þat cumyne wes þe nycht,  
 Scho kepyt þe trist wele scho hicht  
 & with hyr brocht þe mane in hy  
 Quhare scho tristit priuely.  
 335 & þar Theod(e)ra & he  
 War sammyne a quhile ine priuete;  
 & quhene þai had þar wil done,  
 Athyr held þare way fone.

Theodera, þat had Il spede,  
 340 Zed til hyr husband til bede,  
 þat hyr lufit atoure althing,  
 & stil lay til þe mornynge;  
 & þane wynthocht hyr þat scho  
 Sa foule a fyne consentit to  
 345 & fals wes, þe wyf sad, les & mare.  
 þane scho cane murne, gretand sare,  
 For þat scho treuyt god na mycht  
 Wit of Il wes done one nycht,  
 & for scho hyr treucht brokine had  
 350 Til hyme þat mykil of hyre mad;  
 þane dang scho hyr-self in þe face  
 & raf hyr hare & sad »alace!  
 »Alace, scho sad, for wikitly  
 My saule here now tynt haf I  
 355 & has distroyt thru my plicht  
 Of my gret beute þe sicht!«  
 With þat hyr husband come & fand  
 Hyr gretand (sa) & far murnand,  
 & sad: »My far Theodera,  
 360 Quhat makis þe to far at fa?  
 Quhat-euir it be, tel to me,  
 & it sal sone remedit be!  
 For þu art my welth & wele,

þu art my confort & my heile;  
 þarfor, as þu lufis me, 365  
 þu lef sic care & mery be!  
 & ay þe mare teyndirly  
 He spak til hyr, mare cruely  
 Scho mad sorou, be-cause scho  
 Til hyme þat lifit (!) suld mysdo. 370  
 Zet stil scho held quhat scho thocht,  
 & of hyre wil tald richt nocht.  
 Bot quhene tyme come of day,  
 Scho passit furth til ane abbay,  
 As it ware til here a mes, 375  
 & spak þare with þe priores  
 & franyt (at hir) gyf god mycht  
 Wit of it ware done be nycht.  
 Sad scho: »Nothing be hyd may  
 Fra god þat done is, nycht or day.« 380  
 Quod scho: »laydy, þane gyf me  
 þe text of þe ewangile for to se,  
 þat þar ve(r)yly (?) fynd I may  
 Of me þat quhat sal fal be affay.«  
 þe priores gert bringe þe buk, 385  
 & scho it opnyt & cane luk:  
 & fand þar wrytine in hy  
 þir wordis: quod scripsi scripsi.  
 þane went scho hame with hart fare,  
 In mekil murnynge & in care, 390  
 Bannand þe tyme scho wes borne  
 þat sagat had hyr-self forlorne;  
 Bydant þe tyme til hyre husband  
 For hys nedis zed vp one land.  
 & sone, fra he went of tone, 395  
 Manis clethinge scho gat bone  
 & cled hyre rycht as mane scho ware,  
 & with a schere gert cut hir hare,  
 & of monkis til ane abbay  
 Auchtene myle þine held hir way. 400

et abscessit. 339) Th. autem ad se ipsam rediens amarissime flebat et faciem suam percutiebat dicens: heu, heu me, perdidit animam meam, destruxi aspectum decoris mei. 357) Vir autem ejus domum rediens et uxorem suam sic desolatam et moerentem videns causam tamen nesciens eam consolari nitebatur, sed illa nullam consolationem percipere volebat. 357) Ms. & fa fand. 370) l. lufit hir. 373) Mane autem facto quoddam monasterium monialium adiit et abbatissam interrogavit an Deus quoddam grave delictum quod die advesperascente commiserat, scire posset. Cui illa: nihil Deo abscondi potest et Deus scit et videt omne quod fit, quacunque hora illud committatur. 381) Quae flens amare dixit: da mihi librum s. evangelii, ut sortiar memet ipsam. Aperiens reperit: Quod scripsi, scripsi. 383) Ms. veyly? 394) Ms. hyr. 389) Rediens ergo domum, dum quadam die vir suus abesset, comam suam praecidit, vestimenta viri assumens ad quoddam monasterium monachorum, quod per octo milliaria distabat, festinabat et, ut ibidem cum monachis reciperetur,



& *with* þe abbot sone scho met  
 & hyme ful conmandly scho gret  
 & askit hyme parcheryte  
 þat scho mycht þare resawit be  
 405 & tak þe habyt & as vthyre  
 Rendryt be to þame as bruthyre. f. 232  
 »Quhat is þi name, tel þu ws!«  
 »Sir, scho sad, Theodorus.«  
 þane sad he: »welcume mot þu be  
 410 For godis sak & cheryte.«  
 þane wes he tane & mad nowis  
 & leryt sa, for he was wyfe,  
 Al þat til a monk suld fere  
 In to schort tyme wele *perquere*.  
 415 & al þai þat had hyr sene,  
 Wend þat a wemane scho had bene.  
 & al hyr dedis ilke dele  
 Scho did sa thankful & wele  
 þat favore scho gat of þaime þat ware  
 420 In þat abbay, les or mare;  
 For quhat thinge þai bad hir do,  
 But gruching scho zede It to.  
 þane in þe threde zere  
 þai ordenyt hyr þare out-rydere,  
 425 þar witale to þe house to by  
 Quhare it ware fundine al redy.  
 þane cartis *with* hyre scho cane ta,  
*With* horse ane or ma,  
 & bryng hame quhet, oyle or wyne  
 430 & nedful thinge to þe kechinge. —  
 & al þis tyme hyre husbände,  
 þat nocht gud (!) get of hyre tythande  
 But wend suthly scho had þane  
 Passyt a-way *with* sume othyre mane,  
 435 Cesit *neuir* forou to mak  
 Na hyme to torment for hyre sak;  
 Prayand god for his gret mycht

þat he mycht of hyre haf a sycht.  
 þane god, þat hard has his prayere,  
 Gert til hyme ane angele pere, 440  
 þat sad: »gyf þu Theodera  
 Wil se, to-morne ayrly þu ga  
 & be-hald grathly to þat zat,  
 Of Petyr & Paule callit þe gat,  
 & quha þu feis first apere, 445  
 þi wif is, wit þu but were!«  
 To þat worde gud tent he tuk,  
 & þat nycht mekyl woike,  
 & gat vpe ine þe dawynge,  
 To se þat ilke lufit thinge, 450  
 & to þat place went but bade  
 Quhar þe angel sad hyme hade:  
 & saw a monk cume rydand by,  
 As afferyt, ful roydly  
 þat hayliste hyme & kneu hyme wele; 455  
 Bot he þe monk kneu na dele.  
 Bot, had he wist, I vndirta,  
 þat it had bene Theodera,  
 In handis he had hynt hyme tyt  
 & tyt fra hyr þat abytt! 460  
 Bot scho *with* camelis and cart  
 Held one to þe merkat wart  
 & dide (þat) scho to do had þare,  
 & vnpersawit hame cane fare.  
 Bot he, þat bad in (to) þe stret, 465  
 Wenand *with* his wif to met,  
 & for he ne dyde, gret playnt mad  
 Of god þat hyme diffawit had.  
 & sone a woice (sad) hyme til:  
 »þu plenzeis þe for-outyne skil: 470  
 For to-day morne wele ayrly  
 þu saw þi wyf cume rydand by,  
 & haylist þe, suppos þu  
 But cause one god plenzeis now.«

petiit et quod petiit impetravit. Interrogata de nomine dixit se Theodorum nuncupari; illa vero officia omnia humiliter faciebat et ejus servitium omnibus gratum fuit. Post aliquot ergo annos abbas fratrem Theodorum vocavit et ut boves jungeret et oleum de civitate afferret, praecepit. 414) *perquere* accurately. 415) l. has. 416) Ms. wemā. 431) Vir autem ejus plurimum flebat timens re cum viro altero recessisset. Et ecce angelus domini sibi dixit: surge mane et sta in via martirii Petri ap. et quae tibi obviaverit, ipsa tua uxor erit. Quo facto Theodora cum camelis venit et virum suum videns et recognoscens intra se dixit: heu me, vir bone meus, quantum laboro ut eripiar a peccato quod feci in te. Cum autem appropinquasset, salutavit eum dicens: gaudeat dominus meus. Ille autem enm penitus non cognovit, sed cum diutissime exspectaret et se deceptum clamaret, facta est vox ad eum dicens: ille qui te heri mane salutavit, uxor tua erat. 432) Ms. gud st. cuth. 450) Ms. rufit. 467) tilge &. 475) L. A. Tanta autem sanctitatis fuit b. Th. ut multa miracula faceret:



475 The buk sais : Theodera  
 To god of hewine plesit sa  
 þat he for hyr did ferlis fere,  
 Lifand til scho wes duelland here.  
 For in a tyme as scho furth rade,  
 480 Scho fand a mane, a best hade  
 Slane & rewine in pecis sere;  
 For quhome to god scho mad prayere:  
 & at hyr prayere sone þane  
 He refuscit þat slane mane;  
 485 & þat fel best scho folouyt sa  
 þat scho cane sone it oure-ta,  
 & waryt it in þat (ilke) stede :  
 & it but bad fel done dede.  
 & mony vthyr merwale sere  
 490 Scho wrocht, þat I to wryt ame suere. —  
 þe feynd at hyre þane had inwy  
 þat scho to god wes sa worthy,  
 For he of(t) for hyre halynes  
 Ful schamefully confundyt wes ; f. 233  
 495 For-þi til hyre he cane apere  
 In fourme of mane as it were,  
 & sad : » fule foule, þu has ne schame  
 Of god na of manis blame,  
 þat for þi wikit adultery  
 500 Has lefit þi housband scamefully  
 & cumis here to mere me.  
 Be al my vertuise I suere þe,  
 þat ar to dout ful gretly :  
 þat werra þe sa sal I  
 505 þat þu sal reny hyme ful sone  
 þat for þe one þe croice wes done ;  
 & gyf (I) ne do, sa þane at I  
 Dois bot leis apertly (!). «  
 þane scho one hyr face cane lay  
 510 þe takine of þe croice verray :  
 & he away, as It ware reke,  
 Wanyst sone his il to eke.

Theodorus þane in þat place  
 Thankit god of his grace. —  
 Syne tyd Theodorus to fare 515  
 Til a cyte, as he did are,  
 To by vitale & vthyr thinge  
 Of þe abbay for þe vphaldinge,  
 With mene, hors & charyot,  
 Be ordinance of þe abbot. 520  
 & wes as ware (!) þe mydd-way  
 Be-twene þe tone & þe abbay  
 He restit & tuk bydyng  
 Ful oft, quhene he come with sik thinge.  
 þar hapnyt hyme to tak herbry 525  
 In a nycht, þare as sad I.  
 A zung maydine wes in þe ine,  
 þat with hyme had sic wil to syne  
 þat, quhene merkest wes þe nycht,  
 Scho come one til his bed rycht 530  
 & sad : » Theoder, I pray þe  
 þu wald lat me ly by þe ;  
 For fene þu firste here tuk gestninge,  
 I haf þe lufit atoure althinge,  
 Sa þat I mone but delay 535  
 Get grant of þe with me to play.«  
 & fra Theodorus wist þat scho  
 Zarnit sic foly with hyme do,  
 He sad : » ga hyne be-lyf þi way  
 & lat me rest til it be day ! 540  
 Or mony mane sal one þe wondyre  
 þat wald bring me in sik blondyre.«  
 & quhene scho wist (þat) scho mycht nocht  
 Hyr wil get as scho (had) thocht :  
 In þat gret het þat scho 545  
 Wes in, went ane opire to ;  
 & hapnyt be-twene þaime so be  
 þat a knafe-childe gat he.  
 Syne eftyre (of) tyme in processe  
 Hapnyt þat scho gretare wes, 550

nam et hominem a bestia laceratum eripuit et suis precibus suscitavit, ipsam quoque bestiam in-  
 secuta maledixit, quae subito mortua corruit. 489) l. merwalis. 491) Dyabolus autem suam sanctita-  
 tem ferre non volens eidem apparuit dicens: meretrix prae omnibus et adultera reliquisti virum tuum  
 ut huc venires et me contemneres; per virtutes meas tremendas in te suscitabo proelium et, si non te  
 fecero crucifixum negare, non dicas quia ego sum. Ipsa autem signum crucis sibi edidit et protinus  
 daemon evanuit. 495) Ms. hyme in hyre corr. 497) Ms. ne st. na. 515) Quadam autem vice dum de  
 civitate cum camelis rediret et in quodam loco hospitata fuisset, puella quadam nocte ad eam venit  
 dicens: dormi mecum. Quae cum respueret, ivit ad alterum qui in eodem loco jacebat; cum autem  
 ejus venter intumuisset et, de quo concepisset, interrogata fuisset, ait: monachus ille Theodorus dormi-  
 vit mecum. 540) Ms. last st. lat. 555) l. apone. 559—622) L. A. kurz: Natum igitur puerum ad abbatem



& hyr frendis sperit ȝarne  
 Quha *with* hyr gat þat barne.  
 þane ansuert scho (til) þaime þus:  
 »It wes þe monk Theodorus,  
 555 þat waityt me one a nycht  
 & me beforfit be his slicht  
 & sa gat þis barne one me,  
 Maydine or knaf quheþir it be.«  
 Quhat suld I mare of þis say,  
 560 Bot, of hyre tyme quhene come þe day,  
 Scho bare a knaf-child, ful fare  
 Til haf bene a kingis ayre.  
 & hyr frendis but ony mare  
 þe barne sone til þe abbot bare,  
 565 Sayand: »þis barne we bring to þe,  
 þat þu gere it fosteryt be;  
 For dene Theodorus, þat þu  
 Wenis a haly mane be now,  
 Our childe difforfit & it gat;  
 570 & we trew he wil nocht nyt þat.«  
 þe abbot þane wes wondir wa,  
 & thocht laith *with* þe barne to ta,  
 Bot callit þe monk & sad: »art þu  
 Sic a lychure waxine now,  
 575 þat I wende al tyme had bene  
 A mane of haly lyf & clene,  
 & for þi fule luste has schent  
 Me, my house & my cowent?  
 & þis þu ma nocht nyt, parde,  
 580 For, lo, þe barne is brocht to me.  
 Quhare-of þu art gretly to blame,  
 þo I for þi dede hafe schame;  
 Zet þane tel furth one þi wil  
 þe ansuer þu makis here-til!«  
 585 Thane scho, þat þare was mʒnk, &  
 thocht:  
 þo scho þe dede nyt wele mocht,  
 Mene suld nocht treu hyr but affay,  
 Quhethyre scho sad suth or nay,

& lath ware hyr þat ony mane  
 Suld wit be pruf scho ware wemane; 590  
 & lath scho was neuir-þe-les  
 To tyne þe mede of tholmodnes;  
 & als hyr lykit for to be  
 Punyste, be-cause in sic degre  
 For scho had mysdone til hyre mak — 595  
 þare-for wald scho sic penance tak:  
 þane sad scho til þe abbot sone:  
 »fir, suth is I sic dede has done.  
 For-þi it is resone & skyl  
 þat I be punyste at ȝoure wil; 600  
 Bot þe as fadyr nocht-for-þi  
 Prays þe now of mercy.«  
 þe abbot þane, þat al mycht se,  
 Gert þe barne þare bundyne be  
 A-ponē þe monkis bak but bad, 605  
 & gert hyme to þe ȝet be had.  
 & he in þat place done hyme set  
 & tuk þe childe, & sare gret —  
 For noþir cuth he nuryse be  
 Na had possibylte 610  
 þar-of to fede þe barne.  
 Bysynes ȝet dide he ȝarne,  
 & seand na betir wane,  
 þe mylk of sowis has he tane,  
 þat lay by in þe myddyngē, 615  
 & þar-of fede þe teyndir thinge.  
 & hyr brethyr, as þai durfe,  
 Wald bryngē til hyre sume crume, sume  
 crufe; —  
 For þe monkis les & mare  
 Of hyre diffese had hartis sare. 620  
 þane duelt scho þare sewine ȝere  
 Pacyently in sic manere.  
 & al þat tyme þe feynd, oure fa,  
 Cesit nocht to wirk hyr way.  
 þane þe forme cane he ta 625  
 Of þe mane of Theodera  
 & as hyr husband cane apere

monasterii transmiserunt, qui cum Theodorum increparet, et ille sibi indulgeri peteret, scapulis  
 suis puerum imposuit et de monasterio projecit. Illa autem abjecta per VII annos extra monaste-  
 rium mansit et de lacte pecorum infantem nutrit. 582) Ms. dide. 585) Ms. munk in mvnk corr.,  
 l. monk. 595) tilge for? 602) I fehlt. 611) þar st. quhar. 617) l. durfte, 618) crufte. 623) Dyabolus  
 autem tantae ejus patientiae invidens in speciem viri sui se transfiguravit eique dixit: quid hic  
 agis domina mea? ecce langueo pro te nec aliquam consolationem recipio; veni ergo, lux mea,  
 quia, si cum viro aliquo jacuisti, hoc tibi indulgeo. At illa credens virum suum esse, dixit ad  
 illum: nunquam amplius tecum manebo, quia filius Johannis militis jacuit mecum et volo agere



Til hyr & sad : » *myne* hart dere,  
 Haf reucht of me & cum þi way  
 630 *With* me, þat murnis *nicht* and day!  
 For Joy na solace bot thru þe  
 Na lykine in my hert ma be;  
 For but þe luf may I *nicht*,  
 Sa art þu set in my *thocht*.  
 635 & þo (þat) þu defulyt be  
*With mane*, I for-gyf (it) þe.«  
 Scho, wenand þat it ware *hir mane*  
 þat (sic) spek mad til hyr þane,  
 Sad : » I wil *nicht* cume to þe,  
 640 For *fir* Jonys sone la by me;  
 þar-for I wil *nicht* cume þe til,  
 Bot my pennance here fulfil.«  
 & has scho had þusgat sad,  
 þe takine of þe croice scho lade  
 645 One hyr: & he but ony mare  
 Wanyst away as he reke ware,  
 & scho wist it wes hyr fa  
 þat falsly hyr (had) fandit sa. —  
 Zet for he wald hyre *strinth vnkit*,  
 650 He schupe to fley hyr of *hir* wit;  
 For-þi in þe *lyknes*  
 Of wilde *bestis* mare & les  
 He gert feyle feyndis þare apere,  
 To schot one hyr *with* fellowe bere;  
 655 & þat feynd *hyme*-selfe þane  
 Apperyt as it ware a mane,  
 & flaytyt þaime ful fellowly  
 & bad þai suld þat hure wery.  
 þe takine of þe croice scho mad ay:  
 660 & as reke þai wanyst away. —

Ane vthyr tyme come hyre by  
 Lyk to knychtis a cumpany,

& befor þame gangand þare  
 þe prince of al as It ware;  
 & al þai knychtis a-pone kne 665  
 Ennornyt *hyme*, þat scho mycht se,  
 & askyt (hir) quhy þat scho  
 As þai did til *hyme*, wald *nicht* do.  
*Quod* scho : » I honoure nane  
 Bot god of hewine, my lord ane.« 670  
 þane bad þe prince hyr til *hyme* bryng  
 & torment hyr sare and dyng. f. 235  
 þane at bydinge þai hyre befte  
 & in þat place nere ded lefte,  
 & wanyst as rek a-way; 675  
 & scho recouert but delay. —  
 Ane vthyr tyme scho schaw ly  
 A lumpe of fyne gold hyre by,  
 & for þe sycht fanyt *hir* sone:  
 & saw it *nicht*, as þat wes done. — 680  
 Ane oþir tyme as scho sat þare,  
 Come a mane þat a fkepe bare  
 Fyllyt of met of delyt,  
 & bad hyr ete þare-of tyt,  
 » For sic met ete þu *nicht* are, 685  
 & oure prince, þat gert bet þe fare,  
 þe sende It, þat (vn)wittandly  
 Gert ws bet þe sa fellowly.«  
 þane scho hyre saynit but delay:  
 & þat fandynge went away. — 690  
 & as scho had sewine zere þare  
 Bene in sic wyse in schame & care  
 Ine opyne sycht, þat al mycht se,  
 þe abbot had of hyr pyte;  
 & monkis al of þe abbay 695  
 For hyr teyndirly cane pray.  
 & he hyre reconfalyt & brocht Ine  
 & remytit hyre al hyr syne,

poenitentiam de eo quod in te peccavi. Et cum orasset, statim evanuit et daemonem fuisse cognovit. 649) Altera iterum vice dyabolus volens eam terrere, in similitudinem ferarum terribilium daemones ad eam venerunt et vir quidam instigans eas dicebat: comedite meretricem hanc. Ista autem oravit et evanuerunt. 651) Ms. kyknes. 661) Altera vice multitudo militum veniebat, quam princeps praecedebat, et eum ceteri adorabant, dixeruntque milites Theodora: surge et adora principem nostrum. Quae respondit: dominum Deum adoro. Quod cum principi nuntiatum fuisset, jussit eam adduci et tot tormentis affici ut mortua putaretur; et postmodum omnis turba evanuit. 677) Alia iterum vice vidit ibidem aurum multum, quae signans se illud refugit et Deo se recommendavit. 677) l. saw. 681) Altera etiam vice vidit quendam canistrum plenum omni genere ciborum ferentem et dicentem sibi: dicit princeps qui te cecidit, tolle, comede, quia nesciens fecit hoc. Illa autem se signavit et protinus evanuit. 691) Completis autem VII annis abbas patientiam ejus considerans eam reconciliavit et cum puero suo in monasterium introduxit. 705 ff.) Anders L. A.: Ubi cum duos postmodum annos laudabiliter peregisset, puerum accepit et secum



& þe barne in *with* hyr tuke  
 700 To lere & set to þe buke.  
 & zet wes *nane* be ony slycht  
 þat scho wes *womane* persawe mycht.  
 þe childe zet held scho þare ay  
 & fosterit it nycht & day.  
 705 þane eftyre twa zere ware gane  
 Fra scho wes in þe abbay tane,  
 þe abbot a monk (apone) a day  
 Til hyme callit & cane say :  
 » Theodorus one nycht alane  
 710 Oyfis spekinge as It ware *with* ane,  
 & I wald wit of quhat thinge  
 þat tyme he makis his carpyng,  
 Quhethyr be hyme-self ore be wthir  
 Or gyf it war *with* ony bruthyre;  
 715 þar-for ga þis nycht priuely  
 & þat he spekis & quhome *with*, espy,  
 & syne to-morne þu tel me  
 þe suth, quhat-sa-euir It be ! «  
 þane sad he, *with* gud wil  
 720 His bydinge he suld fulfil.

Bot god, þat helpis in nede  
 & for gud differt gyfis mede,  
 þat nycht of Theodera  
 Of his grace disponyt sa  
 725 þat scho persauit wele apere  
 þe stond of dede til hyre nere.  
 For-þi þe barne scho tuk *hir* til  
 & kyffit It with gud wil  
 & sad : » dere sone, wit þu  
 730 þat I mone pas of þis lyf nou ;  
 þar-for to god I commend þe,  
 þat he þi helpe & fadyre be.  
 & þu til hyme pray Ithandly  
 & faste, as þu ma, gudely,

& to þis brethyre of þis abbay 735  
 þou serwe treuly, I þe pray ! «  
 & thechand (hyme) one þis manere,  
 Til god scho zald þe gast rycht þare,  
 Fourhu(n)dir zeris aucht & sewinty  
 Fra god flesche tuk of oure lady. — 740  
 þat ilke nycht to þe abbote,  
 þat haly mane wes & deuote,  
 A wifione one þis manere,  
 Nocht fully flepand, cane apere :  
 He thocht in hewine he suld se 745  
 A grete brydale grathit be,  
 Quhare gaderit ware in þat hal  
 Of angelis, prophetis orderis al  
 & al halowis þat ware,  
 & a bede in myd þaime þare 750  
 Sa mychty fare & preciuise  
 þat sic wes neuir sene in house ;  
 & a *womane* ymang þaime al  
 With Joy wes brocht in (to) þat hal,  
 þat bricht wes be manis sycht 755  
 As þe sone one dais licht,  
 & brocht *with* blythnes to þe bed  
 & one set, rycht wele spread,  
 & mene (hir) honouryt, as scho had bene f.236  
 A ful gret & a ryale queyne ; 760  
 & a woice sad (til) hyme þus :  
 » þis is þi monk Theodorus  
 þat sakles wes for lychery  
 To þe accusit wikitly,  
 As þu sal wit þe suthfastnes : 765  
 For scho a werray *womane* was.  
 Bot scho fylyt fulely  
 Hyr manis bed in adultery.  
 Scho has bene chastit felly here  
 Of þi biddinge sewine zere ; 770  
 For-þi *with* god scho has sic grace  
 As þu here sene now has. « —

illum in cella sua clausit: quod cum abbati revelatum fuisset, misit quosdam monachos qui dili-  
 gentius auscultarent quidnam cum eo loqueretur. 727) Illa autem puerum amplexans et deos-  
 culans dixit: fili mi dulcissime, tempus vitae meae venit, relinquo te Deo, ipsum patrem et adju-  
 torem habeas, fili dulcissime, jejuniis et orationibus insistas et fratribus tuis devote servias. Hoc  
 dicens spiritum tradidit et in domino feliciter obdormivit c. a. d. CCCCLXX: quod puer cernens  
 plurimum flere coepit. 741) In ipsa autem nocte visio abbati monasterii monstrata est in hunc  
 modum. Nuptiae maximae parabantur et veniebant ordines angelorum et prophetarum et martirum  
 et omnium sanctorum, et ecce in medio eorum mulier sola, gloria ineffabili circumdata, et venit  
 usque ad nuptias et sedit super lectum et omnes adstantes advocabant eam. Et ecce vox dicens:  
 hic est abbas Theodorus qui falso de puero accusatus est, VII tempora super ea mutata sunt;



& þe monk, þat wok þat nycht,  
 Come to þe abbot at day-lycht  
 775 & tald Ilke worde playnly  
 þat þe monk sad þe barne hyme by.  
 þe abbot þane *with* þe cowent  
 To Theodorus cel went,  
 & cled in til his bed hyme fand,  
 780 & þe barne by hyme gretand.  
 & vncled hyr, as custume was,  
 þe ded body for to wescche:  
 & fand it wes a womane  
 þat sa þat had þar habit tane  
 785 & tholyt of hyr pacyence  
 þaime to do hyr sic offence  
 But cause, as þai saw in hy.  
 þane send þai til hyre fadir by,  
 Til hyr fadir þat gert blame  
 790 þar monk & say defame,  
 & bad he suld his douchtir brynge,  
 To se þat monkis entiryng  
 & for hyr sone to set sume rede,  
 Sene his fadir þane wes dede.  
 795 & as scho come, scho fand onhyd  
 þe falset þat hyr-selwine dide;  
 & as scho saw þat, but mare  
 For wengeance scho zed wode þare  
 & in wrak of hyr fals plicht  
 800 Deit sodanely in þare sicht.  
 þane ware þai sa abaisit al  
 þat þis saw, gret and smal,  
 & al þat hard þis gef lowynge  
 For his gret mycht til hewynis kinge;  
 805 & dout & traftnes greu þane

To richtwise & to sinful mane.  
 þe angel bad þe abbot þat tyde  
 þat he til þe cite suld ryde  
 & quhat mane he met,  
 Bad bryng hyme agane but let. 810  
 Sa met he a mane gud-spede  
 & askit at hyme quhare he zede.  
 Quod he: »my wyfe is dede, I treu,  
 & I spede me to se hyre now.«  
 þane þe abbot sone hyme hynt 815  
 One horse be-hynde hyme, or he stynt,  
 & brocht hyme one to þe abbay  
 & led hyme sene quhare scho lay.  
 þane grathit þai hyr sepulture  
 With besynes & gret honoure 820  
 & hyr entirit þar quhare ay  
 God for hyr dois miracliſ alway;  
 For ony þat ar sek or fare,  
 To get hele, oft cummys þare.  
 þane hyr husband purchasit hir cel 825  
 & his lyftyme þar cane duel,  
 & sic seruice to god mad þane  
 þat he wes haldyne haly mane.  
 & hyr barne þat behynd hir wes,  
 Halely folouyt ewine hir trace: 830  
 In vertuise & in thowis fare  
 He mycht wele be callyt hir ayre,  
 & sa cane hyme-selfe leyde  
 þat eftir þe abbotis dede  
 Al þai of þe cowent 835  
 Mad hyme abbot of hale assent,  
 & þe house sa gouernyt ay  
 þat haly is he cowntit to-day.

castigata est enim quia cubile viri sui coinquinavit. 773) Excitatus autem abbas concitus cum fratribus ad cellam ejus ivit et eam jam defunctam invenit et intrantes et discooperientes ipsam esse feminam invenerunt; misitque abbas pro patre puellae quae eam defamaverat, et dixit illi: vir filiae tuae mortuus est; et auferens vestimentum mulierem esse cognovit. 807) Factus est igitur timor magnus super omnes qui hoc audierunt, angelus autem domini abbati locutus est: surge velociter, equum ascende et vade in civitatem, et si quis obviaverit, assume et tecum adduc. Qui dum pergeret, quidam vir currens sibi obviavit. Quem cum abbas interrogaret quo pergeret, ille ait: mulier mea mortua est et vado videre eam. Et assumsit abbas virum Theodora in equum et venientes plurimum fleverunt et ipsam cum multis laudibus sepelierunt. Vir autem ejus cellam uxoris Th. accepit et ibidem permanens tandem in domino obdormivit; puer autem Theodora nutricem sequens omni morum honestate pollebat, ita quod mortuo abbate monasterii in abbatem ipse est electus. 784) sa þat st. sa-gat? 801) tilge sa. 821) Ms. yay mit f über y oder durchstrichenem y? l. ay?



## XXXI. Eugenia.

Ande sene I haf tald z<sup>u</sup> here  
 Of Theodera, to god sa dere,  
 Sume thing þat suld mowe womene  
 To lof god & þame-selfe kene,  
 5 þat of þaime na vertu hafe  
 Bot it cume of godis grace;  
 & alsua wele ma we se  
 Hou þe feynde ma ourcumyne be,  
 Be contryt harte & verray schryfte,  
 10 þat þe synnare ma vpe lifte,  
 With satisfaccione for þe Ill  
 þat he dois his nythboure til;  
 & takine of þe croice verray  
 As he seis (he) fleis away,  
 15 Na in na place ma he nocht be  
 With myknes & vergynite,  
 & of difese lele pacience  
 Agayne hyme oft makis defence.  
 & ensampil ma þai ta  
 20 Of þe maydine Eugenia,  
 þat with maydined & meknes  
 In hard fand yng pacience (!) was  
 & our-come hyme for al his slicht  
 & of hewine wane to þe licht  
 25 þat god gyfis with glad chere  
 To þaime (þat) tholis for hyme here  
 Ded and persecucione  
 Of il folk or of fellone. —

Ser Prothus & Jacinctus ware  
 30 Zung lordis & set to lare  
 In Rome with þis Eugenia,  
 þat was of nobil kine alfa;

& þir twa zung mene Ithandly  
 Studyt in philosophy.  
 & hyr fadir of gret mycht  
 35 A senatur, þat Philpe hicht.  
 To quhame for his wit & honour  
 þe hale senat gef þe cure  
 Of Alysandir þe cyte,  
 þar lutenand þar-of to be;  
 40 For-þi to þat cite he went,  
 þat was betacht hyme a lyf-rent,  
 & his wyf with hyme cane ta,  
 þat had to rycht name Claudya;  
 & his twa sōnis wise & fare,  
 45 Auite, þe eldaste wes & ayre,  
 & Fergusum þe zongare bruthir  
 He tuk with hyme, ane & vthir,  
 & his dochtir Evgenia  
 With hyr brethyre he tuk alfa.  
 50 Fore scho had leyryfte be maste part  
 Of þe sewine sciens al þe harte,  
 & part had of al litteratoure —  
 Sa to lere had fet hyr cure.  
 Bot for Prothus, I spak of are,  
 55 & Jacinctus hir feris ware  
 In study of philosophy,  
 þai wald nocht lese hyre company.  
 & to þat scho wes richt wyfe  
 In al science at dewyce,  
 60 þar mycht na womane wyfare be,  
 Na farrare of fasone na of beute,  
 Of gud aport & fare hafinge,  
 Sobyre & wele tacht in spekinge,  
 & fra wnleful luste of flesche  
 65

Vgl. L. A. Cap. 136 u. d. T. de sanctis Protho et Jacincto; doch ist L. A. weit kürzer im Einzelnen. 1—28) Einleitung. 22) l. pacyent.

29) L. A. Prothus et Jacinctus fuerunt domicelli et in studio philosophiae socii Eugeniae filiae Philippi nobilissimi Romanorum genere. Qui quidem Philippus a senatu praefecturam Alexandriae acceperat et illuc Claudiam uxorem suam et filios Avitum et Sergium filiamque Eugeniā secum duxit. Porro Eugenia omnibus liberis artibus et litteris erat perfecta. Prothus quoque et Jacinctus secum studuerant et ad perfectionem omnium scientiarum devenerant. Eug. igitur XV aetatis suae anno ab Aquilino Aquilini consulis filio petitur uxor. Cui illa: et maritus non natalibus, sed moribus est eligendus. Pervenit igitur ad manus ejus doctrina Pauli et coepit animo fieri christiana.

46) Ms. ānice. 56) Ms. his st. hir. 51—4 u. 55—8 umzusetzen. 66) sa st. scho. 84) Ms. hyre st. hyme. 101) Permissum erat tunc christianis circa Alexandriam habitare, unde illa quasi



Sa kepyt hyr in al clenness.  
 & quene scho wes of fy(f)tene zere  
 As abil to be manis fere,  
 Fele mychty mene wald haf bene glad  
 70 To fere hyr til haf hade.  
 Ymang þe lafe a nobil knyght,  
 þat Aquilone to name hicht  
 & sone wes of a senatoure,  
 Lufyt þis maydine paramoure;  
 75 & þat to wed hyr wes his wil,  
 Be mychty mene fend hyre til.  
 þe quhilkis, quene þai had tane  
 þar charge, went til hir one-ane  
 & did þare charge conmandly  
 80 Til hyr: þat ansuert wysely  
 & sad: »gud mene, wit suld ze  
 þat husband suld nocht chosine be  
 Be gret riches na be kyne,  
 Bot gvde thewis ware hyme ine.«  
 85 Zet þane wes scho of paiane lay,  
 & al þe laf þat I of say,  
 Na knew nocht þane þe suthfast kinge  
 þat, as hyme left, mad althinge,  
 Bot trewit as þare elderis dide —  
 90 Fore oure treucht to þaime wes vnkid.  
 & fore scho had gret delyt  
 To red bukis & to wryt,  
 Sa hapnyt hyre to rede percase  
 In a buk quare wrytine was f. 238  
 95 Syndry epistolis of sancte Paule,  
 þat tacht mene to kepe þe saule.  
 Fra þine in thewis & in wil  
 To Cristis fay hir hart dreu til;  
 For of clergy be sutelte  
 100 Hyr thocht (þat) þat treucht best suld be.

Of Alifandir nere þe cyte,  
 Quhare-of here mencione mak we,  
 A lytil tone wes wele fare

Quhar cristine mene had repare,  
 Of tholyng of þe oure-mene 105  
 þat þe cite gouernyt þene.  
 & yd(ir)ward one a day  
 Scho went, as It ware to play,  
 & cristine mene þare cane scho here  
 Syngand with hey voice & clere: 110  
 »Al þai þat þe folk one cal  
 Na godis are bot feyndis al,  
 Bot verray god is þat mad hewine  
 & al þe warld in dais sewine.«  
 þane sad scho to Protho & Jacinc: 115  
 »Say me one quhat ze think« —  
 For þai twa had at study bene  
 With hyr & (had) mekil sene  
 þat fuld gere þaime of kyndly skil  
 Sone gyf þaime þe resone til. 120  
 þane sad scho to þaime: »me think  
 We haf bot wastit oure fwink  
 In al þat tyme we besyly  
 Studit in philosophy:  
 For tynt tyme is to ta tent 125  
 Til Aristotles argument  
 Or of Plato þe sampelere  
 Or Socrotais byddinge fere;  
 For, schortly, quhat poetis seis  
 Or fare spekaris ony-waife 130  
 Or quhat þat ony mane cane say,  
 In þis resone (?) is done away;  
 & þar-for se I clerly now  
 þar is bot a god ine to trew.  
 For-þi, sene vsurpyt pouste 135  
 Has mad me zoure lady be  
 & wisdom me zoure cistir mad,  
 Be we þane brethyre but a-bad  
 & folow Criste but ony mare  
 & trew in (to) his suthfast lare!« 140  
 Of þis confel þai ware content  
 & halely cane til hyre consent

solatiando pergens ad villam transiens audivit christianos cantantes: omnes Dii gentium daemonia, dominus autem coelos fecit. Tunc dicit ad pueros Prothum et Jacinctum qui secum studuerant: philosophorum syllogismos scrupuloso studio transegimus, Aristotelica argumenta et Platonis ideas et Socratis monita et breviter quidquid cantat poeta, quidquid orator et quidquid philosophus cogitat, hac sententia excluduntur, dominam me verbis usurpata potestas, sororem vero sapientia fecit, simus ergo fratres et Christum sequamur. 107) Ms. ydward. l. apone. 126) Ms. arisles. 132) Ms. corr. u. unleserlich, in þis resone? 141) Placet consilium et assumpto habitu viri ad monasterium cui Helenus vir Dei praeerat, venit, qui nullam ad se feminam venire sinebat. Qui etiam quadam vice cum haeretico disputans, cum vim argumentorum ferre non posset, magnum ignem



For to fulfil quhat þat scho  
 Determyt for to byd ore do.  
 145 & for scho wald planly apere  
 Til al as scho þare bruthir were,  
 A manis habit cane scho ta  
 & with þame til ane abbay ga.  
 Quhare ane abbot was þat þane  
 150 þar cume thole wald na womane,  
 & Elenus had til his name,  
 & mane wes of gud fame —  
 For-þi thole wald he ne way  
 Wemene to cume in his abbay. —  
 155 & he, to defend be refone  
 Our treucht, fel in disputacione  
 With ane erretike, þat richt wife  
 Wes in clergy at dewyfe;  
 þat sa wele schoke þe abbot til  
 160 Be resone of kyndly skyl  
 þat he had nocht to fay nere-hand  
 Agayne his refōnis, al wele seand.  
 For þe doctor sais, as we rede,  
 þat þe treucht þare has litil mede  
 165 Quhar manis resone ore wit  
 Gifis ful refone to trow It.  
 For-þi þe abbot, þat nocht had  
 To schaw, gert a fyre be mad  
 & sad: quhilk of þame zed ine  
 170 þat fyre & mycht nocht bryne,  
 Al his sawis ware suthfastnes,  
 & his þat brynt ware, al les.  
 þe abbot þane, to scheld þe threpe,  
 Ine to þe fyre but mare cane lepe:  
 175 & duelt þar but merrynge  
 In hyd or hare or in clethinge,  
 Bot of þe fyr come hale & founde,  
 & bad þe erretik in fonde;  
 Bot he wald nocht tak sic affay,  
 180 Bot held his gat with schame away. —

Ande quhene þire thre, as I sad are,  
 To þis abbot cumyne ware,  
 Eugenia, þat turnyt had  
 Hyr name & þare-of Ewyne mad,  
 Requeryt hyme for cheryte 185  
 þe abit & in þe hause entre.  
 þe abbot sperit: »quhat art þu?«  
 »A mane, sad scho, as ze se now.«  
 Quod he: »þu ma wele cal þe mane,  
 For, þo þu be a womane, 190  
 Manlyk ar þi dedis al;  
 þarfor a mane þu ma þe cal« —  
 For god had schawit hyme quhat scho  
 Wes; þar-for sa sad he hyre to.  
 þane Ewyne & þir zung mene twa 195  
 þe monkis abit þai cane ta,  
 & scho gert al mene trew but wene  
 þat Ewyne hyre name had bene.  
 & þane þire thre conuerfit swa,  
 Fra þaicane þe habit ta, 200  
 þat to þe abbot þai ware dere  
 & thankful to þe laf, but were.  
 For in þaime wes humylyte,  
 & kepyt þaime clene in al degre,  
 Na wald haf na properte, 205  
 Al-set þai ware of hee degre;  
 & to þare ourmene but offence  
 Kepyt wele obedyence  
 & renoncyt ay þare fre wil,  
 þe mare thankful to be god til, 210  
 & abstinence oysyt mare  
 þane in rewile þaime gyfine ware;  
 Sa þat þai ware þe mast parfyt  
 þat in þis house bare habyt. —

Hyr fadir þane, þat wes at hame, 215  
 For his douchtir mad gret mañe  
 & soroful nycht and day

accendi fecit, ut ille qui non combureretur, veram fidem probaretur habere. Quod cum factum esset, prior intravit et illaesus exiit, haereticus autem, cum intrare nollet, ab omnibus expulsus est. 146) Ms. brethir. 153) Ms. ne st. na. 162) Ms. stand st. seand. 163—6) nicht in L. A. 181) Ad hunc igitur cum accessisset et se virum diceret, ait: recte vir diceris, quia, cum sis femina, viriliter agis. Nam sibi ejus conditio a Deo fuit revelata. Ab eo igitur cum Protho et Jacincto monasticum habitum suscepit et se fratrem Eugenium ab omnibus appellari fecit. 215) Pater autem et mater videntes currum Eugeniae domum vacuum rediisse, moerentes undique filiam requiri fecerunt, sed minime invenire potuerunt. Interrogant vates quid de filia factum sit; qui respondent eam a Diis inter astra translata. Quocirca pater imaginem filiae fecit et ipsam ab omnibus adorari mandavit, ipsa vero cum sociis in Dei timore permansit et mortuo praeposito ipsa praefi-



For his dochtir wes alway ;  
 Bot þane þat fyrst he mad care  
 220 Quhene he saw cume hame hir chare,  
 & quhene hyre chawmir wast saw he  
 Quhare welthi wes scho wont to be.  
 Wes na-mane cuth tel quhat wa  
 He had, & his wyf alfa,  
 225 & Fergus als & Auyte  
 Had for þare cistir mykil fyt,  
 þat wes a-way — þai ne wist quheþir,  
 With Prothus & Jacinctus to-gyddir,  
 þat mighty ware & of best kine  
 230 Duelland þat tyme Rome with-ine.  
 & hyre fadir send to spere  
 Thytand of hyre in landis fere,  
 Hechtand reward quha mycht bring  
 Of hyr til hyme certane tythinge.  
 235 Bot quhene þat al þat furth war send  
 Had socht a hale zere til ende,  
 þai fand hyre nocht, bot come agane  
 & tynt þare trawale in to wane.  
 It nedis nocht to recorde here  
 240 þe dole, þe soroful & ewil chere  
 þat hyr fadir cane for hir ma,  
 Hyr modir & hir brethir twa.  
 þane gert he divynouris bryng,  
 þat knowlage had ine althinge,  
 245 & prayt þaime increly  
 þat þai wald trawale besyly  
 Of his douchtir to get witynge  
 & þare-of tel hyme gud tythinge.  
 & þai went furth &, þar craft done,  
 250 Come til hyme agayne rycht sone  
 & sad þat goddis had hir tane  
 & ymang þe sterris with hir gane.  
 For-þi hyre faddir but abad  
 Ane ymage of hyre gert be mad,  
 255 & gert al he had ine cure  
 Do ilke day þare-to honoure,  
 & þat suld be bath mare & les  
 Rycht as til a godes. —  
 Bot Ewyne & hyr feris twa

In to þe purpos, þai cane ta, 260  
 Perseveryt stalouartly  
 & feruit to god Ithandly ; f. 240  
 Sa þat, quhene þe abbot wes dede,  
 Ewyne chosine wes in his stede ;  
 & sa wele gouernyt þe houß þane 265  
 þat thankful wes to god & mane. —  
 Of Alysandir in þe cyte  
 þat tyme a matrone cuth be,  
 Fayr, nobil & of gret kyne,  
 Habundand of warldis wyne, 270  
 & to name had Melanceane ;  
 & with fel fevrys wes oure-tane,  
 þat trawalit hir hard & hat  
 & of strinthis mad hyr mat.  
 Bot alfone (as) scho herd tel 275  
 þat in sic ane abbay cane duel  
 A mane þat Ewyne had to name,  
 A mane reput of gud fame,  
 þat he mycht helpe hyre of þat Il,  
 Gyf hyme lykit to cume hyre til : 280  
 & scho, þo scho payane wes,  
 Trawalit yddir nocht-þe-les  
 & prayt hyme parcheryte  
 To remed hyr Infyrmyte,  
 wenand scho mane had bene 285  
 In to sic abit cled vnclene.  
 & scho, þat þane þar cane apere  
 In habit as a monk scho were,  
 Gert bryng oyle & It blissit sone,  
 & in a bost It gef hyr sone, 290  
 & bad hyr þare-with pas hir way  
 & anoynt hyre but delay.  
 & as scho bad, scho has scho done :  
 & parfyt heile þar-of gat sone  
 Of þe fel fevyr scho had tane, 295  
 þat callit is þe quartane.  
 þane send scho fere presentis gret  
 Of gold, siluir, wyne & quhet,  
 To þe abbot of þat abbay,  
 Quhame-of before ze herd me say. 300  
 Bot he þarof tuk na thinge,

citur. 232) l. tythand. 267) Erat tunc Alexandriae matrona quaedam dives et nobilis Melancia nomine, quam s. Eugenia oleo perungens a quartana liberavit in nomine Jesu Christi, unde multa ei misit munera, sed non recepit. 272) Ms. febrys, 295) febyr. 278) l. reputit. 281) & st. þane? 293) scho st. so. 297) Ms. pñtis = presentis. 305) Praedicta igitur matrona fratrem Eugenium hominem esse arbitrans saepius eum visitabat vidensque elegantiam juventutis et pulchritudinem corporis in eius amorem vehementer exarsit, et qualiter cum eo commisceri possit, anxia cogitare coepit. Simulans



Bot bad þe matrone zeld lowinge  
To god, quhome-thru scho gat heile,  
& hauld at hame hyr warldis wele.

305 þis matrone þane mycht nomare,  
 Wald *sume* tyme to þe abbay fare  
 & *with* þe abbot gladly meile  
 & zeld of(t) thank of hyre heile,  
 Womane þocht scho cane be,  
 310 Wenand at a mane was he ;  
 Quhare-thru sic luf scho kift til  
 Hyme, þat to *fyne* *with* hyme scho had  
 wil  
 In lustful delyt of flesch —  
 Sa vnreulyt hyr wil wes.  
 315 & to fulfil hyr fals desyre  
 Scho brynt as scho had bene in fyre,  
 & socht ay oportunyte  
 How it mycht fulfillit be.  
 þane fenzeit scho hir sek & fare  
 320 & for sic cause mad gret care,  
 & to þe abbot, þat wes meke,  
 Send to tel quhou scho wes feke,  
 & for his awne godis sak  
 Requeryt hyme he wald one hand tak  
 325 To vysit hyre of his gud-wil,  
 Sene scho mycht nocht trawel hyme til.  
 & Ewyne, þat dresfit hyme to be  
 Ay in parfyt cheryte,  
 Grantyt (it), & passit hyr til  
 330 For til helpe (hir) in gud wil ;  
 & wes resawit reuerently  
 & to þe matrone brocht in hy  
*With-ine* þe curtenzeis til hir bede,  
 þat richely wes þane oure-sprad.  
 335 þane þe matrone takine cane ma  
 þat gert hyr mene of chaumir ga ;  
 & fra scho persawyt þat,  
 þe monk in armys sone scho gat  
 & mad of hyme, in gud wil

Hyr wrechit zarnyng to fulfil, 340  
 & let hyme wit but (mare) abade  
 Quhat passand luf til hyme scho had,  
 & prayt hyme for to ly  
 þane in to bed hyr by,  
 Ore ellis mycht scho nocht be hale 345  
 Of hyr seknes, but end in bale. f. 241  
 & fra þe abbot vtrelly  
 Persawit hyr wil, in gret hy  
 Gat one his fete & stert hyre fra  
 & lewit lyand in mekil wa, 350  
 Hafand at hyr gret walatsumnes  
 Fra he wist at hyr wil was,  
 & sad: »þu, þat douttis na schame,  
 Melancia has wele to name:  
 þat is to say, of wikitnes 355  
 Fillit of fule myrknes.«  
 & quhene scho schaw (þat) scho wes fa  
 Refusit, scho cane forou ma  
 & dred discouerit to be  
 Of hyr wgly Iniquite; 360  
 þar-for scho thocht wele to wricht  
 In hyme hir wikitnes alsuyth  
 & plenze one hyme, or he had  
 Til ony of hyr complant mad.  
 For-þi hyr face scho skratit þare 365  
 & of hyre hewid rugit þe hare  
 & daynge hyr-self mouth & neffe,  
 Til athyre of þame bludy wes;  
 & þar-with criyt increly,  
 Til hyr meñze come ine hy 370  
 & franyt (at) hyr quha durst do  
 Sa outrageouse a scorne hir to.  
 þane sad scho: »behalde & se  
 Hou-gat zone monk has graþit me,  
 þat for I wend he had bene lele, 375  
 Gert hyme cume here me for to heile,  
 As he come befor þis did;  
 Bot he is wolf in lamskine hyd  
 & ful verray ypocrite,

igitur languorem misit ut ad eam veniret et se invisere dignaretur. Qui cum venisset, aperuit sibi qualiter ejus amore capta esset et qualiter in ejus concupiscentia aestuaret, rogans ut secum carnaliter commisceretur, statimque eum apprehendens amplectitur et osculatur et ad crimen hortatur. 311) l. hyme til. 338) Ms. fene? 347) Quod factum Eugenius abhorruit dicens ei: recte nomen Melanciam habere cognosceris, nigredinis enim repleta perfidia nigra diceris et obscura filia tenebrarum, (amica dyaboli, dux pollutionis, fomentum libidinis, soror anxietatis perpetuae et mortis filia sempiternae. 357) L. A. blos: Illa vero se deceptam videns et timens ne forte scelus publicaret, voluit ipsa prior detegere



380 To fyne *with* me haffand delyt  
 Had me felly diffulyt now,  
 As be pruff ze ma wele trew,  
 Had I *nocht* þe mare stalouartly  
 Helpyt my-self & *cane* cry.  
 385 *With* þat scho gert cal *hir* chaumerere  
 & bad hyr say (þat) scho wes nere  
 Quhene þe monk affalzeit sa  
 Hyr laydy þarfor ned to ta,  
 & sa gat scho fals witnes  
 390 Agayne þe monk, þat wes sakles;  
 For nedly scho wald haf hyme *fchernt*  
 For he wald *nocht* til hyr *consent*.  
 — & wrytine is in þe haly wryt —  
 & we mone treu þat suth is It —  
 395 þat na *serpent* has a hed sa fel,  
 Sa venamuse na sa cruel  
 As þe hed of þe colubre is,  
 Na is na wikitnes I-wyfe  
 As is þe ewil of þe womane  
 400 Quhare scho wald wengeans be tane;  
 As mene may in Genesys  
 Ensampil se þat (suth) It is,  
 Of Joseph þat cuth *nocht* beware  
*With* þe wikit wyf of Puteferre,  
 405 þe quhilk, for he ne wald ly *hir* by,  
 Gert hyme be tane falsely  
 & haldine lange in to presone  
 Thru hyr wikit suggestion;e;  
 Bot lord god sa did of his pyte  
 410 þat lord of Egypte syne wes he.  
 Ane vthyr ensampil ma we ta,  
 To schaw þat wemene ar thra  
 One hyme þat wil *nocht* do þar wil,  
 To vengeance þaime agane skil:  
 415 Be þe wyf of þe emperoure  
 Oto, þat wes predeceffoure  
 Of þe gud emperoure Henry,  
 þat first wes duk of barbarie (!).  
*With* emperoure Oto wes þane  
 420 Ane erle þat wes a fare mane:  
 Quhame for beute & waloure  
 þe emprice luffit paramoure,  
 Sa fere, þat scho prayt hyme

þat he wald flescly *with* *hir* syne;  
 & he, þat lele wes til *his* lord, 425  
 Be na way wald þar-to (a)cord,  
 & quhene it come to poynt, sad na,  
 & *with* hyr magre passit away.  
 & scho, þat wes refusit sa,  
 Sone gert þe lord þe zerle ta 430  
 & but forsicht ore ony rede f. 242  
 At hyr tyfinge gert hyme vnhed —  
 & he sakles neuir-þe-les,  
 As eftyr-wart wele kend was.  
 For, quhene he had wes for to fla, 435  
 He bad his wyf, þat mad wa,  
 þat scho suld *profe*, as þe law wes,  
 He to ded wes put saklas;  
 For-þi, quhene he wes put to dede,  
 His wyf a-way wane *with* þe hed 440  
 & held it, til cesar gert mak  
 Set day quhene he for godis sak  
 Suld ger al wrangis mendyt be  
 þat twechit opir land or see,  
 þane namely it þat mycht ryne 445  
 Til wydow or til orphanyne.  
 For-þi þe wedou wald *nocht*  
 Be þine, & þe hede *with* hyr brocht  
 & to cesare it schawit sone  
 & askit (hyme) quhat suld be done 450  
 Of hyme þat fleu a saklas mane.  
 & he, as rychtwyfe, dome gef þane  
 þat he suld de quhat-euir he ware.  
 & sad scho: »it is zou, cesare,  
 þat but cause gert my husband fla, 455  
 As I sal *prowe* It is alfa  
 Be Jugment of yrne hat.«  
 þane wes brocht þane a lange plat  
 Of fyftene fute of lynth & mare,  
 & scho one it *with* fet bare 460  
 But abayfinge it ouremet,  
 Vnhurt or hafand ony lat.  
 & quhene cesar þat fene had,  
 He wes anoyt & but bad  
 Hyme-self þar gef þe widou til 465  
 To be punyst at hyr wil.  
 þane al þat ware in þe sted

clamareque coepit quod Eugenius ipsam voluit violare. 351) l. wlatsumnes. 352) at st. quhat.  
 357) schaw st. saw. 375) Ms. þar st. þat. 393—514) Excurs des Dichters über den »Willen des  
 Weibes«. — 395) Ms. had st. has. 397) Ms. he st. þe. 411) Ms. ame. 418) l. Bavary. 454) Ms.







With his feris Eugenia  
 & bynd þaime fast, but audiens,  
 & brynge þame sone til his presens;  
 Fore he wes flāmyt as of fyre; —  
 550 þocht he wes fadir & fyre  
 Of Eugenia, he wend but wene  
 þat he þane a monk had bene —  
 For his douchtir he treuyt ay  
 But recouer had bene a-way.  
 555 þer armyt mene þane but delay  
 Held þar gat to þe abbay  
 & tuk þe abbot & hyme band  
 & al þe monkis þai with hyme fand,  
 & harlyt þaime dispytuisly  
 560 Til Alysandir in gret hy  
 & þar in presone cane þame thringe  
 Of þe prefet at þe bydyng  
 To nest day of Jugment,  
 In hope þat þai suld be schent.  
 565 & quhene þai come, he gert set  
 þe stule of Juge in þe merket  
 & sat þar, law to do,  
 & gert þe monkis brynge hyme to, —  
 þat ordenyt had, ore he come þare,  
 570 þat þe abbot for-out mare  
 Wyld bestis suld be gyfyne til,  
 Til ete & Ryfe of hyme þare fil.  
 Melancia, þat wes nocht fwere  
 To wre þe abbot, cane apere  
 575 & sad: »fir Juge, do me rycht  
 Of þis fals monk, þat of his flycht  
 þat in my chawmir gylfully  
 Ewyne to my bed, quhare I cane ly,  
 . . . . .  
 580 For til diffors (me) at his wil.«  
 & gretand fast recordy(t) (þ)are  
 Hyr playnt, as ze herd me sa are.  
 þe Juge þane þat wes angry  
 Sad to þe abbot fellowly:  
 585 »Say, wikyt mane & ypocryte,  
 þat couertly has þat habyt

Tane, þat (þu) mare couertly  
 May gere leile folk in þe affy  
 & sa betrese þaime thru flicht:  
 Quhat suld þu do, & þu had mycht? 590  
 Say, wikit wrech, of bounte bare,  
 Of Criste zoure god is þat þe lare  
 þat he tacht ȝ<sup>u</sup>, to be bowne  
 To fyle ȝou of corrupcione?  
 Quhare-for, monk, þocht it lykit þe 595  
 To fyle þi flesch in sic degre,  
 A commowne womane byrd wel gane  
 To þe, þat þu put nocht þi payne  
 For wantones of þi foule cors  
 Gentil wemene til difforse. 600  
 For-þi me think wod he were  
 þat wald trew in zoure Cristis lare!  
 & þu with þis dede is wele taynt,  
 þat makis na ansuere to þis plant.«  
 Eugenia had sume dele aw 605  
 þat hyr fadir þar suld hir knaw;  
 For-þi done scho held þe hed mare f. 244  
 & murly mad sic ansuere:  
 »Criste, oure lord, þat lowit ay be,  
 Tacht his mene to luf chastite, 610  
 & til his seruandis þat þar flesch  
 For his sak kepis in chastines  
 But ende lyf in his lestand blis  
 Sal gyf, þat he has dicht for his,  
 þat is sa gud þat na-mane may 615  
 Think it in hart na tonge say.  
 & thocht þis womane wele ma we  
 Prowe fals & fellone for to be,  
 Bettir is we thole þis lytil blame  
 þane þat scho de with lestand schame; 620  
 For, gyf þe suth til hir scheu we,  
 Scho wat wele scho ma punyst be.  
 Bot þe med of oure pacience  
 We wil nocht tyne in þi presence.  
 Nocht-þane, gyf scho has witnesinge 625  
 Of hyre controwit fals lesyng,  
 Lat hyr gere þaime here apere,

detis et matronas impudenti vesania violetis. 565) þai st. dai. 577) þat st. gat? 580) Ms. wily (!).  
 581) Ms. recordyare. 584) Ms. & st. sad. 598) Ms. þo st. þat. 616) l. with tonge. 618) Ms.  
 fals & fals & fellone. 605) Cui Eugenia demissa facie, ne agnosceretur, respondit: dominus  
 noster castitatem docuit et integritatem servantibus aeternam vitam promisit. Hanc autem Melan-  
 ciam falsam testem monstrare possumus, sed melius est ut nos patiamur quam quod illa, cum  
 convicta fuerit, puniatur et fructus patientiae nostrae depereat. Verumtamen adducat ancillam



(þat) þare fals witnes we ma here;  
 For certis, had scho dred schame,  
 630 Scho & hyre witnes ware at hame.«

Melancia, as wikyt womane,  
 Hyre chamerare had redy þane:  
 þat fals witnes cane here bere,  
 As scho befor til hir cane lere,  
 635 Word be word, & lewit nocht,  
 Fore þat thank get scho thocht;  
 & hyre famyle mare & les,  
 As þai ware tacht, bare fals witnes,  
 Sayand þai fand hyre in hir bede  
 640 Wele nere fmoryt & for-blede.  
 Eugenia a tyme stud stil,  
 Til scho (þe) Juge saw in wil  
 To gyf a-gane hir fel sentence,  
 Bot scho þe sonare mad defence;  
 645 þane (sad): »as þe wyfe Ecclefyastes  
 Sais in his buk forout les  
 Rycht in to þe thred chapytere,  
 Recordand þare of tymys fere,  
 þat tyme is to hald mene stil  
 650 & tyme als to spek with skyl.  
 Bot now to be stil tyme is nocht,  
 Sene to spek I ame besocht;  
 þare-for ma I nocht be styl,  
 Suppos þare-to I haf wil,  
 655 Bot, for I ne wil þis wyf but schame  
 In Cristis seruandis fet sic blamê,  
 I mone spek now, & nocht fore pride,  
 Bot for I wil falsede vnhyd;  
 & þat falsat nocht Joyfit be  
 660 Fore til ourcume þe verite,  
 Bot at wysdome ourcume ma  
 Malyce, þe suth now I wil say,  
 þocht me ware lath it come þarto  
 Gyf I mycht ony bettir do,  
 665 Bot fore to put mene out of dout

þat I ame Cristis vndirloute  
 & as he tacht me, ay my flesch  
 Has kepit zet in (to) clenness  
 & fore þat cause tuk þis habit,  
 & nocht as dois ane ypocrite.« 670  
 With þat scho kest þe cule away  
 & scapelry but delay  
 & raf hyre kyrtil til hir kne:  
 þat al þare opynly mycht se  
 þat scho werray wes womane; 675  
 & þat done, helyt hir lycame,  
 & to þe prefet þat had sene  
 Of þis þe suthfastnes with ene,  
 Sad: »fadir dere, gud tent þu ta  
 To þi douchtir Eugenia, 680  
 & Claudya, þat is þe by,  
 þat bare me of hir awne body,  
 & Auytus, my bruthir dere,  
 & Fergius, þat is his fere —  
 For zoure cystir kene ze nocht me, 685  
 & þere twa, þat wont ware to be,  
 Protho & Jacinctus, in study  
 With me lerand besyly?  
 Bot ze myskene ws now althre —  
 þare-of ferly gret think me.« 690  
 þe Juge þane tuk gud tent  
 Til hyre þat had hyre kirtil rent,  
 & increly beheld hyre face:  
 & knew wele scho his dochtir wes,  
 & of þat sicht wes rycht blyth 695  
 & hynt hyre in his armis suyth  
 & kissit hyre of(t) and gret,  
 þat he had with his douchtir mete; f. 245  
 & scho gret als, fore þai ware  
 In erreure þane as þai ware are. 700  
 & hyr modir & brethyre twa,  
 Fra þai kneu Eugenia,  
 Gat hyre in (þar) armys fuyth  
 & kiffit hyr a hundreth fith,

quam dicit nostri sceleris esse testem, ut ex ore ejus possint refutari mendacia. 629) l. dredit.  
 631) Quae cum adducta esset, illa a domina sua docta constanter sibi apponebat quod dominam suam  
 opprimere voluit, cumque omnes de familia similiter depravati sic esse testarentur, ait Eugenia:  
 tempus tacendi transiit et tempus loquendi advenit; nolo ut impudica in servos Christi crimen im-  
 ponat nec fallacia gloriatur; ut autem mendacium veritas superet et sapientia malitiam vincat,  
 veritatem ostendam, non propter jactantiam sed propter Dei gloriam. 633) l. hire. 645) vgl. Eccl.  
 3, 7. 645) sad fehlt, tilge as? 646) l. foroutyn. 650) Ms. til st. tyme. 671) Et haec dicens tunicam a  
 capite usque deorsum sive usque ad cingulum scidit et femina apparuit dixitque praefecto: tu mihi  
 pater, Claudia mater, fratres hi duo qui tecum sedent, Avitus et Sergius, ego Eugenia filia tua,  
 hi duo Prothus et Jacinctus. 687—8) umzusetzen? 691 ff.) L. A. kurz: Quod pater audiens et



705 &, as hyr fadir did, cane gret  
 For Joy þai cane *with* hir met —  
 Be-cause na-mane durst þaime kene  
 þe suthfast treucht of *cristine mene*.  
 þane hynt þai hir one hicht alsone  
 710 & cled hyr wele forout howne  
 In clath, dyopret of gold fyne —  
 For cumyne scho wes of nobil lyne —  
 Furrit *with ermyne* fare & clene,  
 As scho douchtir ware of a quene.  
 715 & Protho & Jacincto, þat ware  
 Hyr feris ay at þe lare  
 & *with* hyr had þe abyttane,  
 Hyr fadir hynt þaime, ore he fane,  
 & be hyme-self set one hicht  
 720 & honoryt þaime as mene of mycht.  
 þane in presence of þaime al  
 þat þare ware gadryt, gret & smal,  
 A blese of fyre as brynstane bla  
 Come of þe hewine one Melancia  
 725 & hyre modir (!), þat fals witnes  
 Bare, & hyre famile mare & les  
 Brynt sodenly in poudir smal,  
 Thru godis vengeance, feand al.  
 Hyr fadir þane, þat has sene  
 730 Sic wondir wrocht be-for his eyne,  
 & his wyf & his sōnis twa  
 Conuertyt to Criste *with* al þai  
 & al þat of þat cunctre ware,  
 þat saw þis ore of It mycht here.  
 735 þane wes kirkis mad ful fele  
 Be þaime þat becumyne ware lele,  
 & vntreu ware cumand ay  
 As þai durst to Cristis fay;  
 & prestis als ware mony made,  
 740 To baptyse þame but abade.

And quhene to Rome fra Alysandir  
 Come word as for sclandyr  
 Of Philpe þat cumyne wes *cristyne mane*  
*With* þame he had in ledynge þane,

745 & þat he tholyt þat cunctre

To *cristine* treucht vndirlout to be:  
 þai reputyt hyme as mane vnwife  
 Til hyme til haf ony office;  
 For-þi ordenyt þe fenat  
 To degrad hyme of his stat, 750  
 Sene þat he changit has his ryt;  
 & þar-apone gert til hyme wryt  
 & hyme depriwit but abade  
 Of office & ane vthire made.  
 & he þare-of ful glad þat he 755  
 Fore Cristis sak mycht lawit be —  
 For he office & signory  
 Gerris mene mysdo commonly;  
 & als mene seis þere master-mene  
 For hey estate þaime-self myskenne, 760  
 & hey estate and humylyte  
 Ine a persone seldine se we. —  
 þare-for he lowit godis mycht  
 þat hyme remowit fra sic hicht.  
 & þane al þat conuertyt ware 765  
 To Crist, tuk hyme but ony mare  
 & ordenyt hyme bischope to be  
 In godis name of þat cunctre.  
 þane he be-come ane vthir mane  
 þane he befor wes, fra þane, 770  
 He gef hyme hale to abstinence  
 & to thole wrange *with* pacience,  
 & schupe hyme Ithandly to be  
 In to chaste lyf & cheryte,  
 Ine to prayere & walkyne, 775  
 & to spend his tyme ine *preching*;  
 & ay he first did in gud wil  
 It at he prechit vthyre til,  
 Sa þat his ded sample suld gefe  
 To subditis hou þai suld lyf; 780  
 & perseueryt þare-in ay  
 Of his lyf to þe last day,  
 & sa to god ful mony mane  
 Thru ded & lare in his tyme wane.  
 Quhare-at Ill-trewand had inwy 785  
 þat he lefit sa wertuisly; f. 246  
 & for he wes fra þare ryte gane

filiam cognoscere incipiens in amplexus cum matre irruit et lacrymas multas effudit, Eugenia autem vestibibus aureis induitur et in sublime tollitur, ignis autem de coelo venit et Melanciam cum suis consumsit. 699—700 sind nach 706 umzusetzen. 737) l. vntreuchtful? 757) Ms. þe st. he. 729) Sicque Eugenia patrem, matrem et fratres totamque familiam ad fidem Christi convertit: 740) ita quod pater propter hoc a praefectura depositus a christianis episcopus ordinatur et in ora-



& *cristine* lacht til *hyme* had tane,  
 þai waytit *hyme with* gret lafere  
 790 & fand *hyme* makand his *prayer*  
*Kneland*: & þare-in cane *hyme* take  
 & a *martir* of *hyme* cane make,  
 To god to be sacrifice  
 Ful thankful for his *seruice*.  
 795 Qwene he wes dede, þane *Claudya*  
 To Rome a-gayne *hir* way cane ta  
 & *cristine* fay þare opynly  
 Prechit ful wele & thriftly,  
 & godis word sa wele schew þare  
 800 To þame þat *vncristine* ware,  
 & it þat scho in worde prechit  
 Sa doughtly in dede scho dede,  
 þat thru þe grace of god scho wane  
 To *cristine* treucht mony mane;  
 805 & happely mad fyne endynge,  
 As eftir wrytine ze sal fynde.

The fame of gud *Evgenia*  
 Wes sa fare sprede to & fra  
 þat word come to þe *emperoure*  
 810 Hou besyly scho set hyre cure  
 To peruert þe folk away  
 Fra þe treuch þai trewit ay,  
 »þat scho gert mony fal fra,  
 For quhene of þame defence cane ma,  
 815 & forcis hyre faste to preche  
 A new lare & It to teche  
 Of ane *Jhesu* of *Galyle*  
 þat *Jowis* hangit one a tre,  
 þat scho sais god is anerly,  
 820 & nane vthyre, ine til affy.  
 For-þi þane (!) scho be tholit lange,  
 Scho sal do til oure godis wrange,  
 Sa outrageouse, þat nane sal do  
 Honoure na reuerence þame to,  
 825 Na zet sal noch in al þe land  
 Of oure godis a tempil stand.

þare-for, lorde, we zow rede  
 þat ze be tyme se for remede,  
 & þat but bad be lachtful dome  
 Of al þe *senatouris* of Rome.« 830  
 þe *emperoure* þat þis worth wrath  
 & callit his consel til *hyme* wrath (!)  
 & askyt (þame) quhat wes to do  
 þar-of. & þai ansuert *hyme* to  
 þat to sla hyr wes mast spede; 835  
 »For, and scho lifit, scho suld lede  
 In to mys-treucht sa mony mene  
 þat þare godis þai sal *myskene*;  
 & bettir is scho de alane  
 þane vengeance be of mony tane.« 840  
 þe *emperoure* consentit sone  
 & as þai conselit, has done.  
 þane tormentouris socht *hir* & fand,  
 & band hyr bath fut & hand,  
 & til hyr nek, ore þai fayne, 845  
 þai band faste a gret mylstane  
 & ine to Tybre syne *hir* swange,  
 For scho to þare godis did wrang.  
 Bot þare mene mycht se godis mycht  
 Done opynly ine manis sycht: 850  
 Fore, in þe riwere quhene scho  
 Wes castine, mony gowand to,  
 Hyr band loufit but delay  
 & þe gret mylstane fel away,  
 & scho cane one þe watir stand 855  
 Wpe richt as It ware one dry land,  
 & þar a quhile zede to & fra.  
 Bot mene eftsone cane hyr ta  
 & band hyr bath fut & hande  
 & put hyr in ane oyne *brinande*. 860  
 Bot, as scho þar-in wes done,  
 þe fellone het wes stanchit sone  
 & scho vnarmyt, þat al has fene,  
 As scho ine softe bath had bene —  
 For It cuth hire wele refresche, 865  
 Suppos it hat-brinand was,  
 As þame thocht, to manis sicht; —  
 Sa opynly god kythit his mycht  
 In hyr þat wes hale & fere,

tione persistens ab infidelibus occiditur, 795) Claudia autem cum filiis suis et Eugenia Romam revertitur et ibi multi ab iis ad Christum sunt conversi. 807) Eugenia autem jussu imperatoris ligata grandi saxo in Tyberim praecipitatur, sed rupto saxo super undas incolumis gradiebatur. 821) þane st. quhene. 832) l. rath. 858) Tunc in fornacem ardentem projicitur, sed extincta fornace refrigerio



- 870 þat þai wend war ded but were.  
 Zet tuk þai hyr & band agane, f. 247  
 Thinkand to put hyre to new payne,  
 & kyst hyr in a depe dongeone,  
 Fore til eke hyre *confusione*,  
 875 & closit it sa wele *with* flicht  
 þat entre *mycht* na-kyne *lycht*,  
 But met ore drink, Il ore gude,  
 Ore ocht þat suld be manis fude.  
 Bot god gert þare licht leyme,  
 880 Wes clerare þane þe sōnis beyme.  
 & quhene þat scho had bene tene days  
 In þat prefone, as þe buk sais,  
*With* multitud of sanctis fere  
 God til hyre (þar) cane apere  
 885 & gef hyre brede bath fare & fres,  
 Quhytare þane euir snaw was,  
 & sad: »of my hand tak þis fude  
 þat I gyfe þe, my douchtir gude!  
 For I ame god, þi saweoure,  
 890 þat þu to serwe did al þi cure  
 & lufit me oure al warldis thinge  
 Quhare-in zung mene has lykinge.  
 þar-for I cume to tel þe  
 þat þu sal cume þat day to me  
 895 þat I til erde come fra hewyne.«  
 þare-for one zulday next ewine  
 þai send to se gyf scho lyfande  
 Ware: & zet þane in lyf hir fande,  
 Farrare þane scho fede bene hade  
 900 *With* þe beste met euir mane made.  
 þe basare þane, þat had na dout  
 Of god, fone hynt hyre owt  
 & strak hyr nek sone ine-twa,  
 & a martir mad of hyr fwa,  
 905 To (god) þat tuk hyre til his blis  
 Quhare-at he euir duelland is.  
 & þat houre forout were  
 þat scho wes flane, scho cane apere  
 Til hyr modir & sad þat scho  
 þe next sonday suld cume hir to, 910  
 In to Joy ay-lestande (to) duell,  
 þat hou gud is, cane na-mane tele.  
 & þar-eftyr þe next sonday,  
 Quhene Claudia in prayer lay,  
 Sodendly þe geste scho zalde — 915  
 þat god resawit in his halde.  
 Thane Prothus & Jacinctus alfa,  
 þat wald nocht lef Eugenia  
 Fore wele na way þat þai had señe,  
 For þai hyre falowis had bene, 920  
 Ware tane, fra to dede scho wes done,  
 & to þe tempil þai harlyt þaime fone:  
 þat þai thru þare prayere gert fal  
*With* þare ydolis in poudir smal.  
 þane þai þat þaime brocht, ware way 925  
 Quhene þai þare templis saw fal fwa;  
 Nocht-þane þai sad: »gyf ze wil  
 Mak sacrifice oure godis til  
 & lewit zoure wikit sorcery  
 Quhare-in sa mekil ze affy, 930  
 Zet sal mene thole z<sup>u</sup> life  
 & gret riches alfa z<sup>u</sup> gyfe,  
 For-cause ze are of nobil kyne,  
 & z<sup>e</sup> wil of zoure erreure blyne.«  
 þane ansuert þai in a woyce: 935  
 »We trew in god þat deit one croice  
 & for his sak are ine gud wil  
 To thole quhat ded þat z<sup>e</sup> wil;  
 For sacrifice sal we neuirmare  
 Til ydolis þat bot dewilis are.« 940  
 þane wikit mene þaime cane tak  
 & in-sondir þare nekis strak.

utebatur. 871) Recluditur deinde in tenebrosum carcerem; sed lumen splendidissimum radiaba eidem; cumque per X dies sine cibo fuisset, salvator eidem apparuit et panem candidissimum sibi porrigens dixit: accipe cibum de manu mea, ego sum salvator tuus, quem tota mentis intentione amasti; eodem die quo ad terras descendi, ipse te eripiam. In die igitur natalis domini spiculator mittitur et caput ejus abscidit. Quae postmodum matri apparuit et quod die dominica se sequeretur, praedixit. Veniente igitur dominica die Claudia in oratione posita emisit spiritum. 902) Ms. some. 874) l. & for. 905) Ms. to þat. 917) Prothus autem et Jacinctus, cum ad templum ydolorum traherentur, oratione simulacrum comminuerunt et cum sacrificare nollent, capitis obtruncatione martirium postmodum compleverunt. Passi sunt autem sub Valeriano et Gallo c. a. d. CCLVI.



& þai be þe reknyne of Rome  
 Fulfillit sa þar martirdome  
 945 Fra god tuk flesch of oure laydy  
 Twa hundir zere sex & fyfty. —

þare-for I pray þir sanctis fere  
 þat (þai) to pray now be nocht fwere  
 For ws, þat we of lyf ma twyne  
 But schame, det & dedly syne.

950

## XXXII. Justine.

The takyne of þe verray croice  
 Ws byd to luf in hart & voice,  
 Quhare-one Jhesu Criste cane hynges f. 248  
 Of fre wil, for oure ransounynge,  
 5 & thru þat croice mad vndiroute  
 þe feynd, þat almene aw to dout,  
 Sa þat, quhare-(sa)-eure he  
 þe takyne of þe croice ma fee,  
 He mane fle nedway magre his —  
 10 For þat takine sa red he is.  
 Nocht anerly be cristine mene  
 þat he is red þare-for, we kene,  
 Bot be þe Jow forout nay  
 þat in feld chapel lay  
 15 Ourtane be merknes of nycht  
 & of sa feyle fendis hade sicht  
 þat for rednes he wes nere wod:  
 Bot þane, for þe takine of þe rud  
 He mad one hyme, as he had sene  
 20 Cristine mene, þat rud had bene,  
 & thocht he vntrewful was,  
 Zet wes he sawit nocht-þe-les.  
 & a(l)s It may be brocht to mynd  
 Of Ysachiel in þe nynd  
 25 Chapter, quhare-in mene may  
 þe vertu of þe croice werray —  
 Bot, (þo) þat it be gud to here,  
 It is lange & I ame suere.  
 & als þare-(of) is mad mencione  
 30 Ine þe lewint distinccione  
 Of þe decre for-out were

In þe sext chapitere.  
 & als of þat takine ma we  
 In þe fyndinge of it-self fee,  
 Hou Constantyne had ourcumyne 35  
 Of þat takine be þe schewynge —  
 þe quhilk to wryt here les I,  
 For it is a wele lange story;  
 & in þe exaltacione  
 Of þe croice is mad mencione 40  
 Hou Eraclius þe emperoure  
 Of þe croice thru þe fygyre  
 þe sone of Cosdre flew ine ficht,  
 Nocht-gandstandine his gret mycht,  
 & Cosdre hyme-selfe syne flew he, 45  
 & syne eftir þe croice wane he —  
 Bot þocht it here it ware delyte,  
 þis story ware lange to wryt.  
 Crystofer & Theodera  
 To þis a verra proue ma may 50  
 þat þar is na defence sa gude  
 As is þe takine of þe rude.  
 As I sal here by a tale tel  
 Of a maydine hou it befel  
 þat sere feyndis chasit hir fra 55  
 & þe self master-fend alsa,  
 þat to fande hir did þar mycht,  
 Bot of þat takine be þe sycht.

IN Antioche duelland wes  
 A mane of richt gret riches, 60  
 & of þar prestede he had hade,

Vgl. L. A. Cap. 142. V. 1—59) Einleitung. 2) byd = bud behoved. 9) mane = mone.  
 20) Ms. had? 23) Ms. as. 24) vgl. Ezech. 9, 4 (über das signum thau). 35) l. has. 41) Ms.  
 erallius. 47) it st. to.

59) L. A. Justina virgo de civitate Antiochiae, filia sacerdotis ydolorum, quotidie ad fenestram  
 sedens Proclum dyaconum evangelium legentem audiebat, a quo tandem conversa est. Quod cum



Bot *feruice* til *ydolis* he made.  
 & had a *dochtir* farly *fayre*,  
 þat wes his *anerly* *aperand* *are*,  
 65 Of *fasone* & of *coloure* *bricht*,  
 & to name *Justine* *hicht*.  
 Scho had in to *custume* *ay*  
 In hir *windou* sit ilke *day*,  
 þat wes þe *commone* *stret* wel *nerre*.  
 70 Sa *hapnyt* *hir* a *tyme* til *here*  
 A *cristine* *dekine*, þat *Prely* *hicht*,  
 Tel ser *talis* of *godis* *micht*,  
 þat ware *wrytine* in þe *ewangel*.  
 & *quhene* scho *lesnyt* had a *quhile*,  
 75 Be *helpe* of *hyme* & *godis* *grace*  
*Conuertit* to þe *treucht* scho wes.  
 Bot þat scho held as *priuete*,  
 Abydand *oportunyte*  
 Til scho þe *sacrament* *mycht* tak  
 80 þat *Cristis* *douchtir* suld hyre mak.  
 Bot þat wes *nocht* sa *priuely*  
 Na it wes *persawit* in hy;  
 þare-for hyre *fadir* *cane* *hir* *wit*  
 Gretly þat scho *lesit* his *ryt*; —  
 85 For hir *modir* tald *hyme* hou scho  
 Wes *Jhesu Criste* *conuertit* to.  
 In þe next *nicht* eftir þay  
 Slepend in bed *sammyne* lay: f. 249  
*Jhesu Criste* *with* *angelis* *sere*  
 90 To þame half-slepend *cane* *apere*  
 & sad to þame: »cumys to me now,  
 & hewinis blis I sal gyf zow.«  
 & þai of þat *auisione*  
 Fayne ware & syne to *treu* bone;  
 95 & *quhene* þai *ræse*, but *abade*  
 With a *douchtir* þat þai hade  
 þai *conuertit* & *baptyme* take

At *fontane*, as *sais* þe *buke*,  
 & ware in *cristine* *treucht* *parfyte*  
 & of *payanis* *lewit* þe *ryte*. — 100  
 þane wes *duelland* in þat *tone*  
 A *mane* þat was of Il *renowne*,  
 & *Cypriane* to name he *lacht*,  
 & fra fyfe *zeris* he wes *tacht*  
 In þe *lare* of *nygramancy* 105  
 & in þe *lare* of *forcery*:  
 For his *kynne* in his *zouthede*  
 To serwe þe *feynd* *hyme* *offerit* hade.  
 þarfor be his *nygramancy*  
 He wald *wirk* mony *ferly*, 110  
 As to *gere* a *womane* *apere*  
 As scho *ane* *wgly* *gillet* were,  
 & he wald *gere* a *womane* *wene*  
 þat a *mane* *womane* had *bene*,  
 & *sume* *tyme* *apere* wald he 115  
 Quhat *kynd* of *foule* *hyme* *lykit* to be,  
 & *tranflat* *hyme* as *hyme* *thocht*; —  
 In *craftis* *fere* sic *thinge* he *wrocht*  
 For to *diffawe* *mene* *slichfully*  
 Thru *deylis* *craftes* & *sorcery*. 120  
 & þis *Justyne* þane for hyre *beute*  
 Sa *increly* *lufit* he  
 þat he ne *mocht* *hir* *luf* for-ga,  
 As *hyme* *thocht*, for wele na wa,  
 Bot *brynt* in þat *fel* *desyre* 125  
 Ner-hand as he ware in *fyre*.  
 For quhat-sa *beste* *lykis* *hyme*  
 þat sic *wodnes* *byggis* in,  
 Hyme *thinkis* *beste* quhat-sa it be,  
 To na *refone* *haffand* ey: 130  
 A *feynd* þane til *hyme* *cane* he cal  
 & his *zarnynge* tald (*hyme*) al:  
 þat a *madyne* sa he *lofit*

mater patri in lecto retulisset et ambo dormivissent, Christus cum angelis apparuit iis dicens: venite ad me et dabo vobis regnum coelorum. Qui evigilantes statim cum filia se baptizari fecerunt. 77—80) nicht in L. A. 101) Haec ergo Justina virgo a Cypriano plurimum molestata ipsum tandem ad fidem convertit. Cyprianus enim a sua pueritia magus exstiterat: nam cum septem (!) annorum esset, a parentibus dyabolo consecratus est. Hic igitur magicae arti inserviebat et matronas in jumenta convertere videbatur et multa alia praestigia exercebat. Ardens igitur in amore Justinæ virginis ad magicas artes se contulit, ut ipsam pro se (vel pro viro quodam Acladio qui similiter in ejus amorem exarserat) posset habere. 122) l. þane lufit. 127—30) Zus. 131) Advocat igitur daemonem ut ad se veniat et Justinam per eum valeat habere. Adveniens daemon dixit ei: quid me vocasti? Cui Cyprianus: amo virginem de Galilaeis; potesne facere ut ipsam habeam et voluntatem meam secum perficiam? Cui daemon? ego qui hominem de paradiso ejicere potui, Cain fratrem suum occidere procuravi, Judaeos Christum occidere feci, homines perturbavi, et non



þat he mycht nocht be remowit,  
 135 þo scho had tane cristine fay  
 þat he to werray schupe hyme ay,  
 & askit hyme gyf he mocht  
 Mak hyr til his wil be brocht.  
 þane sad he: »is þare nocht ellis  
 140 Bot þis þat þu to me tellis  
 Quhare-for þu me trawalis now?  
 For, war þu wyse, þu suld trew  
 þat I mycht gere þe wele eschewe;  
 Wald þu think hou Adame & Ewe  
 145 I gert be put of paradyce,  
 & how I gert Kayme vnwise  
 Sla his bruthire for inwy —  
 Quhare-thru he was vnhappy,  
 & zet be my flichtis gude  
 150 I wes cause of Noese flude,  
 & als þe fare cunctre þat hicht  
 Sodome & Gormor, thru (my) flicht  
 Ware distroyt but remede,  
 Quhare now is bot þe see rede,  
 155 Quhare na thinge of lyf ma be: —  
 Quhy suld þu dout of my pouste?  
 & zet ma þu ensampil ta  
 Quhow þat I gerte Jowis fla  
 þare lord Cryste & kyne & blude  
 160 Dispituisly a-pone þe rude.  
 Sa suld þu trew þat I mocht  
 Gere þine erande til end be brocht,  
 Sa þat scho sone sal cume þe til  
 & þi zarnynge hale fulfil.«  
 165 þane to gere hyme sone consent  
 & hyre to cume til his entent,  
 A lytil vngument he hyme tacht  
 & bad hyme ga þare-with stracht  
 Til hyre chawmir, quhene he fau poynt,  
 170 & þe wallis oututh ennoynt,  
 » & I sal nocht be fere a-way  
 & syne cume & my mycht affay

f. 250

& bllaw sa gud a coule hire til  
 þat scho sal do quhat þu wil.«  
 þane Cypriane mad nane abade 175  
 Bot with þe wngument furth glade,  
 & as he wes tacht, he has done.  
 þane þe feynd wes redy sone  
 & hyre ine to lychery  
 Inflāmyt sa gretumly. 180  
 þane scho persawinge hade  
 þat þe feynd þat fanding made;  
 For-þi hir forhed & breste bath  
 Scho taknyt of þe croice rath  
 & al hyre body syne bethacht 185  
 To god to kepe for his macht:  
 & þane sōnare þane mane mycht say  
 þe fals fend went away,  
 & fel ferit, fra he had sene  
 þat takine mad befor his eñe. 190  
 He flede &, ore he fayne,  
 Come & stud befor Cypriane.  
 þat sad til hyme: »tel me now  
 Quhare is Justyne, as sad þu?  
 Quod he: »for one hyre sic a sicht 195  
 I saw þat refit has my mycht  
 Sa vtrelly, þat I ne durste duel.«  
 Quod he: »þane sped þe one-til hell  
 & þare þu þi mastre prowē!  
 For þu dow nocht for my behufe.« 200

Cypriane lewit nocht þare-with-all,  
 Bot ane vthir feynd cane call.  
 þe quhilk, quhene he come hyme til,  
 Sad: »frend, I kene hale þi wil  
 & þe vnmycht of my compere 205  
 þat to spede had na power;  
 Bot I sal al his fawt supple  
 & to þi purpos weile bryng þe:  
 For I sal wond hyr hart rycht fare  
 Throw lust of lichery but mare, 210

potero facere ut unam puellam habeas et ea juxta tuum placitum fruaris? Unguentum hoc accipe  
 et circa domum ejus de foris sparge et ego superveniens cor ejus in tuum amorem incendam et  
 tibi eam assentire compellam. Sequenti nocte daemon ad eam ingreditur et cor ejus ad amorem illi-  
 citum incitare conatur. 154) l. dede. 180) Ms. gretlumly. 181) Quod illa sentiens devote se domino com-  
 mendavit et totum corpus suum signo crucis munivit. Ad signum autem crucis dyabolus territus fugit  
 et ad Cyprianum veniens ante eum stetit. Cui Cyprianus dixit: quare non adduxisti ad me virginem  
 illam? Cui daemon: vidi in ea quoddam signum et contabui et omnis virtus in me defecit. 198) C.  
 autem eum dimisit et fortiolem vocavit. 203) Cui daemon: audiui tuam jussionem et vidi illius  
 impossibilitatem, sed ego emendabo et tuam complebo voluntatem; aggrediar eam et cor ejus



& scho *sal cume* to þe þis nyght  
 To do þi wil, þat I þe hicht.«  
 & þar-*with* went he one his way  
 & come to Justine but delay  
 215 & mad hyr *persuacione*  
 Of hyre saule (to) þe *confusione*,  
 Sa fere as scho wes in wil  
 Vnlesume lust (for) to fulfil.  
 Bot thru helpe of þe haly geste  
 220 Scho vmthocht hyre in (til) haste  
 þat It a foule fandyng was  
 To gere hyre grant to fyle hir flesch;  
 þar-for one hyre scho cane lay  
 þe takyne of þe croice verray,  
 225 *Commendant* (hir) to Criste Jhesu,  
 & þare-*with* dispytuisly blew  
 One þe flatrand fend: þat na mycht  
 Had, fra he had sene þat sicht,  
 Bot as a reke away he wat,  
 230 & to Cypriane come fut-hat.  
 & sad til hyme: »quhy has þu nocht,  
 As þu sad, þe maydine brocht?«  
 Sad he: »at hyre haf I bene  
 & one hyre sic a takine sene  
 235 þat me has mad nere out of wit,  
 Sene I one hyre fyrste saw It,  
 For my crafte mycht nocht awale,  
 Bot tynt has al hale myne trawele.« —  
 Hou of(t) þat þai hir fandyng made,  
 240 For scho hyre croysit but abade,  
 & þane ware þai fullely schent  
 & fore rednes fra hyre went,  
 & come to Cypriane alsone  
 & tald hyme al how þa had done,  
 245 Bot nocht, to do as þai had mynt,  
 Bot vtrelly þare trawale tynt:  
 For a takine scho one hyre made

þat þaime discomfyt but abade;  
 Na til hyre durste þai cume nomare —  
 For þat takine so red þai ware. 250  
 Bot scho, of þis þat wiste nocht  
 Bot one god set al hyre thoct,  
 Gef lowyng to hevinis-king  
 þat kepyt hyre in sic fanding. —  
 Bot Cypriane zet þane but were 255  
 In his foly cane perseuere  
 & in his thoct trawalit & het,  
 For he mycht nocht his wil get.  
 Bot thinkand zet he wald *prowe* f. 251  
 þe sufferande helpe for his beowe, 260  
 þe principale of dewilis al,  
 Selfe Satan, cane he cal.  
 þat but bad come hyme til  
 & sad: »now, quhat is þi wil?«  
*Quod* he: »quhare is al zoure vertu? 265  
 For I ne helpe cane fynde in zow,  
 Bot granttis al (þat) þai ma nocht  
 Gere my desyre til ende be brocht  
 Bot are discumfit schamefully  
 Thru a zung maydine anerly 270  
 & be a takine þat þai se  
 A-pone hir, as þai fa (to) me.  
 þare-for me think I haf Il set  
 My tyme one zou, þat ma nocht get  
 Sa smal a thing as þis to me 275  
 þat *seruis* zou in al degre  
 Sene I firste cuth spek ore ga.«  
 þe maister-dewil cane ansuere ma  
 & sad: »frend, difese þe nocht!  
 For þi zarnynge sal be wrocht, 280  
 & þai þat failyt, sal haf schame,  
 Til helpe þe, & mekil blame.  
 þare-for my-self one wil fare  
 & *with* feile feuir wond hire sare

vulnerabo in amorem libidinis et ea juxta desiderium tuum perfrueris. 213) Ingrediens igitur dyabolus nitebatur ei persuadere et animam ejus ad amorem illicitum inflammare. Illa autem se Deo devote recommendans signo crucis omnem tentationem repulit et insufflans in daemonem protinus eum abjecit, daemon autem confusus abiit et aufugit et ante Cyprianum stetit. 231) Ad quem Cyprianus: et ubi est virgo ad quam te transmisi? Et daemon: victum me fateor, et qualiter, dicere pertimesco; quoddam enim signum terribile in ea vidi et continuo robur omne amisi. 239—254) scheinen unecht. 231) & st. þat. 240) tilge for. 260) l. behowe. 255) Tunc Cyprianus eum deridens dimisit et ipsum principem daemonem advocavit, cumque venisset, ad eum dixit: quae est virtus vestra tam modica ut vincatur ab una puella? Dixit daemon: ecce egrediens variis febribus eam vexabo et animum ejus ardentius inflammabo et totum corpus ejus vehementi ardore respergam et freneticam illam faciam et varia sibi fantasmata offeram et media nocte eam addu-



285 & als gere hir as fire bryne —  
 Sic lustful het sal be *hir* ine,  
 & eftyr (þat) hyr ftirke sal I  
 Nere wodnes & frenesy,  
 & fantyfe als ferly fere  
 290 Til hyre als I sal gere apere :  
 Til scho for al hir mekil flycht  
 Sal to þe cume þis ilke nycht.«  
 þene þe feynd þe forme tuk  
 Of a maydine, as sais þe buke,  
 295 & to hyre come but delay  
 & sat done & syne þis cane say :  
 »Gwde cystire, I ame cumyne here,  
 Of þe gudnes for I here  
 In fere placis be spokine ay  
 300 & had zarnyng til affay  
 Quhethire it sa be ore nocht;  
 þar-for to þe here I hafe socht,  
 In mykil wil to duell with þe,  
 As þu dois, in chastyte.  
 305 Fore be gud resone I cane feile  
 þat maistry is to kep it wele;  
 For manis kynd it mone excede  
 Here lifand to kepe madynehede,  
 Bot, sa quha here ma luf chaste  
 310 Thru steryng of þe haly gaste,  
 Is fare lykare for to be  
 Angelis þane manis kynd, *parde*.  
 & gyf percase ony mocht  
 Kepe maydine(hede) in ded & thocht,  
 315 þane wald I wit quhat rewarde  
 He suld haf þarfor eftirwarde?«  
 Quod Justine: »Rycht grete is þe mede,  
 & þe trawale smal but drede  
 In regarde of þat lestand blis  
 320 þat nane cane tel hou gret (it) is,  
 þat god sal gyf til his dere  
 þat thankful seruice makis hyme here.«

Quod þe feynd: »þu tel me It:  
 þat oft is rede in haly wryt,  
 Hou god, quhene Adame wes made, 325  
 Of a bane of his syd but bade  
 Eve he mad, quhene he slepand lay,  
 To be his mak, & syne cane say  
 »Beis sammyne & grew & multyply  
 & with þe froyt of zoure body 330  
 Fillis þe erde & it wyne  
 & bruk al thinge þat is þare-ine!«  
 Be his spek lyk is þane  
 þat mane to fere suld haf womane,  
 & womane in þe sammyne degre 335  
 Suld mane haf hyre make to be,  
 For þe sawyng of þare sede,  
 þat þare ofsprynge mycht grew in brede.  
 For gyf sic mellyng suld nocht be  
 For kepyng of verginite, 340  
 Al kynd of mane but ony were  
 Suld falze in a hundre zere,  
 & sa wes tynt godis makyne  
 & alsa brokine ware his bydinge.  
 & zet wil mene se neuir-þe-les 345  
 In þe law god gef Moyses: f. 252  
 Waryit ar þai callit þare  
 þat had na barne bot barane ware.  
 þa(r)for I trew: quha precis maste  
 Til þai life to be chaste, 350  
 Sal godis bydinge brak & sa  
 Be demyt til hel & yddir ga.  
 þar-for, gud cystir, I drede me:  
 Gyf we kepe virginite,  
 Goddis bydyng sal we brak, 355  
 þat one oure saulis sal it wrak;  
 Sa quhare we trew mede to take,  
 Sal (we) vndirly godis wrake.«  
 þe feynd sic perfwacione  
 To Justine mad, as (wes) resone, 360  
 þat he gert hyr haf thochtis thra

cam tibi. 287) Ms. hyr hyr. 293) Tunc dyabolus in speciem unius virginis se transfiguravit et ad virginem veniens dixit: Ecce ad te veni quia tecum in castitate vivere concupisco, verumtamen dic, quaeso te, quaenam certaminis nostri merces erit? Cui sancta virgo respondit: merces quidem multa, labor modicus. Dixit ei daemon: quid est ergo quod Deus praecepit: crescite et multiplicamini et replete terram? timeo ergo, bona socia, quod, si in virginitate manserimus, verbum Dei irritum faciemus et velut contemnentes et inobedientes in grave iudicium decidemus, et unde videbamus sperare praemium, grave incurremus tormentum. 306) Ms. kepit it. 309) l. quha sa? 311) Ms. It. 314) Ms. maydine. 333—48) nicht in L. A. 350) Ms. lefe? l. lifis. 360) wes fehlt. 359) Coepit autem cor virginis gravibus cogitationibus per immissionem daemonis concuti et ardore



Hyr chastite to fal fra;  
 In lychory sa hyre thoct  
 Enflāmyt þat nere wantit nocht  
 365 Na redy scho wes to ga  
 With þe feynd, þat hir fandit sa,  
 & in to purpose to fulfil  
 It þat scho wes entyfit til.  
 Bot god þane schawit his grace  
 370 Til hyr, þat sa-gat fandit was :  
 Quhare-throw scho cane persawe wele  
 þat þe entysare wes þe dewil,  
 þat spak til hyre sa flichtfully  
 For to diffawe hyr cowardly.  
 375 & þane þe croice one hyre scho made :  
 & (he), as he reke bene hade,  
 Ful sodenely wanyfte away ;  
 & scho of feknes but delay,  
 þat in hyr before cane apere,  
 380 Rycht þane wes mad hale & fere. —

The feynde, þat saw he mycht nocht  
 þane

Eschewe, þe schape of a zung mane  
 Tuk & come but (mare) delay  
 Ine þe chawmir quhare Justine lay,  
 385 & ine hys armys sone hyre hynt,  
 For to kyse hyr he nocht stynt,  
 & syne becuth vnschamefully  
 To diffule hyre thru lychery.  
 Bot scho, þat persawinge hade  
 390 It wes a feynd sic mastery made,  
 Foret, brifte and hyr body  
 With þe croice scho taknyt in hy :  
 & he sōnere but delay  
 Meltit þane wax in fyre away. —  
 395 þane, tholand god, hyre he cane faile

With felone feuere & gret trawale ;  
 þat mad hyre sa falow & fade  
 þat nerhand dede wes scho made.  
 & til eke hyre perplexite,  
 He mad sic a mortalyte 400  
 In Antioche of beste & mane  
 þat mycht nocht be estymyt þane,  
 & gret wod mene oft rare & cry :  
 Bot þat Justine in til hy  
 Gef hyr consent to wedit be, 405  
 Sone peryft sal be þe cyte.  
 þane þai, þat saw þis pestilence,  
 & trewit scho mycht mak defence,  
 Come til hyre fadir house in hy  
 & one hyme fast cane gret & cry, 410  
 Prayand hyme for þare saufte  
 þat Justine sone suld wedit be,  
 Or ellis suld þat fellone clade  
 Confonde þe cyte but abade.  
 Bot scho ne wald consent þartil, 415  
 Fore fayre na lath, gud na Il.  
 þarfor gudmene of þe towne,  
 Doutande sa harde confusione,  
 Ine yre come til hire fadir in,  
 In entent it al to bryne 420  
 Bot gyf, to brynge þaime out of care,  
 His douchtir soñare wedit ware.  
 þane prayt scho god þare increly :  
 & he hyr herd sodendely  
 & gert cese þat mortalyte 425  
 Bath in land & in cyte. —  
 þe feynde, seande he ne mocht  
 Oure-cume Justine, as hyme thoct,  
 Thoct to fyle hyre gud name  
 & sclandir hyr & gere thol schame ; 430  
 & for to diffawe Cypriane,

concupiscentiae fortius inflammari, adeo ut jam surgens abire vellet. Tunc s. virgo ad se reversa et quis esset qui secum loqueretur, intelligens, contiuuo se cruce munivit et in dyabolum sufflans ipsum instar cerae protinus liquefecit et ab omni tentatione statim liberatam se sensit. 381) Postmodum dyabolus in speciem juvenis pulcherrimi se transfiguravit et thalamum ejus ingrediens, cum ipsa in lectulo jaceret, impudenter in ejus lectulum prosiluit et in ejus amplexus ruere voluit. Quod videns J. et malignum spiritum adesse cognoscens mox signum crucis edidit et instar cerae dyabolum liquefecit. 385) Ms. hyr. 395) Tunc dyabolus permittente Deo febribus eam fatigans et plures cum gregibus et armentis occidens maximam mortalitatem in tota Antiochia futuram per daemones praedicebat, nisi J. conjugio consentiret. Quapropter tota civitas morbo languens ad januam parentum Justinae convenit clamans ut Justina conjugio traderetur et sic civitatem a tanto periculo liberarent. Sed cum J. nullatenus consentiret et ex hoc mortem eidem omnes minarentur, septimo anno mortalitatis ipsa pro iis oravit et omnem pestilentiam propulsavit. 403) l. gert. 421) Ms. scho st. to. 427) Videns dyabolus quod nihil proficeret, in formam Justinae se transmutavit, ut famam Justinae



þe fourme of hyre has he tane,  
 Sa þat he in al degre  
 Wes lyke Justine for to be, f. 253  
 435 & come rynnande to Cypriane  
 & hyme a-bout þe hals has tane.  
 & he, wenand it sa ware,  
 Sad: »wel-cume, my hart dere,  
 Fayreste womane & but blame!«  
 440 & as þe feynde herde *hir* name,  
 He had na langare mycht to hyde  
 Bot fled as reke & cane hyme hyde. —  
 þane Cypriane persawit wele  
 þat he wes scornyt ilke dele,  
 445 & in hart (he) hed gret care,  
 & lufit Justine fere þe mare.  
 Fore-þi he wald fere fourmys ta  
 Quhare-thru he mycht *hir* nerreste ga:  
 Quhile foule, quhile womane, of þe flicht  
 450 Of his falshed, & of þe nycht  
 Walk fore hyr sak; bot quhene he  
 Pressit at hyre Inis for to be,  
 His feyndis fourme wes sone hyde  
 & he fore Cypriane wes kyde. —  
 455 þe feynd, þat wist þane þat he  
 Wes oure-cumyne in al degre,  
 With gret schame his way is gane  
 & aperit til Cypriane.  
 & (he) sad til hyme sone: »hou now?  
 460 Me think ourecumyne is þu!  
 Wrechis, quhare is zoure mycht,  
 Quhare is zoure poware & zoure flicht,  
 þat ze cane nocht a maydine zyng,

As ze haf hicht, one me to brynge?  
 Tel me þare-fore, I pray þe þis, 465  
 Quhare-in hyre mekil uertu is.«  
 þane sad þe feynde: »sa þat þu  
 To me wil suere ane ath now  
 þat þu sal neuir fra me depart  
 Thru gyle na thru ony arte, 470  
 I sal tel þe opynely  
 þe vertu of al hyre victory.«  
 þane sad til hyme Cypriane:  
 »Hou I sal suere, þu tel one-ane!«  
 »Suere be my vertuise, þat gret are, 475  
 þat þu sal neuir fra me fare,  
 & I sal hale discouer to þe  
 Quhare-in scho ourecumis me.«  
 þane Cypriane bad na langere  
 Bot þat sammyne ath cane til hyme suere 480  
 þat he askit. & þe feynd þane  
 Wend he traste wes of þe mane,  
 Sad hyme: »þat maydine mycht had  
 nane  
 For til resiste agayne Sathane,  
 Outane a takine scho one *hir* ay 485  
 Makis þat me fleis away.«  
 »þe takine now þu tel to me —  
 For of me þu art traste, parde;  
 For in sume parte ma assith me  
 Of þe lange seruice I haf mad þe; 490  
 Protestand ay þu haf na doute  
 Of me þat is þine vndirloute,  
 For quhat thinge sa euir it be,  
 þat þu sal now discouer to me.«

pollueret, et Cyprianum deludens se Justinam ad se adduxisse jactabat. Pergens igitur dyabolus ad Cyprianum in specie Justinæ ad ipsum cucurrit et eum quasi quæ ejus amore langueret, osculari voluit. Quam C. videns et Justinam esse credens gaudio repletus ait: bene venisti, Justina omnium feminarum decora. Mox ut C. nomen Justinæ nominavit, dyabolus nomen illud ferre non potuit sed ad ejus prolationem instar fumi statim evanuit. 443) Quapropter C. delusum se videns tristis remansit, unde et amplius in amorem Justinæ aestuans ad ostium virginis diu vigilavit et quandoque in feminam quandoque in avem, ut videbatur, arte magica se commutans, cum venisset ad ostium virginis, neque femina neque avis, sed Cyprianus protinus apparebat. 445) Ms. hed st. he had. (Die folg. Erzählung, wie Acladius in Gestalt eines Sperlings sich J. zu nähern versucht, fehlt in B.) 453) l. vnhyd. 455) Victus igitur per omnia dyabolus ad Cyprianum rediit et ante eum confusus stetit. Cui dixit C.: numquid et tu victus es? Quæ est, miser, virtus vestra ut unam puellam non possitis vincere nec in eam potestatem habere, sed e converso ipsa vos vincat et tam miserabiliter vos prosternat? dic tamen mihi in quo est ejus tam maxima fortitudo? Cui daemon ait: si mihi juraveris ut a me nequaquam recedas, virtutem ejus victoriae tibi pandam. Cui C.: per quid tibi jurabo? Cui daemon: jura mihi per virtutes meas magnas quod a me nunquam discedas. Dicit ei C.: per virtutes tuas magnas tibi juro quod a te nunquam discedam. 464) l. one to me. 481) Tunc dyabolus quasi securus ei dixit: puella illa signum crucifixi edidit et statim contabui et omnem



- 495 » It is of þe tre þe taknyng  
 Quhare-one þe Jowis *Criste* cane hing  
 At myne entysinge fore inwy  
 & but cause cane hyme crucyfy.«  
 Sad Cypriane : » quhow ma þat be  
 500 þat for þe takine of a tre  
 Ze fle sa & dare nocht byde,  
 Bot fast forcis away to hyde? «  
 » Certis, quod Sathane, gyf þu be  
 Sa lele as þu sais to me,  
 505 I sal say forout mare  
 Quhy for þat takine we red are.«  
 Quod Cypriane : » I þe pray  
 þe suth now to me þu say ! «  
 þane sad til hyme Sathane :  
 510 » Quhene I had first diffauit mane,  
 Sa þat be myne entysyng  
 He wes tynt & his ofpryng,  
 Ware nocht god, þat hyme made,  
 Of his pyte reucht of hyme hade  
 515 & for his sawete become mane ; —  
 Bot þare wes I diffawit þane,  
 For he wes borne of a vergine  
 A-ganis þe kynd of manis lyne.  
 Of mane þe myse fore to remede,  
 520 Of verra mane he tholyt dede ; —  
 Bot had I wist but ony wene  
 þat he god & mane had bene,  
 I had nocht tholit sekryly  
 þe Jowis fla hyme for inwy ;  
 525 Bot, for I wend he had bot mane f. 254  
 Bene, I gert fla hyme þane.  
 þane, as is manhed wes dede,  
 Manis myse (for) to remede,  
 He come til hel (al) anerly  
 530 & at our zettis cane cry,  
 & ymange ws he enteryt þare  
 & al þat in oure preffōnis ware,  
 þat lykit hyme, he tuk away,  
 Sene first he mad Adame of clay,  
 & with his croice ws fleyt fa 535  
 þat of ws durst defence nane ma.  
 Sene-fyne þe takine of þe tre  
 Ful awful is to myne & me,  
 Bath in þe payne þat I thole ay  
 & in þe tynfale of my pray — 540  
 For almankynd þat lyf cane lede,  
 þat deit before *Criste* wes dede,  
 Ware send me as my propyre thinge  
 & in my presone mad duellynge ;  
 & I, of þis world prince but dout, 545  
 Thru þat tre is quyt put out  
 Na zet ma I na liffand wyne  
 Bot hyme þat wil nocht lef his fyne.  
 & sa, to mak conclusione,  
 þat tre wes my confusione. 550  
 Now haf I sad þe suth to þe  
 Quhy þat takine confundis me.«  
 Quod Cypriane : » I se wele now  
 þe crucyfit is mare þane þu.«  
 & þe feynd þat granttit til, 555  
 þo it war aganis his wil,  
 & sad : » za, is he fere mare  
 þane are lifand ore lyf bare,  
 & we ar til hyme vndiroute  
 At his bydinge ay but doute, 560  
 & he has put ws in hel,  
 (þar) þai þat we resawe sal duel —  
 For quha ine oure seruice mais ende,  
 Euirmare with ws sal wende.«  
 Sad Cypriane : » þane I þat mane 565  
 Wil serwe þat crucyfit wes þane.«  
 þe feynd sad : » sa ware þu lorne  
 Gyf þu ware fals & manfuorne,  
 For þu has suorne of my oste be þe  
 mycht  
 þat þu sal nothire fore strinth na flicht 570  
 Depart fra me til ony mane.«  
 Cypriane sad til hyme þane :  
 » þe & þi wikit feyndis al

virtutem amisi et quasi cera a facie ignis effluxi. 483) l. has. 499—552) nicht in L. A. 553) L. A. : Dicit ei C. : ergo crucifixus major te est? Et daemon: utique, major omnibus est et nos et omnes quos hic decipimus, tradet igni inextinguibili cruciandos. 562) resawe st. dissawe. 565) Cui C. : ergo et ego amicus debeo fieri crucifixi, ne tantam aliquando poenam incurram. Cui dyabolus: jurasti mihi per virtutes mei exercitus per quas nemo perjurare valet quod a me nunquam discederes. Ad quem C. : te et omnes fumigantes tuas virtutes contemno et tibi et omnibus dyabolis tuis abrenuntio et crucifixi salutari me signo munio. Statimque ab eo dyabolus confusus discessit.



þat *seruis* þe, gret & smal,  
 575 Here I forsak & takis me  
 Til hyme þat hangit one þe tre,  
 & his takine one me I lay  
 Be-twene me & þe now for ay.«  
 & as he þis fone sad hade,  
 580 þe feynd þane fled but abade.  
 & Cypriane gret Joy cane ma  
 þat he þe feynd eschapit sa.  
 For-þi he socht but ony bade  
 þe bischope til he fundyne hade.  
 585 Ande as þe bischope hyme has sene,  
 He wes amovit & cane wene  
 þat he come nocht as fore honor  
 Bot to brynge cristine in erreure;  
 þarfore sad he angrely:  
 590 »Cypriane, gange hyne in hy,  
 With othire entremet (þu) þe  
 & fande na cristine mane na me!  
 For þi strinth sal nocht wyrke  
 Agane þe treucht of haly kirke.«  
 595 Sad Cypriane: »sic is my sele  
 þat al þat tale I trew veile.  
 Bot fene þu þe kirk is ine  
 As oure-mane faulis to wyne,  
 I cume to þe in godis stede  
 600 My mysdede (for) to remede;  
 For me forthinkis þaime fulfare  
 & is in wil to syne ne mare.«  
 With þat befor þe bischape rath  
 He set done one kneis bath  
 605 & mad schryfte of al þat he  
 Had mysdone in ony degre;  
 & hou his freyndis had hyme gefyne  
 To þe feynd, he als has schryfyne,  
 & of þe tyme þat he had tynt  
 610 He schrafe also, ore he stynt.  
 þe byschope þane Joyful wes  
 & hyme resavit alfone to grace

& baptyst (hyme) & mad hyme þane  
 As to Cryst a now-borne mane,  
 & (þe) reule of cristine fay 615  
 He tacht hyme wele but delay.  
 & he had richt abile wite f. 255  
 & in schort tyme consavit It —  
 & þe haly gaste al thinge  
 Ma gere mane cone but trawalinge; 620  
 Lyk as (of) Salamone we rede  
 þat wes (þe) wifeste mane but drede  
 & in þe space of a nycht  
 Of al wysdome he wane þe sicht (!)  
 Thru teching of þe haly geste, 625  
 þat beste maistere is in haste;  
 For to god, as we ma fe,  
 Ma na thinge impossible be.  
 For-þi sa wele sped Cypriane,  
 Fra he þe cristine treucht had tane, 630  
 þat ine science he wox parfyt  
 & leid his lyf for-outyne wit;  
 & he þat first wes in erreure,  
 Be-come þane a gret doctoure,  
 & sic a prechoure he become 635  
 þat to god he wane mony one (!);  
 & ay his dedis bettir ware  
 þane wes opir his word ore lare.  
 Syne wes he bischope agane his wil,  
 þo he wes lath to grant þare-til. — 640  
 þat god send Cypriane sic sele  
 Fra þat Justine wiste it wele,  
 Scho wes blith & lowit gode þane  
 þat he wes sa gud cristine mane  
 & þat scho eschapit with honoure 645  
 His crafte, til he wes in erreure.  
 þe bischope gert þane a nunry make  
 & feffit for Justinis sake  
 For þame þat suld duel ine þat place —  
 & þat of his patrimoyne wes — 650  
 & of madynis a cownt  
 He gadderit þar, of ane affent

Tunc C. ad episcopum ivit. 585) Quem videns episcopus et credens eum venisse ut christianos  
 in errorem mitteret, ait ei: sufficiant tibi, Cypriane, hi qui foris sunt; nihil enim poteris adversus  
 ecclesiam Dei, invicta est enim virtus Christi. 595 ff.) L. A. kurz: Cui C.: certus sum quia in-  
 victa est virtus Christi; narransque quae sibi acciderant, ab eo se baptizari fecit. Qui postmodum  
 tam in scientia quam in vita valde proficiens, mortuo episcopo ipse in episcopum ordinatus est,  
 beatam vero virginem Justinam in monasterio posuit et multis sacris virginibus eam ibidem in ab-  
 batissam praefecit. 602) l. na. 614) l. new. 619—628) dieselben Verse in Machor 363—374 und  
 Ninian 75—84. 624) sicht st. slicht. 636) one st. ane ist auffällig. 663) Von hier ab steht



To serwe god in *verginite* ;  
 & eftir Justine sene sende he  
 655 & blissit hyr as *priores*  
 & gef hir *paine* in keping *nocht-pe-les* (!),  
 For he had *prowit* be affay  
 Scho stedfaste wes & *madyne* ay.  
 & scho *pe* charge tuk hyr til,  
 660 To serwe god ine gud wil.  
*pane* cuth scho faste, wak & pray,  
 & hyr gud dedis ekyt ay,  
 And be ensampil of hyre lyfe  
 To god wane mony, *mane* & wyfe —  
 665 *pane* Cypriane, as he mycht here  
*pat* ony *mane* in presone were  
 Or in paynis ony-way  
 For *Cristis* sak ore *cristine* fay,  
*Lettris* wald he to *pame* fende  
 670 To confort *pame* & to amende,  
 Sayand : al payne, mycht be wrocht  
 To *mane* here, is lytil ore *nocht*  
 Ine regard of *pe* mykil bliß  
*pat* gode has grathit for al his,  
 675 & *pe* mare ay *pai* thole here  
*pe* mare *pare* Joy is but were.  
 & quhare he wiste ony wes  
 In seknes ore in distrese,  
*pat* of spendynge had nede,  
 680 He cane releif *paine* gud-spede.

Of hyme *pe* gud name spred sa wyd  
*pat* mene *pat* *nocht* it hyde (!)  
 Hou *pat* (he forsit) bath *nicht* and day  
 Til eke & fostyre *cristine* fay.  
 685 Ane erle *pane*, *pat* wes fellone fa  
*pe* *cristine* fast to gere sla,  
 Send *pane*, ore he wald fyne,  
 For Cypriane and Justyne ;  
 & til his *presens* as cumyne ware *pai*,  
 690 Til *pame* sone cane he say :  
 »Tellis me sone, gyf ze wil

Mak sacrifice oure godis til  
 & bruk zoure lyf & richit be  
 With mony landis & with fe,  
 Or (gyf) ze wil as wthyre-wyne 695  
 Resiste & zoure lyfis tyne ? «  
 Sad *pai* : » we wil *pat* *pu*  
 Wit we ine to Cryst trew  
 Na It fal we *nocht* fal fra  
 For wa(r)ldly thinge, na wele na va ; 700  
 & namely to mak sacrifice  
 Til ydolis we are onwyfe (!) ;  
 For *pai* (*pat*) ze zoure godis cal,  
 Ine ydolis are but feyndis al  
 & diffawis wykitly 705  
 Al *pat* in *pame* wil affy,  
 & sal fore *pare* seruice gere duell f. 256  
 With *pame* in *pe* pyte of hell.  
*pane* *pu* ma fe be kyndly skil  
*pat* na-*mane* suld gyf treucht *paine* til 710  
*pat* in *pame* ony helpe suld be ;  
*po* *pai* haf eyne, *pai* ma *nocht* see,  
 & *po* *pai* eris haf, but were,  
 Zet are *pai* defe & ma *nocht* here,  
 & *po* *pai* mouth haf, *pa* ne ma speke, 715  
 Na handis na fet ma *pai* reke ;  
 For ferly ware *pai* mycht do ocht  
*pat* are with manis handis wrocht.  
*pane* is he fule in al degre  
*pat* trewis it his god suld be 720  
 Or helpe hyme, quhene he myster hade,  
*pat* is of stok ore stane made ;  
*pare*-fore resone wald *nocht* (*pat*) we  
 Suld sacrifice to sic menze.  
 For-*pi*, gyf *pu* has set *pi* wil 725  
 For sic cause to do ws Ill,  
 But bad do furth, & wele *pu* trew  
*p(at)* we wil neuir to *pe* bow.«  
 & quhene hale he wist *pare* entent,  
 He thocht to put *paine* to torment : 730  
 & a gret *pane* (gert) brocht be fowne  
 Befor hyme & *pare*-in be done

oben a. R.: Justine & Cipriane. 665) S. autem Cyprianus martiribus epistolas saepe mittebat et eos in certamine roborabat. 669) Ms. hēs st. lettris. 681 ff.) L. A. kurz: Comes autem regionis illius audiens famam Cypriani et Justinae, eos ad se praesentari fecit et an sacrificare vellent, requisivit. Qui dum in fide Christi persisterent firmi, jussit eos in sartagine plenam cera, pice et adipe poni, quae tamen iis mirum refrigerium praestitit nec aliquod supplicium irrogavit. 682) l. mocht nocht? 689) Ms. pñs = presens. 695) l. withyr-wyne. 696) Ms. resiste. 702) l. ware? Ms. anwyse. 728) Ms. *pe* st. *pat*. 731) Ms. brocht he. 733) & gret st. gert &. 745) Sacerdos autem ydolorum



Blak pic & gret (!) brynstane bla,  
 & vndir It a fyre gert ma  
 735 Til þat mater wes moltyne thyne,  
 & gert put þaime bath (þar)-ine.  
 Bot It difesit þame na-thinge  
 Bot as baume (gef) gud refreschyng.  
 þane þe erle gret ferly hade  
 740 Hou of payne þai quyt ware made  
 þat he wend had bene ryçt fel;  
 Fore Ire þare-fore cane he zel  
 One his godis, vengeance to ta  
 But abad of þai wichis twa.  
 745 þe prest of þe cyte sad þane  
 To þe erle as a maister-mane:  
 » Gudmane, wil þu me commawnde  
 Befor þe caldrone (for) to stande,  
 I sal sone gere distroyt be  
 750 Al þare vertu, þat þu sal se.«  
 þe erle sad: » do furth þat dede,  
 & haf gret thank, gyf þu cane spede!«  
 þane but bad he mad hyme bone  
 & stud anence þe caldrone  
 755 & for to cry cane faste prese,  
 Sayand: » mykil god Hercules  
 & Jubiter, one zow I cal,  
 þat ar faderis of godis al,  
 Cum now, & þat mene ma fe  
 760 Quhat helpe ze wil do for me!«  
 & þere wordis ware sad vnese,  
 Quhene of þe caldrone come a blese  
 Of fellone fyre, þat hyme al  
 Brynt in askis ferly smal.  
 765 & þane Justine & Cypriane  
 Of þe caldrone sone wes tane  
 Als hale & fere, but schath & schorne,  
 As þai ware of þare modir borne.  
 þe fellone erle þane wes wa  
 770 þat his prest brynt wes sa,

& gef sentence agayne þaime bath  
 þat þai suld tyne þe hedis rath.  
 Fele seruandis ware redy þane  
 To do þe wil of þat il mane,  
 & þare nekis strak in-twa 775  
 & marteris of þame cane ma.  
 & gert þe bodyis be left þare  
 þe space of sex days ore mare  
 Til hundis fel dispituisly  
 & vthyr bestis, fellowly. 780  
 Bot wes na best tuth wald fet  
 One þaime, a morcel for til ete,  
 Bot lay vn(f)kathyt sa þare-oute.  
 þane mene come, of god had doute,  
 & stal þame away be þe nyçt 785  
 & with baume þare corfis dicht;  
 & syne to Rome cane þame bere,  
 Ful reuerently hafand, til entere.  
 & of tyme syne in process,  
 As Jhesu Cristis willis wes, 790  
 Of Placence to þe fare cyte  
 Ware translatyt bath scho & he:  
 Quhare þare poudre sal lest ay  
 Of Jugment to þe last day,  
 Quhene þai in faule & in body 795  
 Sal ryse to-gyddir suthfastly  
 & of þe Juge tak sic mede f. 257  
 As þai feruit for þare gud dede:  
 þat is þe blis þat neuir sal ende —  
 Quhare god of his grace ws sende. 800  
 With a wil þir twa ryçt sobre  
 þe sext kaland of octobre  
 For godis sak felly ware slane  
 & wane hewine for a lytil payne,  
 Vndir fel Dioclifyane, 805  
 þat cristine mene slew mony ane;  
 IIC VIII<sup>xx</sup> of zeris ewyne  
 Eftyr Criste þai ware send til hewine.

praefecto dixit: jubeas me ante sartaginem stare et confestim vincam omnem virtutem eorum.  
 Cum ergo juxta sartaginem venisset, dixit: magnus est Deus Hercules et pater Deorum Jupiter!  
 Et ecce continuo de sartagine ignis exivit et penitus eum consumsit. Tunc Cyprianus et Justina  
 de sartagine extrahuntur et data super eos sententia pariter decollantur. Horum corpora cum  
 septem diebus ad canes projecta mansissent, postmodum Romam translata sunt, nunc autem, ut  
 dicitur, Placentiae requiescunt. Passi sunt autem VI Cal. Octobres c. a. d. CCLXXX sub Dyo-  
 cletiano. —



## XXXIII. Georgis.

- Zete of sancte George is my wil,  
 Gyf I *connandnes* had þare-til,  
 To *translat* þe haly story,  
 As wrytine in þe buk fand I.  
 5 For he wes a richt haly mane  
 & fele tynt saulis to god wane,  
 Nocht *anerly* thru his techynge  
 Bot *erare* thru sample-geffine  
 Hou *mene* to god suld stedfast be  
 10 & thole for hyme *perplexite*,  
 Of lyfe na ded dout hafand nane,  
 Bot to resyft ay to Sathane  
 & to lordis of mykil mycht.  
 & *mene* callis hyme oure lady knyght.  
 15 & *mene* of armys ofte se I  
 In til his helpe mykil affy,  
 & namely *quhene* þai are in ficht.  
 For he wes a worthy knyght,  
 & borne wes of Capadoce —  
 20 þat is a realme of gret lose —  
 Quhare he wes mad for renone  
 Of gret worschipe a trybone.  
 & þu sal wit, a *tribone* is he  
 þat (of) þe thred-part of a cyte  
 25 Or of a cunctre kepare is;  
 & a tribone is als I-wife  
 þat trybut gadris to þe kinge  
 & zeldis hyme þare-of reknyng;e;  
 & he his *tribune* als, þu kene,  
 30 To *quhame* ansueris a thousand *mene*.  
 Bot in quhilk place of þire thre  
 He wes, ze sal nocht wit fore me;  
 Bot til zou wele tel I cane  
 þat he wes a gret maister-mane.
- Ande as þis knyght trawaland ves, 35  
 Sa hapnyt hyme (to cume) *perchafe*  
 In to þe *prowince* of Lyby —  
 þat is a gret land & mychty;  
 & in þat land þare is alsa  
 A cyte, callit Sylena, 40  
 & a locht nere þat cyte  
 As lyk a fe nere to be —  
 It is sa mykil, lang & brade.  
 & þe kyng, þat kinryk hade,  
 þat tyme wes duelland in þat tone, 45  
 Wylht mony *me(ne)* of renone,  
 & þe quene, þat wes fare,  
 & þare douchtir, þat wes þare are.  
 & in þa(t) low lurkit þat tyme  
 A *serpent* fel of gre venyme, 50  
 þat of his aynd infect þe ayre,  
 Ware it *neuir* sa bricht & fare;  
 & of þe low, as hyme *thocht* gude,  
 Wald cume fore to get his fude,  
 & sla but bat *quhame-euir* he fande 55  
 In þat swychare hyme nere-hande,  
 Mane ore best, outakand nane —  
 Outane þe foulis þat lyf had tane.  
 þat wele fare in þat cunctre  
 Sic fellone slachtir ay mad he 60  
 Thru flachtir and corrupcione  
 Of þe ayre þat he wald poyfone,  
 þat wast he mad (al) þat cunctre,  
 Outane þat wes in þe cyte.  
 þar-for for fud he yddir socht; 65  
 & for he entre mycht nocht  
 For gret strinth & hicht of wal  
 & gret zemefel of zettis al,

Vgl. L. A. Cap. 58 — die L. A. soll nach Ansicht der Bolland. den in den ältern Akta des h. G. fehlenden Drachenkampf Georg's zuerst verbreitet haben (vgl. Act. SS. Boll. 23. April III p. 117). Später weicht B. in manchen Einzelheiten ab. L. A. hat eine etymol. Einleitung. — 17) Ms. ficht.

19) L. A. Georgius tribunus, genere Cappadocum pervenit quadam vice in provinciam Libyae in civitatem quae dicitur Silena. 23—34) Zusatz. 24) of fehlt. 29) Ms. be st. he. 31) Ms. for st. bot. 36) l. *percase*. 41) Juxta quam civitatem erat stagnum instar maris, in quo draco pestifer latitabat, qui saepe populum contra se armatum in fugam converterat flatuque suo ad muros civi-



- pane wald he oure þe wallis blau  
 70 His fellone aynd, sa in a thrau  
 Al þat it ourtuk wald fla.  
 þar-of þe kinge wes wondir wa  
 & tuk consel þat þe stede  
 Hou best þai mycht þis (il) remede.  
 75 For mene of armis mycht nocht awale f. 258  
 To ficht *with* hyme ine (to) batele:  
 For-þi, for to ransone þe tyme  
 & to sauf þame fra his venyme  
 Til god of hewine of his *grace* & wil  
 80 Sume-kyne succoure send þaime til,  
 þame thocht spedful and gude  
 Ilke day to gyf hyme fude:  
 Twa schepe. & þat sa lang did þai  
 Til þe schepe ware nere away.  
 85 & quhene þai þame *perfauit* ymang  
 þai mycht nocht schepe haf þare-to lange  
 To fynd hyme & þame bath,  
 For-þi þe king he ordenyt rath  
 þat þai suld tak ilke day  
 90 A schepe & gyf til his pray  
 & a quyk body als *with*-al,  
 Quhame-one þat þe cut wald fal,  
 Mane na wif outane nane  
 þat *with* þat cut mycht be oure-tane,  
 95 Na (na) state na dignite,  
 Rich na pure, quhat-sa þai be.  
 & as he ordenyt, sa did þai,  
 To fede þat best nycht and day.
- Ande sa quhene þe maste party  
 100 Of þe folk distroyt war vtrelly  
 Be sic cuttis and cawelynge,  
 It twechit sine sa nere þe kinge,  
 þat had na barne outane ane,
- þat wes his douchtir, suld be tane  
 & one þe morne to þe dragone 105  
 Suld be gyffine, to fauff þe tone.  
 þe king þane wes sa wondir wa,  
 Quhene *with* hyme it feryt sa,  
 þat he wes nere fra his wit;  
 Sad sorow sa cane hyme hit. 110  
 Fore scho wes zung, auenand & fare  
 & þare-*with* his aperand ayre.  
 For-þi þe puple prayt he  
 þat þai wald haf of hyme pyte  
 & half his realme to þaime tak, 115  
 To saf his douchtir fra þat wrak,  
 & gold and siluir zit þare-til,  
 At mycht assith fullely þare wil,  
 Takand sume vthire, ald ore zinge,  
 Sparand til his, as in wisflynge, 120  
 þat scho de nocht sa fule a dede.  
 Bot al þe puple of þat stede  
 Ansuert þe kinge mare and les  
 In gret fellōny and wodnes,  
 Sayand: »sir kinge, wittis but were 125  
 þat oure barnis ar als dere  
 Til ws as þi barne is to þe;  
 & þu þis ordinance gert be;  
 þare-for we lat þe wit, we wil  
 þat þu þi ordinance fulfil 130  
 In þi douchtir, als wele as we  
 Has done it zet in al degre.  
 & gyf þu tarowis it to do,  
 But flechinge we sa þe to  
 & we sal bryne þe & al þine, 135  
 Ore we ma of oure barnis tyne.«  
 & quhene he It fand na but  
 Forthir þare-of for to mute,  
 One þe morne (he) but delay

tatis accedens omnes inficiebat. Quapropter compulsi cives duas oves quotidie sibi dabant, ut ejus furorem sedarent, alioquin sic muros civitatis invadebat et aerem inficiebat quod plurimi interibant. 46) Ms. wicht; ane st. me(ne)? 55) Ms. bat st. bad. 70) sa st. þat. 82) l. for fude? 85) Cum ergo oves paene deficerent, maxime cum harum copiam habere non possent, inito consilio ovem cum adjuncto homine tribuebant. 99) Cum igitur sorte omnium filii et filiae hominum darentur et sors neminem exciperet, et jam paene omnes filii et filiae essent consumti, quadam vice filia regis unica sorte est deprehensa et draconi adjudicata. Tunc rex contristatus ait: tollite aurum et argentum et dimidium regni mei et filiam mihi dimittite, ne taliter moriatur. Cui populus cum furore respondit: tu o rex, hoc edictum fecisti et nunc omnes pueri nostri mortui sunt et tu vis filiam tuam salvare? nisi in filia tua compleveris quod in aliis ordinasti, succendemus te et domum tuam. 104) tilge wes? 121) Ms. do st. de. 122) Ms. þat st. bot. 135) Ms. & st. þat. 137) Anders L. A.: Quod rex videns coepit filiam suam flere dicens: heu me, filia mea dulcissima, quod de te faciam? aut quid dicam? quando plus videbo nuptias tuas? Et conversus ad populum dixit: oro



140 Gert his douchtir wele aray  
 Rycht costly in al degre,  
 þane as scho suld maryt be  
 With a kynge of gret estate;  
 & til hyre he sad þusgat,  
 145 Gret fare makand, fare pyte,  
 Sayand: »wais me, douchtir, for þe,  
 Trewand wele þu suld haf bene  
 Of a gret realme a mychttly quene  
 & succedit to me as ayre  
 150 Of al my landis, þat are fare.«  
 þe puple, þat saw þis gret fyt,  
 Of aucht days gef respyt,  
 In hope þat god suld send remede  
 To succoure þame in þat stede.  
 155 Bot quene þat schort tyme wes gane  
 & succure þai saw apere nane,  
 þai bad þe king, gyf he wald lif,  
 His douchtir to þe dragone gyfe,  
 For it wes sayd na refone  
 160 Fore hyre to tyne þame & þe tone.  
 þe king þane was wil of rede,  
 Seand his douchtir suld be dede;  
 Mare care mad neuir ony mane!  
 Zet brocht he furth his dochtir þane,  
 165 Aparalyt in al degre  
 Richt as scho maryte suld be, f. 259  
 With crowne one hed & septre in hande;  
 As scho sa fare wes & awenande  
 þat, þo deme Nature had set hir cure,  
 170 Scho cuth nocht amend in hyre fygyre.  
 þe kyng þane hir ine armys hynt  
 & kissit hyre, ore he stynt,  
 & gretand sad: »douchtir dere,  
 I wend sume tyme but ony were  
 175 Gud sōnis haf had of þe,  
 To solace & to confort me

& þat þai eftre my day  
 Suld bruk my kinryk — quhat sal I say?  
 & now (þu) mone gange fud to be  
 To zone dragone — wa is me! 180  
 Alace, I wend blith haf bene  
 At þi brydale & þare haf sene  
 Princis, dukis & erlis fere  
 Cume of fare landis with blyth chere,  
 To Just & dance at þi bydinge, 185  
 With ane þat had bene mychttly kinge,  
 & þat my palace suld haf bene  
 Arayt with gold & siluir schene  
 & with goldine clathis & perre,  
 þe riche(s)t þat mycht fundyne be, 190  
 & til haf had menstrely  
 & in all degre haf mad mery;  
 & þu now mone gyfine be  
 Til a dragone! ful wa is me!  
 God, þat I dede had bene, 195  
 Or I sa soroful sicht had sene!  
 Be-for his fete þane fel scho done  
 & askit (hyme) his benyfone;  
 þane he hyre kissit & hyre hynt  
 & blyssit hyre, ore he wald stynt, 200  
 Sayand: »douchtir, wele ware me  
 Gyf I mycht here for þe dee!  
 þane mycht be na langare bade,  
 Bot furth at þe zet scho wes hade;  
 & a schepe bundine in a bande 205  
 þai be-thaucht hyr in hir hande,  
 & scho tuk it sobrelly  
 & to þe low-bank went ine hy,  
 & þar stud bydand hyre dede  
 Forout hope of remede. 210

Ande in þe tyme come a knycht  
 Zarne rydande, þat George hicht, —

ut inducias octo dierum lugendi mihi filiam tribuatis. Quod cum populus admisisset, in fine octo dierum reversus est populus cum furore dicens: quare perdis populum tuum propter filiam tuam? En omnes afflatu draconis morimur. Tunc rex videns quod non posset filiam liberae, induit eam vestibus regalibus et amplexatus eam cum lacrymis dixit: 173) heu me, filia mea dulcissima, de te filios in regali gremio nutrire credebam et nunc vadis ut a dracone devoreris. Heu me filia mea dulcissima, sperabam ad tuas nuptias principes invitare, palatium margaritis ornare, tympana et organa audire, et nunc vadis ut a dracone devoreris. Et deosculans dimisit eam dicens: utinam, filia mea, ego ante te mortuus essem quam te sic amissem. Tunc illa procidit ad pedes patris petens ab eo benedictionem suam: quam cum pater cum lacrymis benedixisset, ad lacum processit. 173) Ms. gret and. 205—6) nicht in L. A. 211) L. A.: Quam b. Georgius casu inde transiens ut plorantem vidit, eam, quid haberet, interrogavit. Et illa: bone juvenis, velociter equum adscende et



- I treu, of goddis pruwiance,  
 Quhare þe maydine abad *hir* chance.  
 215 & quhene he come til hyre wele nere,  
 He lichtyt and at hyre cane spere  
 Quhat scho wes, quhat did scho þare,  
 & quhy scho wes of helpe so bare;  
 »For al þe folk of zone cyte  
 220 I persawe wele behaldis þe.«  
*Quod* scho: »gud *sir*, but delay  
 Get one zoure horse & paß zoure way!  
 Ellis þu thole sal in þis stede  
 With me here a schameful dede.«  
 225 *Quod* he: »dochtir, drede þe nocht,  
 Bot tel me þat þu has in thocht,  
 & quhy þu gretis here sa sare,  
 I pray þe tel but ony mare!«  
 þane suetly sad scho hyme til:  
 230 »I persawe þi hardy will,  
 þat ma nocht helpe in þis nede;  
 þarefore þu ta þi horse in spede  
 & pas in haste fra þis stede,  
 Fore dout þu de a schameful dede!«  
 235 þane sad he: »fore wele na way  
 Of þis place sal I nocht ga  
 Til þu þe suth tel *one* (to) me  
 Of It þat I haf askit þe.«  
 þane tald scho hyme vtrelly  
 240 þe cause of hyre cumyng & quhy,  
 & hou to þat land hapnyt was  
 Scho tald til hyme al þe case.  
 Sad he þane: »douchtir, drede þu nocht  
 Na disese haf ine thocht!  
 245 For I sal ryght wele helpe þe now  
 Of Jhesu Criste thru þe vertu.«  
 Zet sad scho: »*sir*, fleys in hy  
 & peryse nocht for zoure foly!  
 For ze ma nocht in ony degre
- Helpe zoure-self na zet me;  
 250 & les hurt is I de me-ane  
 þane (þat) ze als de oñe-añe.«  
 & as þai þis spekande ware, f. 260  
 þe fel dragone in þat sychware  
 A-beowe þe wattyre cane apere 255  
 & to þe land fast cane stere.  
 þane fast tremeland cane scho cry:  
 »Gud *sir*, fleis deliuerly!«  
 & he one horse gat stepande  
 & met þe dragone at þe lande. 260  
 He saynit hyme firste stedfastly  
 & syne þe dragone sudenly  
 Affalzeit in hardy wil,  
 & brandisand þe spere hyme til,  
 Commendande hyme to godis mycht, 265  
 Strak þe dragone in randone ryght  
 Ine at þe throt ine to þe croice,  
 Til he fel to þe erde of force.  
 þe maydine þane knelyt rath  
 & god thankit & hyme bath 270  
 þat succurrit hyr sa worthely  
 þat wes disparit vtrelly.  
 þane sad (he): »maydine, ga gud-spede  
 & ta þi belt & hyme lede  
 & about his hals knyt it sone!« 275  
 & quhene scho swa had done,  
 He folouyt hyre as it had bene  
 þe mekeste quhelpe wes euir sene,  
 þis worthy knyght ay nere-hande,  
 To be hyre helpe & hyre warande. 280  
 þane þai þat ine þe tone ware,  
 Seand þe dragone cume þaime nare,  
 þai ware sted in sic effray  
 þat þai becuth to fle away,  
 & criand fast sad: »wais ws all, 285  
 For now perife mone we all.«

fuge, ne mecum pariter moriaris. Cui G.: noli timere, filia, sed dic mihi quid hic praestolaris omni plebe spectante. Et illa: ut video, bone juvenis, magnifici cordis es tu, sed mecum mori desideras? fuge velociter. Cui G.: non hinc ego discedam, donec mihi quid habeas, intimabis. Cum ergo totum sibi exposuisset, ait G.: filia, noli timere, quia in Christi nomine te iuvabo. Et illa: bone miles, sed te ipsum salvare festines, mecum non pereas, sufficit enim si sola peream; nam me liberare non posses et tu mecum perires. 237) Ms. of st. one to. 239) Ms. vtrelly? 243) Ms. þu? 253) Dum haec loquerentur, ecce draco veniens caput de lacu levavit. Tunc puella tremefacta dixit: fuge bone domine, fuge velociter. Tunc G. equum ascendens et cruce se muniens draconem contra se advenientem audaciter aggreditur et lanceam fortiter vibrans et se Deo commendans ipsum graviter vulneravit et ad terram dejecit, dixitque puellae: projice zonam tuam in collum draconis, nihil dubitans, filia. Quod cum fecisset, sequebatur eam velut mansuetissima canis. 281) Cum ergo



& þai þat schupe þaime to duel stil,  
 Strat stekine set þe zettis til.  
 Bot George of fare mad taknyngē  
 290 þat þai suld noch̃t drede for ony thinge;  
 & syne come nere & sad playnely:  
 »Lo, god has fend me here for-þi  
 þat I suld succure þis towne  
 Fra þe felny of þis dragone.  
 295 & I aske zou nane vthire thinge  
 Bot þat ze trew ine to þat kynge  
 & lewe zou fyne & baptyne tak,  
 & ze al seand, for zoure sak  
 þis fel dragone I sal fla  
 300 þat zou has done sa mykil wa.«  
 þe king þane but (mare) abade  
 & al þe puple þat he hade  
 Come cristine and baptyne tuk.  
 & George þane, as sais þe buke,  
 305 His swerde drew & flew þat dragone,  
 & bad þame bere it out of tone.  
 þane tuk þai tene oxine wicht  
 & grath be (!) to þame dicht,  
 & dreu hyme out of þe cyte  
 310 & brynt hyme clene, þat mene mycht se.  
 þare-for þat day baptyne cane ta  
 Wele twenty thousand mene & ma,  
 Noch̃t reknand wemane na barne,  
 For god had sawit þaime fra þat harme.  
 315 A kirk fare þe kyng gert mak  
 þare for oure laydy & Georgis sak,  
 þat costlyk wes but all were;  
 & in þe mydis þe altere  
 A quyk wel sprang, & sic dring gef  
 320 þat al seknes it cane sawe.

þe king (þane) ane infinite  
 Of gret tresore gert profferit be  
 To George: þat tuk it noch̃t þane  
 Bot bad dispend it one poure mene  
 For to helpe þame ine þare nede, 325  
 For he wald tak na warldly med(e).  
 Bot to þe kynge but (ony) bade  
 Of foure thingis he sermone made:  
 þane first, þat he suld noch̃t Irke  
 Til honoure god & haly kyrke 330  
 & ay þe kirk haf in cure,  
 Til vphald it & honoure;  
 & til honore prestis alquhare,  
 þat seruit god & tacht his lare;  
 Alsa, til here besyly 335  
 God(is) seruice and deuotly;  
 & þat he suld thochtful be  
 Of poure þat ware ine neceffite.  
 & quhene he had sad þis thing,  
 He tuk lefe & kissit þe kyng, 340  
 & þat þe zung laydy he lacht  
 His lef gudly & hir tacht  
 þat scho suld god lofe & lowte f. 261  
 þat hyr sawit ine sa gret doute,  
 & to al þe laf gef gud day, 345  
 & lape one horse & passit his way.  
 & fore þat he herde reherse  
 þat in þe kynrik of Perce  
 Cristine treucht wes throngyne done,  
 Yddyr he rad & in randone. 350  
 & ine a tone callyt Dyaspoly  
 He come & þare tuk herbry. —  
 þat tyme were emperouris twa:  
 Dyoclyciane ane wes of þa,

eum in civitatem duceret, populi hoc videntes per montes et colles fugere coeperunt dicentes: vae nobis, quia jam omnes peribimus. 269—72, 287—8) nicht in L. A. 289) Tunc b. G. innuit iis dicens: nolite timere, ad hoc enim me misit dominus ad vos ut a poenis vos liberarem draconis; tantummodo in Christum credite et unusquisque vestrum baptizetur, et draconem istum occidam. 301) Tunc rex et omnes populi baptizati sunt, b. autem G. evaginato gladio draconem occidit et ipsum extra civitatem efferri praecepit. Tunc quatuor (!) paria boum ipsum in magnum campum foras duxerunt, baptizati autem sunt in illa die XX millia exceptis parvulis et mulieribus, rex autem in honorem b. Mariae et b. Georgii ecclesiam mirae magnitudinis construxit, de cuius altari fons vivus emanat, cuius potus omnes languidos sanat; rex vero infinitam pecuniam b. Georgio obtulit, quam ille recipere nolens pauperibus eam dari praecepit. 297 u. 303) Ms. baptyne. 305) Ms. drow? 327) Tunc G. regem de quatuor breviter instruxit, sc. ut ecclesiarum Dei curam haberet, sacerdotes honoraret, divinum officium diligenter audiret, et semper pauperum memor esset; et osculato rege inde recessit. (In aliquibus tamen libris legitur quod, dum draco ad devorandam puellam pergeret, G. se cruce munivit et draconem aggrediens interfecit.) 340) Ms. l'uk oder t'uk st. kissit. — 347—52) nicht in L. A. 353) Eo tempore imperantibus Dyocletiano et Maxi-



- 355 & þe thothire Maxymyane :  
 þat sic stat had til hyme tane  
 Fra Cristis byrth reknand ewyne  
 Thre hundre zeris lx & sewine.  
 & vndir þame wes Dacyane,
- 360 A fel tyrande, þat sparit nane  
 þat trewit in to Cristis lay,  
 þat he ne fone gert þaime fla;  
 & in þat kynrike vpe & done  
 He mad sic persecucione
- 365 þat ine a moneth gert he fla;  
 Twenty & twa thousand & ma  
 With tormentis, sa fel and fere  
 þat It ware wondir for til here.  
 & he a(s) presydent in hy
- 370 Come þat tyme to Dyaspoly  
 & syndry kynd of torment þare  
 He gert his wikit mene (mak) zare,  
 Quhare-thru þai suld de felloun(l)y  
 þat sone wald nocht sacrify
- 375 Til his godis & Cryste forsake —  
 Sic wil had he wengeance to tak.  
 For-þi for dout of dede ful fele  
 Reneyt god & þare saule-hele  
 & sacrific it ine þat (ilk) stede
- 380 To mawmentis, for drede of dede.  
 & quhene sancte George cane se  
 þat cristine mene in þat degre  
 Reneyt god, he wes (ful) way;  
 For-þi he gert his tresoure ta
- 385 & delt (it) ymang pure mene,  
 & als his knyghtly clething þane  
 He gef away for godis sak,  
 & clathis of cristine mene cane tak,  
 & takine of þe croice syne made
- 390 Ine til his forhede fare and brad  
 & come befor (þis) Dacyane  
 & sad þere wordis, ore he fayne:  
 »Al maumentis, þat þere folk cane cal  
 Godis, are but feyndis al,
- & suthfast god bot ane Is 395  
 þat mad hewine & Is kinge of blis.  
 Bot þe feynd has sa blyndit þe  
 þat suthfaste god þu ma nocht se.  
 & þi godis, gyf þu cane kene,  
 Ar mad bot of handis of mene 400  
 Of gold and siluir & of clay,  
 Of stok, of stane ore of lay,  
 þar makaris noþir gifand na hele,  
 Bot erare redure þai þaime stele;  
 þar-for þai kepe þaime nycht & day. 405  
 Hou suld þai þane be godis, say,  
 þat ar mad & ma mak na thing  
 Bot be vnmad þat þe lykyng  
 Of hyme þat gert þaime be mad,  
 & eftir þe consawit he hade (!)?« 410
- þane Dacyane of wit zed nere  
 Quhene he George sa say cane here,  
 Sais: »þu dois nocht anerly  
 Wrang til ws, bot als wykitly  
 Callis oure godis al dewilis now, 415  
 þat helpis al þe warld, we treu.  
 Nocht-þane, þo þu oure godis skorne,  
 þu tellis (!) ws first quhare þu wes borne  
 & quhat þi name is & þi ryte!«  
 þane ansuert sancte George tyt: 420  
 »In Capadoce, treu, wes I borne,  
 & al myne eldris me beforne,  
 & cummyne is of þe best kine  
 þat Capados is duelland ine,  
 & George at fontstane 425  
 Is callit, quhene I baptyne had tane,  
 & seruis god of mast mycht;  
 & þo I haf lang bene knyght,  
 It lykis now ful wele to me  
 To lef al wardly dignite 430  
 & til his bydinge bow alway  
 þat is vndedly god verray.«  
 Quod Dacyane: »Georg, þu erris

miano sub praeside Daciano tanta persecutio christianorum fuit, ut infra unum mensem XVII mil-  
 lia martirio coronarentur, unde inter tot tormentorum genera multi christiani deficiebant et ydolis  
 immolabant, 369—76) nicht in L. A. 381) Quod videns b. G. tactus dolore cordis intrinsecus  
 omnia quae habebat dispersit, militarem habitum abiecit, christianorum habitum induit et in me-  
 dium prosiliens exclamavit: omnes dii gentium daemonia! dominus autem caelos fecit. 385) Ms.  
 duelt; l. del it? 390—1, 397—410) nicht in L. A. 403) noþir st. no Joy? 404) þai st. þat mene.  
 410) l. Eftir þe treucht. 415) tilge al. 418) l. tell. 411) Cui praeses iratus dixit: qua praesumptione  
 audes Deos nostros daemonia appellare? Dic unde es tu aut quo nomine voceris? Cui G.: Geor-



For þane befor now ware is (!).  
 435 Nocht-þane lef zet and sacrify  
 Til our gret god Appollony,  
 þat to þi raklasnes ma spare  
 & þe consel forthirmare!«  
 Sad George þane: »prowe sal we  
 440 Quhethire þat it mare richtwis be  
 Til honoure god in word & thocht  
 þat al þe warld has mad of nocht,  
 þane Appolline, þat ze god cal,  
 þat autore is of dewilis al.«  
 445 þane Dacyane wes wondir wa  
 Quhene he herde George say sa,  
 & gert mene in a frame hyme stracht  
 & drew hyme þat al þare macht,  
 As mene dois with parchymene,  
 450 & with a scharpe yrne ryf syne  
 Of al his lymmis sa þe skyne  
 þat mene his bowellis mycht se ine;  
 & quhene one hyme wes (left) na hyd  
 Hale his guttis for til hyde,  
 455 He gert brandis of fyre bynde (!),  
 To brule it wes lewit be-hynde,  
 & tak he gert salt smal  
 & stope in til his wondis al,  
 & syne gert he arfk hare ta  
 460 To frot hyme with, þo he wes wa.  
 Syne gert he mene tak hyme done  
 & led hyme done thru þe tone,  
 Rywen and rent as he wes,  
 But ony thinge þat mycht hyme ese.  
 465 Bot god, fore quhame he wes sa dycht,  
 Apperyt to hyme in gret lycht  
 & confort hyme sa wondir wele  
 þat he of payne rocht na-dele  
 Bot ʒarnyt erare þane þat he  
 470 To fellare payne suld put be.

f. 262

Syne Dacyane one þe morne  
 Gert mene brynge George hyme beforne,  
 & sad til hyme irwisly :  
 »Wil þu nocht-zet lef þi foly  
 & honoure til oure godis gyf,  
 475 Gyf þu treuys þat þu ma lif?«  
 þane he sad : »godis wat I nane,  
 Til honoure, god of hewine outane,  
 þat sic confort has geffine me  
 þat I dred nocht þi payne na þe.«  
 480 þane Dacyane wes wondir wa  
 Quhene he saw hyme ourcumyne sa —  
 For nere cuth he fynd na payne  
 Quhare-to to put hyme agayne.  
 For-þi he gert sek besyly  
 485 A mane þat delt with sorcery,  
 & fand ane þat crafty wes  
 In þat craft, callit Athenas,  
 & sad hyme : »dere frend, I þe pray,  
 Helpe me, gyf þat þu ma,  
 490 Hou George ma ourcumyne be  
 þat noþir my godis na me  
 Dredis, for na payne he ma thole,  
 Set I wald his hart out hole ;  
 For sic crafte has þere cristine mene :  
 495 þai dout na payne, now I kene,  
 þat ony mane ma think ore say,  
 & oure godis fkornis alway  
 & reprowis oure sacrifice,  
 Callis ws foulis & vnwife.«  
 500  
 þane sais þe wich : »gyf I ne ma  
 Ourcume his craft but delay,  
 I oblise me ine (to) þis stede  
 But ransoninge to thole dede.«  
 þane with wyne mengzeit he poyfone  
 505 & mad his invocacione,

gius vocor, ex nobili Cappadocium prosapia ortus, (Palaestinam Christo favente devici), sed omnia deserui, ut servire possem liberius Deo coeli. 433—444) nicht in L. A. 445) Cum autem praeses eum ad se inclinare non posset, jussit eum in equuleum levare et membratim corpus ejus ungulis laniari, appositis insuper ad latera facibus, patentibus viscerum rimis sale plagas ejus fricari jussit. 448) l. draw. 455) of fyre st. til hyme? 461—4) nicht in L. A. 463) Ms. rywent. 465) Eadem nocte dominus cum ingenti lumine ei apparuit et ipsum dulciter confortavit, cuius melliflua visione et allocutione sic confortatus est ut pro nihilo duceret cruciatus. 469) Ms. narnyt. 371—480) nicht in L. A. 481) Videns Dacianus quod eum poenis superare non posset, quendam magum accersivit eique dixit: Christiani suis magicis artibus tormenta ludificant et Deorum nostrorum sacrificia parvi pendunt. Cui magus: si artes ejus superare nequivero, reus capitis ero. 505) Ipse igitur, maleficiis suis injectis et Deorum suorum nominibus invocatis venenum vino immiscuit et s. Georgio sumendum porrexit, contra quod vir Dei signum crucis edidit haustoque eo nil laesionis sensit.



- As askis þe craft delt he *with*-al,  
 His godis namys calland al,  
 þat þai þat drynge sa fel suld mak  
 510 þat, quha-sa-euir of it suld take,  
 Suld de þane furth but abade.  
 & quhene he had his crafte made,  
 þe cope to George he betacht.  
 & but blissinge (!) he it lacht  
 515 & saynit it & dranke (it) of,  
 Of god of hewine ine þe lof,  
 Vngrewand hyme mare þane he  
 Had dronkyne pyment & clarre.  
 þe wiche þane gret ferly hade  
 520 & a fere fellare poysons made  
 & gef George but ony mare;  
 & he It saynit, as he did yare,  
 & drank it of, as It had bene  
 In godis name fare wyne & clene.  
 525 & quhene þis wikit mane Athanas  
 Had *considerit* al þe case,  
 Til Georgis fet sone he fel  
 & askand hyme mercy loud cane zel,  
 Prayand hyme percheryte f. 263  
 530 þat he a cristine mane mycht be.  
 & George þane but (mare) abade  
 Hyme baptyft & als cristine made.  
 & (as) þis saw Dacyane,  
 He gert Athanas syne be tane  
 535 &, for he wald nocht Criste forsak,  
 Gert strike his hed of ine to wrak,  
 & of hyme, þat wes godis fa,  
 A thankful mane til hyme cane ma.  
 His wikit wil zet to suple,  
 540 One þe morne gert he grathit be  
 A stule in place of Jugment,  
 & gert George til hyme be present,  
 Wenand to mak hyme red for payne,  
 þat for gud cause to de wes fayne.  
 545 þare brocht wes a quhele made  
 Awfule & hye, & ine it hade
- Sharpe swerdis scherand in al fyde —  
 Hyme þat nere it come behowit abyde,  
 Quhene it turnyt ryght þane suld de.  
 & þar-for werkmene, þat ware fle, 550  
 Nere it mad sa fast a place  
 Quhare-ine al þat Jugit was  
 Sic ded to de, suld ine put be —  
 Sa þai mycht nocht be na way fle.  
 þane gert he George þare-ine do; 555  
 þat *with* blyth wil zet þare-to,  
 Prayand god þat he mycht be  
 Martyr til hyme in sic degre.  
 Bot fra George þare wes brocht,  
 þe quhele stud stil & turnyt nocht 560  
 Bot brak ful smal; & he stud stil  
 Vnuemmyt bydand godis wil,  
 Lowand hyme þat ine opyne fycht  
 For hyme had kyd sa mykil mycht.  
 I treu þare be na tonge cane tel 565  
 Hou Dacyane, þat wes cruel,  
 Wes inflāmyt of yre & tene,  
 Quhene he þis farly has fene!  
 & þat tyrand, godis fa,  
 Thocht nocht to be ourcumyne sa, 570  
 Bot erare þat George suld be  
 Ourcumyne in al degre;  
 For-þi gert he set a caldrone  
 In fornace in þe myddis of þe tone  
 & fillit ful of led but bade, 575  
 & a fyre vndir gert be made.  
 Quhene þe leyd brynnand wes hat,  
 þis George, þat mad na debat,  
 He gert cast in þe caldrone,  
 Trewande he suld bryne ore drune. 580  
 Bot he þe croice one hyme made,  
 Quhene he enterit: & na dout hade,  
 Bot wes refreschit þare but weñe,  
 As in a (soft) bath he had bene,  
 Be godis mycht, to quhame he 585  
 Schupe trew seruand for to be.

Rursum magus priore fortius venenum immiscuit, quod vir Dei signo crucis edito sine laesione aliqua totum bibit. Quo viso magus statim ad pedes ejus cecidit, veniam lamentabiliter petiit et se christianum fieri postulavit, quem mox judex decollari fecit. 514) l. lissinge oder lesione? 539) L. A. kurz: Sequenti die jussit Georgium poni in rota, gladiis bis acutis undique circumsepta, sed statim frangitur et G. illaesus penitus invenitur. 542) tilge be. 546) l. one. 547) Ms. snarpe. 556) Ms. zet. 565) Tunc iratus jussit eum in sartaginem plumbo liquefacto plenam projici, qui facto signo crucis in eam intravit, sed virtute Dei coepit in ea quasi in balneo refoveri. 587) Quod videns D. cogitavit eum emollire



pane Dacyane wist *nocht* hougat  
 To do — he wes sa fully mate  
 & ourecumyne, for al his mycht;  
 590 For-þi *with* wilis did he & flycht:  
 & to flesch hyme þat mycht *nocht* be  
 In honeste in al degre (!),  
 þar-for he sad hyme sobrelly:  
 »Dere sone, I pray þe teyndirly  
 595 þat þu wil behald but mare  
 Hou oure goddis mercyful are,  
 þat þe sparyt has sa lange,  
 þocht þu haf done þaime gre(t) wrang,  
 & zet mercy wil haf of þe  
 600 Sa þu wil repent þe  
 & zet to þaime mak sacrifice,  
 As mychttly mene dois þat are wife.  
 & I sal ger þe honouryt be  
 & gyf þe landis fare & fre  
 605 & gyf þe mare (of) worldis wine  
 þane euir had ony of þi kyne.  
 For-þi, sone, lef þi self-wil  
 & do my consel, þat is skil,  
 þat I gyf þe for þi prophit  
 610 Bot *nocht* of wynnyng for delyt.«

pane George smyland sad: »had þu  
 Sad me befor as þu sais now,  
 I had erare gyfine myne assent  
 To þe þane tholit torment;  
 615 Bot sene þu spekis sa gudly  
 To me, lo I ame al redy  
 In (al) thinge for to do þi wil,  
 Quhat-sa-euir þu sais me til.«  
 In (al) þis world, I treu, wes nane  
 620 Sa blicht a mane as Dacyane f. 264  
 Quhene he hard George say þis thinge —  
 þo he sad it bot in hethynge.  
 For-þi he gert bedalis ga  
 Oure þe cyte to and fra,

Byddande vndir þe payne of lyf & lyme 625  
 Al mane apere befor hyme (!),  
 One þe morne be tyme of day  
 Befor hyme cume in gud aray.  
 & þai, as bufume ine althinge  
 Til hyme, has done (his) byddyng 630  
 &, as he chargit, one þe morne  
 Zung and ald come hyme beforne.  
 & he þat þare-for gert ma bowne  
 In þe myddis of þe towne  
 A costlyk fette (& set) one hycht, 635  
 Quhare of þame al he mycht haf sicht,  
 & gert scilence be mad, til he  
 Had sad þat wes ine his gule.  
 þane sad he: »gudmene þat are here,  
 God kepe zou al now haile & fere 640  
 & confort zou in begynnyng.  
 I tel zou ze suld zeld lowyng,  
 As ws aw wele to do be richt,  
 Til oure godis of mykil mycht,  
 Thru quhame al mene fosterit are 645  
 In riche heile & in welefare;  
 & þo þat þai be sa mychty,  
 Ws awcht luf þaime for þare mercy,  
 þat lichtly wil forgyf til al  
 þat mysdone þaime has gret & smal 650  
 & wil repent þaime of þare myse.  
 & lo cause quhy I tel zou þis:  
 For George þat ze se now here,  
 þat tholit has paynis sere,  
 Repentis hyme of his foly 655  
 & but thret now wil sacrifice  
 Til oure goddis for-out howne.  
 & þat I wil ze fe be done;  
 & we haf hicht til (hyme) þat he  
 Sal be a mane of gret pouste. 660  
 þane wes mad gret Joy in hy  
 With syndry kynde of menstraly,  
 & þe stretis cled al hale

blanditiis, quem minis superare non poterat vel tormentis, dixitque ei: vides, fili Georgi, quantae mansuetudinis sunt Dii nostri, qui te blasphemum tam patienter sustinent, parati nihilominus, si converti volueris, indulgere. Age ergo, dilectissime fili, quod hortor, ut superstitione relicta Diis nostris sacrifices, ut magnos ab ipsis et a nobis consequaris honores. 597) Ms. he st. þe. 600) l. repentand be. 611) Cui G. subridens ait: ad quid a principio non magis mihi persuasisti blandis sermonibus quam tormentis? ecce paratus sum facere quod hortaris. 619) Hac D. permissione delusus laetus efficitur jussitque sub voce praeconis ut omnes ad se convenirent (et Georgium tamdiu reluctantem tandem cedere et sacrificare viderent). 629—663) nicht in L. A. 625—6) verderbt.. 626) l. mene. 634) Ms. þi st. In. 635) im Ms. fehlt & set. 647) Ms. he st. þai. 663) Ornata igitur tota civitate prae gaudio, cum



Ryght to þe tempil principale  
 665 *With* clathis of syndry hew:  
 Quhar-ine a zed *with* grete glew  
 For to se George sacryfy;  
 & he *with* þame zed sobrelly.  
 Ine þe tempil quhene he come, rath  
 670 He knelyt one his kneis bath  
 & prayt god þat þat tempil  
*With* al þe dewilis ine it fel  
 Sa cleynely suld be distroit  
 þat na thing suld remayne of It,  
 675 Na zet of þai fals ydolis al,  
 þat na suld be in pudre al,  
 Ine lowinge of his haly name  
 & of þe payanis in to schame  
 & in ekine of cristine fay.  
 680 þane come a fyre but delay  
 Fra of þe hewine ine gud spede  
 & brynt þe temple ine a glede,  
*With* þe ydolis gret & smal,  
 & al þe prestis þare-*with*-al  
 685 þat mad til maumentis sacrifice  
 Eftir þare oyse in ony wyse.  
 Ane vthyre ferly fel þat tyde:  
 þe selfe zerde opnyt wyde  
 & be þe felf (!) suelyt al  
 690 þat þe fyr lewit, gret & smal. —  
 Sancte Ambrose þe doctoure fais,  
 Spekand here-of, ine his preface:  
 »George wes þe trewast knyght  
 To Crist ymange al þat lyf mycht,  
 695 þat vndir knyghtly habit kyd  
 Cristis professione had vnhyde (!),  
 Sa þat he confort mocht  
 þaime for Criste to payne ware brocht;  
 For he wes anerly þat ane

þat of Criste þe treucht had tane 700  
 þat but rednes ore terroure  
 Of goddis sone wes confessoure;  
 & in quhame of godis grace  
 Of treucht sik sikirnes in was  
 þat þe byddyng dyspyt he 705  
 Of tyrandis þat had þe pouste,  
 þat he dred nocht for godis sak  
 Paynis out of nowmir to tak.  
 O happy & wicht wereoure  
 Of godis name þat for honoure 710  
 Na-kyne flatrynge of warldy thing  
 Mycht bow þe nocht fra hewinis king,  
 Bot oure-come godis fais fel  
 & þar maumentis put to hel!« —

þane, as þis tyrande Dacyane f. 265 715  
 Saw þe scath he had tane  
 Of al his godis, gret & smal,  
 & of þe tempil þat cane fal  
 & of þare prestis þat ware dede  
 & fonkine in þat self stede: 720  
 Quhat to do he wist nocht,  
 Bot George gert til hyme be brocht  
 & sad: »þu of almene mast fel,  
 Quhat wischcraft is þis, ze tel,  
 Quhare-thru þu dois sic ferly thinge 725  
 Of ws & ouris in hurtyng?«  
 Quod George: »fir, trewis (!) þu nocht  
 þat for to gyle þe is my thocht.  
 Bot zet agane cum one *with* me,  
 Hou I sal sacrifice and fe!« 730  
 Quod Dacyane: »I persawe wele  
 þi gilry euir-ilke dele,  
 þat þu wald lede me yddir quhare  
 Al oure godis be þe tynt ware,

G. ydolorum templum sacrificaturus intraret et omnes ibidem gaudentes adstarent, flexis genibus dominum exoravit ut templum cum ydolis sic omnino destrueret quatenus ad sui laudem et populi conversionem nihil de eo penitus remaneret; statimque ignis de coelo descendens templum cum Diis et sacerdotibus concremavit terraque se aperiens omnes eorum reliquias deglutivit. 691) Hic exclamat Ambrosius in praefatione dicens: G. fidelissimus miles Christi, dum christianitatis professio silentio tegeretur, solus inter christicolas intrepidus Dei filium est confessus. Cui et tantam constantiam gratia divina concessit ut et tyrannicae potestatis praecepta contemneret et innumerabilium non formidaret tormenta poenarum. O felix et inclitus domini praeliator! quem non solum temporalis regni blanda non persuasit promissio, sed persecutore deluso simulacrorum ejus portenta in abyssum dejecit. Haec Ambrosius. 689) þe st. it? 697) Ms. nocht st. mocht. 705) Ms. dyspytit. 724) ze st. þu. 727) l. trew. 715) Hoc audiens Dacianus Georgium ad se adduci fecit eique dixit: quae malitia tua, pessime hominum, quod tantum facinus commisisti. Cui G.: ne credas, rex, sic esse, sed mecum perge et iterum me immolare vide. Cui ille: intel-



735 & gere þe erde þare suely me  
 Quhilk þare in þe sammyne degre  
 As ware my prestis but recouere  
 & godis, þat þai cane honoure,  
 With þe gret temple þu gert fal  
 740 & be brynt in powdre smal.«  
 Sad George: »be-hald þane & se  
 þat þi godis mycht nocht helpe þe.«  
 þane Dacyane nere tynt for tene  
 & til his wyf gretly cane mene,  
 745 þat Alyfandir to name had,  
 Hou þat he wes mat & mad  
 & disconfyt vtrely  
 Be George & his sorcery.  
 Sad scho: »al wikit mene, be ware!  
 750 Haf I nocht sad of-tyme ere  
 þat þu suld na-wa fellone be  
 To Cristis mene ine ony degre,  
 For þar god of sic mycht is  
 & sa wondirly for þame fichtis  
 755 þat þai ma nocht ourcumyne be?  
 For-þi, trewly, I tel þe  
 þat I to Criste & his lay  
 Sal ferue trew(l)y & lef þe ay.«  
 & for scho sad sa, Dacyane  
 760 Sic sorow ine his hart has tane  
 & sa abaisit set al stil,  
 þat he cuth sa na word hyre til.  
 Bot at þe laste with ewile chere  
 He sad til hyr: »myne hart dere,  
 765 Allace for wa, quhat aylis þe  
 þat soroful tale to tel me,  
 Of quhame I wend haf mast ese  
 & oure al thinge suld me plese,  
 & now is fra me sudendly  
 770 þus falline, I ne quhat (!) quhy,

Bot gyf sume cristine mane had þe  
 Ourchangit þis for to lef me.  
 Nocht-þane repent þe sone, & I  
 Sal haf of þe for luf mercy.«  
 Quod scho: »þi mercy byd I nocht, 775  
 For I one god has fet my thocht,  
 Na gyfis nocht of þe a leke,  
 Na of þi fare heicht na of þi spek.«  
 þane gert he mene but (ony) mare  
 Hang hyre hey vpe be þe hare 780  
 & dinge hir sa but pytte  
 þat it wes soroful for to fe.  
 Sancte George þane, þat stud nere-by,  
 Hyr confort; & scho pytuisly  
 Be-held hyme þat nere þane wes, 785  
 & sad: »þu licht of suthfastnes,  
 Quhat trewis þu sal be of me  
 Gyf I de in sic degre  
 Vnbaptyst zet?« With gud chere  
 Sancte George sad: »cystir dere, 790  
 Dred nocht! for schedinge of þi blud  
 Sal be to þe baptyfme gude,  
 Quhare-thru þe crone resaf sal þu  
 Of martirdome, I tel þe now.«  
 & as he hyr þis (had) talde, 795  
 þe spret vn-to god scho zald. —

Ambrose, to þis mais witnesing,  
 In his preface with vthir thing  
 Sais: »þare-for of Perse þe quene,  
 þat baptyfme zet þane mad nocht clene, 800  
 Thru wikit sentence of a fel mane  
 Tholit payne & flane wes þane,  
 Throu mek tholyng of passione  
 Seruit ine hewine til haf þe crone  
 Thru þe outzetyng of hyre blude, 805

ligo fraudem tuam, quia vis me facere absorberi, sicut templum et Deos meos absorberi fecisti. Cui G.: dic mihi, miser, Dii tui qui se iuvare non potuerunt, quomodo te iuvabunt? 736) l. quik. 743) Iratus rex nimis dixit Alexandriae uxori suae: deficiens moriar, quia ab hoc homine me superatum cerno. Cui illa: tyranne crudelis et carnifex, numquid non dixi tibi saepius ne christianis molestus esset, quia Deus eorum pro ipsis pugnaret, et nunc scias me velle fieri christianum. Stupefactus rex dixit: heu proh dolor, numquid et tu es seducta? Fecitque eam per capillos suspendi et flagellis durissime caedi. 749) l. mane. 751) Ms. þai st. þu. 758) Ms. trewy. 770) quhat st. wat. 775—8) nicht in L. A. 782) Ms. is st. it. 783) Quae dum caederetur, dixit Georgio: Georgi lumen veritatis, quo putes perveniam nondum aqua baptismi renata? Cui G.: nihil haesites, filia, quia sanguinis tui effusio baptismus tibi reputabitur et corona. Tunc illa orans ad dominum emisit spiritum. 797) Huic attestatur Ambrosius in praefatione dicens: ob hoc et gentium regina Persarum crudeli a viro dictata sententia nondum baptismi gratiam consecuta, gloriosae passionis meruit palmam, unde nec dubitare possumus quod rosea perfusa sanguinis unda rese-



- With martiris worthy and gude.« —  
 Syne one þe morne þis Dacyane  
 Gert George of presone be tane  
 & brocht befor hyme, quhare (þat) he  
 810 Set in myddis of þe cyte,  
 & one hyme gef sentence fellone :  
 For til draw hyme throu þe tone f. 266  
 Bundine hand & fete rycht fare,  
 Til he til þe place cumyne ware  
 815 Quhare gylty mene tholyt þe dede,  
 & þare þai suld hyme vnhede.  
 & his byding þai cane fulfil.  
 Bot quhene he come þe sad place til,  
 George askit þame delay  
 820 Til he mycht his prayere say.  
 þane þai his askine grantit rath.  
 þane gat he one his kneis bath  
 & prayt god for his pyte :  
 þat, quha-euir in necessite  
 825 Askit his helpe, þat he fuld hafe  
 Quhat-euir it ware he suld crafe.  
 þane wes herd of þe hewine  
 A voice, þat sad hyme with hey stewyne  
 þat god his askine had hyme tyde  
 830 For þaime þat hyme worchy(p) dyde.  
 Sancte George, þat þane fayne wald be  
 Of fleschlyk preffone here mad fre,  
 Prayt þe basar to fulfil  
 þe thinge þat byddinge wes hyme til ;  
 835 & (he), thocht his hart wes fare,  
 Vnhedit hyme but ony mare.  
 & þis-wyfe Dacyane made  
 Of George offerand to god, þat had  
 þar-of daynte & til hyme sone  
 840 His mykil welth (gaf) þar-ine to wone,  
 With al þame quhamefore he wald pray,  
 To duel with hyme but terme-day.  
 & Dacyane, as þis wes done,
- Towart his palace went sone,  
 & hyme ourtuk sone godis yre : 845  
 Fore fra þe hewine þare come a fyre  
 & brynt hyme in poudre smal,  
 & þame þat seruit hyme with-al ;  
 & þat tyrand mad sic endynge,  
 þo he of mychty Perce wes kinge, 850  
 For he cefit nocht to verray  
 þe king of hewine & Cristis fay.  
 & þis marwel, þat here tel I,  
 Wes done in to Dyaspoly  
 þe nynt kalendir of maij ewinly, 855  
 Fra Crist tuk flesch of oure body  
 Twa hundre zeris foure score & sewine,  
 In lowinge of god of hewinge  
 & in ekyne of cristine fay,  
 þat ay, þe mare, I dare say, 860  
 þat slane war ore tholit sic fare  
 For god, ay grew mare & mare ;  
 For of a martyre þe pynynge  
 Of a thousand wes wynnyng —  
 As fel of sancte George, þat one a day 865  
 Fourty thousand wane to þe fay,  
 Outakine wemene & zung fry  
 þat als-a mony ware suthfastly.  
  
 þane gude mene mad with cure  
 For s : George fare sepulture, 870  
 & tresour als, or þai wald irke,  
 & til hyme mad a ryale kyrke,  
 & ordenyt prestis þare to be  
 To serwe god in þare degre,  
 In honoure of þat martir lele 875  
 þat to ful mony gyffis heile  
 þat ony honoure dois hyme til  
 Ore feruis hyme in dewot wil. —  
 Of hyme Gregor þe Turoyne sais  
 A merwale fel ine his days : 880

ratas poli januas ingredi meruit regnumque possidere coelorum. Haec Ambrosius. 807) Sequenti vero die G. accepit sententiam ut per totam civitatem traheretur, postmodum capite puniretur. Oravit autem ad dominum ut, quicumque ejus imploraret auxilium, petitionis suae consequeretur effectum; divina autem vox ad eum venit quod sic fieret ut oravit. 819) Ms. but delay. 830) Ms. worthy. dyde? 831—35) nicht in L. A. 836) Completa oratione capitis abscisione martirium consummavit (sub Diocletiano et Maximiano, qui coeperunt c. a. d. CCLXXXVII). 843) Dacianus autem cum de loco in quo decollatus est, ad palatium rediret, ignis de coelo cecidit et ipsum cum ministris suis consumsit. 853—878) nicht in L. A. 868) Ms. als a. 872) Ms. ryole. 879) Ms. george st. Gregore. 879) Refert Gregorius Turonensis, quod, cum quidam quasdam reliquias s. Georgii deferrent et in quodam oratorio hospitati fuissent, mane nullatenus capsam movere potuerunt, donec ibidem particulam



þat mene for deuocione,  
 Quhare he lyis, come to þe tone  
 & gat away prywely  
 Of his relykis a party,  
 885 & passit one fast away,  
 Til þai had þe licht of day.  
 & þe nycht þai cuth duel  
 With þat tresoure in a chapele,  
 & mad þame ayrly one þe morne  
 890 Of þat place it (til) haf borne;  
 Bot þai stere it ne mocht;  
 Til þai þaime syne wynthocht  
 þat of his corse wes þe wil  
 þat a party suld byd (þar) stil.  
 895 & richt sa haf þai done,  
 & with þe remanent sone  
 Paiffit (þai) þare way al fre,  
 For George wald þare honourit be.  
 & sa it wes; for but (a)bade  
 900 A costlyk kyrk of hyme wes made. —  
 Ane vthyr merwale als fand I  
 Of Antyoche ine þe story.  
 Quhene cristene mene tuk one hande  
 To recouer þe haly lande f. 267  
 905 Fra sarasenis it had tane,  
 Come eftyre Waspacyane  
 & Tytus, his sone, þat land wane  
 & put þe Jowis of it þane;  
 & cristine mene nere-hande  
 910 Had recouerit þe haly lande  
 Outane þe tone anerly  
 Of Jerufaleme, þat was mychttly;  
 þane þai schupe þaime it to ta  
 & þarfor gret aparele cane ma  
 915 & stalouartly þame fet  
 It to wyne but ony lete:  
 þane til a preste of lyf clere  
 þis Joyful martyr cane apere,

Far & zing, in armys dicht,  
 Ine al thinge as it ware a knycht, 920  
 Berand þe scheld of siluir scheñe  
 Of gwlis with a croice but wene,  
 & sad þat George wes his name,  
 þat come to kepe þe ofte fra schame  
 & als but tynsale of þare mene; 925  
 »For-þi þu do as I þe kene:  
 þis is, quhene þai affaut sal ma,  
 To þe tone gere þaime with þame ga  
 Of my relykis a porcione,  
 & I sal be before þame bowne 930  
 Ine to þis sammyne aray þat now  
 þou seis me haf, I sekyre zou.«  
 þane þe prest (has) tald þis tale  
 To þe ledare of þe oste al hale.  
 & as he bad, fa haf þai done 935  
 & schupe þame til affalze sone,  
 & set þare ledderis til þe wal.  
 Bot hardy wes nane of þame al  
 A ledyr (to) set to þe hicht.  
 Sa stythly Innuch cane þai ficht. 940  
 Til at þe last þai saw apere  
 A knycht in armys, faire & clere,  
 With a red croice in þe schelde:  
 þat beknyt þaime þat hyme behelde  
 þat þai suld folou hyme gud-spede. 945  
 & þai þat did, ful gud þat nede,  
 & wane þe tone with stark hande,  
 & al þe sarazynus, þai fande,  
 but pyte þa strak done,  
 & thru his helpe sa wane þe tone. — 950  
 Now to þis martir pray I,  
 To god þat is (sa) dere-worthy  
 þat he his bone (?) tyd hyme for al  
 þat in ned wil one hyme cal,  
 He til god wil for ws pray 955  
 To hewynis blis þat we cume ma.

reliquiarum dimiserunt. 901) Legitur in hystoria Antiochena quod, cum Christiani ad obsiden-  
 dum Jerusalem pergerent, quidam juvenis speciosissimus cuidam sacerdoti apparuit, qui s. Geor-  
 gium ducem christianorum se esse dicens, monuit ut ejus reliquias secum in Jerusalem deportarent  
 et ipse cum iis esset. Cum autem Jerusalem obsedissent et Saracenis resistentibus per scalas  
 ascendere non auderent, b. G. albis armis indutus et cruce rubra insignitus apparuit, innuens ut  
 post se securi ascenderent et civitatem obtinerent. Qui hoc animati civitatem ceperunt et Sara-  
 cenos occiderunt. 889) ayrly st. redy? 906) l. þat come. 940) Ms. sa st. þo. 948) Ms.  
 sarazynns. 953) Ms. scheinbar voice st. bone. 954) Ms. & st. þat.



## XXXIV. Pelagia.

**Z**ete tel wil I a tale here,  
 þat mene suld haf zarninge to here,  
 Hou þe mychtt kyng of hewine,  
 þat althinge mad in dais sewyne,  
 5 Is redy ay til resawe hyme  
 þat vtrelly wil lef his syne  
 Of his mysdide hafand hert fare,  
 Ine wil to mysdo nomare  
 & syne amendis fore to make,  
 10 & mekis hyme for Cristis sake :  
 As I sal be ensampil tel  
 Hou of a womane quhile It befel.

**I**N Antyoche, þe nobil tone,  
 A womane duelt of (gret) renone ;  
 15 Of Riches, kyne & of bewte  
 Wes nane lyk hyre ine þat cyte.  
 A luflyare thing mycht be nane  
 Be nature mad of flesch na bane :  
 Fore hare schenand as gold scho hade,  
 20 With teyndir fassone & forred brade,  
 With browis brent and (ene) brycht  
 & nese mesurit al þat rycht, —  
 Wantande na-thinge of bewte  
 þat in a womane suld fundyne be.  
 25 & ay with sa costly aray  
 Scho had, þat I suld Irk to say,  
 & of schere schape & syndri wife,  
 þat maistri ware it to dewife ; —  
 Sa (þat) be ony manis sycht  
 30 Scho lyk wes (til) ane angel brycht,  
 Thru clere gold & preciuse stanis  
 þat sa clere schane at anys.

& with sic kynd of spicery  
 Scho ennoyntit wes Ithandly  
 þat, quhar scho zed or stud in stret, 35  
 þe fluyre mad þe ayr al swete. f. 268  
 & befor hyr ay þare went  
 Four (!) zung mene, gay and gent,  
 & madȳnis in þe sammyne degre  
 Folouyt hyre ine gret plente, 40  
 Wele arayt and rychely  
 In clethinge þat wes rycht costly.  
 Bot scho þat welth & þat beute  
 Myspendit in sic degre  
 þat, quha-sa-euir gef hir maste, 45  
 Suld haf his wil of hir ine haste ;  
 For scho had e to nocht ellis  
 Bot, as mene þat chafere fellis,  
 þat, quha-sa wald mast hir gefe,  
 Of erand suld ereste eschewe. 50  
 Sa of sic cause, fore inwy,  
 & als fore luste of lychery  
 Sume mene ware slane, sume begare made,  
 Sume tynt for hyr al þat þai hade ;  
 For scho ine sic luste ay 55  
 Ine lyk redy wes to play,  
 & þat wynnyng wes lang hir plucht,  
 þo scho had ellis gud Inuch.

þane hapnyt to cume to þat tone  
 A haly mane of gud renone, 60  
 þat Verone had to name, alsa  
 þe bischope of Damyata.  
 þe quhilk, as he come gangand-by  
 & þis womane be-held grathly,

Vgl. L. A. Cap. 150. 1—12) Einleitung. 1) Ms. .ere ohne Initiale, st. zete. 2) Ms. here st. lere. 9 u. 10 umgesetzt.

13) L. A. Pelagia prima feminarum Antiochiae civitatis, rebus et divitiis plena, corpore pulcherrima, habitu ambitiosa et vana, animo et corpore impudica, quadam vice per civitatem cum ambitione maxima transibat, ita ut nihil super eam nisi aurum et argentum et pretiosi lapides viderentur, ita ut, quocunque iret, aerem diversorum aromatum odore repleret. Quam praecebat et sequebatur multitudo maxima puellarum et puerorum, qui et ipsi praeclaris erant induti vestimentis. 25) l. with þat? 43—58) Zusatz. 59) L. A.: Quam quidam sanctus pater nomine Veronus (Act.: Nonnus) episcopus (Heliopoleos, quae nunc) Damieta vocatur, videns (anders B.), amarissime flere coepit, ex eo quod maiorem curam habebat placere mundo, quam ipse haberet placere Deo; procidensque super pavementum faciem suam cum terra percutiebat et ipsam terram lacrymis rigans



65 Gret richt fare, be-cause (þat) scho  
 Far mar besynes cane do  
 To enplese to þis world, þane he  
 Did enplefand to god to be.  
 For-þi he one þe cause fel,  
 70 & gret fare & loude cane zel,  
 & one þe erde froittit his face,  
 & sichtand sare ofte sad : » alace !  
 Almychttig god, þu spare to me  
 þat neuir a day cuth serwe þe,  
 75 For þe apparale of a day  
 Of þis hye here (!) now se I ma,  
 Has ourcumyne hale þe flycht  
 þat I in (al) my lyf do mycht;  
 Na of hyr þis thol nocht þe ray  
 80 Confonde me one domysday  
 Quhene I sal present be  
 Befor þine awful maieste.  
 For zone hyr for worldly wynis  
 Enhornis hyr *with* alkyne thingis  
 85 To be to mene ma be plesande;  
 Bot, þo I sume tyme tuk one hande  
 To serwe god ay-inmortale,  
 I falze of my *purpose* hale  
 & lefit of my reklesnes  
 90 To serwe hyme, as I haldyne wes.«  
 þane sad he to þe gudmene, stud-by :  
 » Gudmene, I tel zou suthfastly :  
 þat þe last day of Jugment  
 Hir þis sal god (ger) be present  
 95 A-gayne ws, quhene he sal deme  
 Quayk and ded, as hyme think queme;  
 For scho has fet hale hyr wil  
 Hyr lufaris here til enples til

& fore þat cause hyr payntis, sa,  
 þat farare nane one erde ma ga, 100  
 & we, þat suld god plese maste,  
 Oure verray spouse, rekis nocht a laste  
 Hou foule ore vnfaire we be  
 In þe sicht of his maieste  
 & follit in þe filth of syne, 105  
 Nocht witand quhene we hyne twyne.«  
 His mene þane tuk hyme vpe but bade  
 & to his Inys sone hyme hade,  
 & (he) fore flepe zede til his bede  
 Fore werynes, as he was clede, 110  
 & fel one slepe. & thocht (hyme), he  
 A-beoufe hyme suld a blak dou fe  
 þar rycht faste flichterande,  
 & thocht do mes he suld stande  
 & byd þame þat vnhowine ware 115  
 þat þai suld ga þar gat but mare :  
 & þat, (as) he þis word cane say,  
 þat stinkand blak dow wane away;  
 & quhene he had his mes al done,  
 As hyme thocht, it apperit sone, 120  
 & thocht he, þe dow he gat  
 & put it in a wattir-fat :  
 & it gat out quhyt & faire,  
 & flaw vpe quyt in þe ayre.  
 & he waknyt & did his dede 125  
 & til his dreame tuk gud hede.

To þe maste kirk ane opir day,  
 þare to preche, he tuk his way,  
 Quhare þe gretaste of þe towne f. 269  
 Assemlyt to fe his *sermone*;  
 & he prechit sa wele þame til 130

dicebat: altissime Deus, ignosce mihi peccatori, quia unius diei meretricis ornatus totius vitae  
 meae industriam superavit; ne me, domine, confundat unius meretricis ornatus ante conspectum  
 tremendae majestatis tuae; illa pro terrenis summo se studio decoravit, ego tibi immortalis domino  
 placere proposui et per meam negligentiam non implevi. 69) cause causey = street. 76) Ms. here,  
 83) hyr st. hore? 88) l. falzit. Ms. reprofe st. purpose. 89) Ms. lefit. oft st. of. 91) Dixitque his qui se-  
 cum erant: in veritate dico vobis quia Deus hanc contra nos in iudicio producturus est, quoniam haec  
 tam sollicita se depingit, ut terrenis amatoribus placeat, et nos coelesti sponso placere negligimus.  
 95) l. agaynis. 107) Anders L. A. Dum haec et similia diceret, subito obdormivit. 110) Visumque est  
 sibi quod quaedam columba, nigra et foetida nimis, circa eum celebrantem missam volaret. Qui dum  
 catechumenos abscedere praecepisset, columba disparuit, et post missam rediens et ab ipso episcopo  
 in vase quodam aquae mersa, munda et candida exiens, tam alte volavit quod videri non potuit.  
 112) Ms. blad doufe. 114) Ms. domes st. do mes. 117) þat st. as? 125) Evigilans igitur, dum quadam  
 vice ad ecclesiam procedens praedicaret et Pelagia praesens esset, adeo compuncta est, quod ei  
 litteras per nuntium misit dicens: Sancto episcopo discipulo Christi Pelagia discipula dyaboli. Si  
 vere Christi discipulus comprobaris, qui, ut audiui, pro peccatoribus de coelo descendit, me pec-



þat þai til here hyme had gud wil;  
 Fore quhene þare (of) cristyne ware  
 þat he ne gert repent þame fare,  
 135 Haffand rycht gret delyte  
 Of þare synnis to be quyte.  
 & namely Pelagya  
 Of hyr fyne hir repentit sa —  
 þat scho of case cumyne wes þare  
 140 & herde hyme; zet gret scho fare,  
 & fra þe sermone wes done,  
 Scho send *lettris* til hyme alfone,  
 Quhare-(in) sic wordis scho wrat þane:  
 »To byschope Verone, þe haly mane  
 145 & Cristis leile prentyse alfa,  
 þe wikit womane Pelagya,  
 Discipile of þe feynde verray.  
 Gyf it be suth þat I here say:  
 þat Criste, to sauf sinful mane,  
 150 Of hewyne lichtyt ine womane,  
 & þu his suthfast printese be:  
 Rycht as he did, þu rew of me  
 þat now forthinkis fare myne syne,  
 Ine gude wil þarof to blyne.«  
 155 & he agane til hir fut-hate  
 Sic a *lettir* til hyre (!) wrate:  
 »With hartly wil I pray to þe  
 þu fande nocht my humylite,  
 Fore I ame bot a sympil mane.  
 160 Bot gyf þou zarnis ocht be þane  
 Be my teching schewit be,  
 Me-alane þu sal me fe,  
 Bot before sic þat witnes may  
 Quhat I sal do to þe ore say.«  
 165 & quhene þis *lettir* scho red hade,  
 Til hyme scho come but abade  
 & flatly (fel) one (til) his fete  
 & with hyre terris cane þaime wete,  
 & sad, gretande ful increly:

»Pelagia callit ame I: 170  
 For Pelagia vndoingez (!) þus  
 Ma wele callit be pelagus,  
 & þat vndone is for to say  
 þe fey, þat is doutowise ay« —  
 For-þi scho lyknyt hyre þare-til 175  
 Be-cause scho gert mony spil —  
 »Fore I of fule ame þe suelth,  
 þat has nocht anerly my-felfe  
 Sonkyne in fyne vnhapely,  
 Bot mene but nombre als haf I 180  
 Gert synk in (to) þe suelth of syne  
 Throu my entyng, & fra god twyne;  
 Fo(r) I haf bene diffaweful nete  
 þat þe feynde sere sawlis has gert gete,  
 & sa feile has send til hel 185  
 þat I cane nocht þe nombre tel.  
 þat now me wlatis fa myne syne  
 þat I for-sak it mare & myne  
 & prais þe for godis sake  
 þat þu me penytent wald take 190  
 & to Jhesu reconforte me  
 þat fore me deit one þe tre  
 & for þat cause, I wele kene,  
 In erde he come, be-cause of mane.«  
 þe byschope of hyr had pyte 195  
 & sad þane: »quhat cal þai þe?«  
 & scho ansuere til hyme cane ma:  
 »Mene callis me Pelagya,  
 Bot of my clethinge for beute  
 Margaret mene callis me, 200  
 For I fore pompe is sa costlike  
 þat nane vthire is me lyke.«  
 þe bischope Verone, as gud mane,  
 Til mercy hir resawit þane  
 &, considerande hale hyre chance, 205  
 Iniungit hyr heileful pennance,  
 & of wanehope put hire oute,

catricem sed poenitentem suscipere digneris. Cui ille remisit: Rogo ut humilitatem meam non tentes, quia homo peccator sum; sed si vere salvari desideras, solum me videre non poteris, sed inter alios me videbis. 137) Ms. of Pelagya. 139) Ms. þat scho, tilge scho? 161) Ms. schewit st. sawit. 162) me st. nocht? 165) Cumque ad eum coram pluribus advenisset, pedes ejus apprehendit et amarissime flens dicere coepit: ego sum Pelagia, pelagus iniquitatis exundans fluctibus peccatorum, ego sum perditionis abyssus, ego vorago et laqueus animarum, multos deceptos decepi, quae nunc cuncta perhorruui. 167) l. done til. 171) Ms. vndoigez þus. 177) Ms. fyle? 195) Tunc episcopus interrogavit eam dicens: quod tibi nomen est? Cui illa: a nativitate Pelagia vocor, sed propter vestimentorum pompam me Margaritam appellant. 203) Tunc episcopus clementer eam suscipiens poenitentiam ei salutarem injunxit et in Dei timore diligenter instruxit et sacro bap-



- & tacht hyre hou scho god suld dout,  
 & of oure treucht þe articlis XII  
 210 He hyr tacht distinctly hyme-selfe,  
 & syne þe sacramentis sewine  
 Quhare-throu we ferue god of hewyne,  
 & syne þe commaundmentis tene  
 þat god mad for to teche mene,  
 215 & he taucht hyre with-al  
 It we þe sewine vertuise cal,  
 & þe dedis of mercy  
 He (hir) taucht al parfytly,  
 & quhilk ware þe synnis sewine  
 220 þat lattis mane to cume to hewine  
 He tacht hir, & of tonge þe syne  
 He bad hyr forbere marè & myne; f. 270  
 & in þe name syne in al haste  
 Of fadir & sone & haly gaste  
 225 He baptyste hyre & mad clene  
 Of al hyr firste synnis bedene,  
 & of hyre, þat before was  
 þe herbry of Sathanas,  
 He mad able fore to wyne  
 230 þe grace of god & to lefe syne.
- þe feynde þarfor hye cane cry,  
 þat mony herde, ful vgly :  
 »Alace, I thole but defence  
 Of hyme þis ald gret wyolence,  
 235 þat is falzit nere fore elde  
 & rewis me my blis & belde;  
 Wa be þe day quhare-in þu  
 Wes borne þat þus contraris me now!  
 Fore þu has refte me thru þi tale  
 240 Hyre quhame-ine my hope wes hale  
 Fra god & his grace to twyne  
 Feile saulis thru hyre for þar syne.«  
 þe byschope bad hyme þane þine fle
- In þe name of þe trinite;  
 þane langare durste he nocht byde 245  
 Bot fled away & hyme cane hyde.  
 Syne tyd a nycht Pelagya  
 To slepe to hir bede cane ga;  
 & as scho halfe-slepand lay,  
 þe feynde apperyt befor day 250  
 & waknyt hyre al opynely  
 & sad: »my laydy Margrate, quhy  
 Has þu lewit me, my dere, fa sone?  
 Quhare-ine haf I þe mysdone?  
 Haf I nocht ryches gewine þe 255  
 & warldis plesance in plente  
 & glorie Inuch and ennornent,  
 To ger þe cume to þine entent,  
 & al delyte & alkyne ese  
 þat I trewit mycht þe enplese? 260  
 & gyf I hafe wrethit þe  
 In ony thinge, þu tel It me  
 & I sal It amende ine hy  
 þat þi lykine wtrely,  
 Sa (þat) zet þu lef nocht me 265  
 To gere me euir schamyt be  
 With cristine menè, to mak hethinge  
 Of me as of a bysninge thinge.«  
 þane sone one hyre þe croice scho made  
 & bleu one hyme: & he but bade 270  
 Ourcumyne wanyfte away.  
 & scho þane one þe thryd day  
 Hale hyr gud to-gyddir brocht,  
 Referuand til hyr richt nocht,  
 & delt it al ymang poure mene 275  
 Thru grace þat god cane til hir lene.  
 & eftyr þat away scho stal  
 Be þe nycht, vnwittand al,  
 And to þe hil of olywete  
 Went priuely, one hir bare fete, 280

tismate regeneravit. 203) Ms. of verone. 208) Ms. dot. 209—222) Zusatz. 227) of st. sa? 231) Dyabolus autem ibidem clamabat dicens: O violentia, quam patior ab hoc sene decrepito! o violentia! o senectus mala! maledictus dies in quo contrarius natus es mihique spem meam maximam abstulisti! 243—4) Zusatz. 247) Quadam insuper nocte, cum Pelagia dormiret, dyabolus ad eam venit et eam excitans dixit sibi: domina Margarita, quid unquam tibi male feci? nunquid non omnibus divitiis et gloria te ornavi? quaeso, dic mihi in quo te contristavi, et protinus tibi satisfaciam; tantum obsecro ne me deseras, ne opprobrium christianis efficiar. Ipsa autem se signavit et in dyabolum insufflavit, et statim evanuit. 272) Die tertio omnia quae habebat praeparavit et congregavit et pauperibus tribuit. Post aliquot autem dies cunctis ignorantibus P. inde noctu aufugit et in monte oliveti devenit, ubi habitum eremitaе accipiens in parva cella ibidem se collocavit et Deo in multa abstinencia servivit. Maximae autem famae ab omnibus habebatur et frater Pelagius dicebatur.



& sa did þat scho gat tyte  
 þe clethinge of ane ald heremyte,  
 & gerte mak hyre a litil cel.  
 þar-in anerly scho cane duel,  
 285 Doande pennance ine abstinence,  
 & serwit god (ay) but offence.  
 Sa of hyr rane fer þe fame;  
 & mene wend at hir name  
 Frer Pelag(i)us ay had bene,  
 290 A mane of haly lyf & clene. —  
  
 A dekinе, þat wes vpebrocht  
 With bischope Verone, hyme bethocht  
 In pylgrimage þat he wald ga  
 To Jerusaleme & placis ma,  
 295 Sa þat pardone he mycht wyne  
 & get forgifnes of his syne.  
 & to þe bischope his entente  
 Tald, before he furth wente;  
 & (he) sad hyme: »quhene þu has bene  
 300 In haly placis & þame sene,  
 Eftir Pelagius þu spere,  
 þat is a full haly frere  
 & suthfastly is seruand ay  
 To god of hewine nycht & day!«  
 305 þat with gud wil & benyfone  
 Of his maister he went of tone  
 & trawalit sa, ore he cuth reste,  
 þat to Jerusaleme he come firste,  
 & syndry placis þare has sene  
 310 Quhare Jhesu Criste hyme-self had bene,  
 & fra þine one his bare fete  
 To þe hill callit of olywete.  
 & sa þare he fand percase  
 Quhare frere Pelagius wes.  
 315 & as he hyr þare has sene,  
 Wenand a mane scho had bene,  
 he knew hyre nocht—sa wes scho made f. 271

Of abstinence falow & fade;  
 Bot scho knew hyme rycht wele,  
 & let (it) hyme nocht wit a dele, 320  
 Bot speryt at hyme gyf kend he hade  
 A bischope quhare he duelling made.  
 Sad he: »zey«. & scho sad þane:  
 »For suth, he is a haly mane.  
 Bruthyre, to hyme þare-for ze say 325  
 þat he til god for me wil pray.«  
 Sone went he til þe tone ewyne.  
 & þe thryd day he come agane  
 As he befor did, to þe fel,  
 Quhare frere Pelagius cane duel, 330  
 & knokit þat þe dure. but þare  
 Wes nane ine it wald ansuere.  
 For-þi (to) þe wyndow he socht  
 & gat It vpe as he best mocht:  
 & saw þe f(r)ere dede lyand þare. 335  
 & went agane þane but mare  
 & tald þe byschope hou þat he  
 þe frere dede in his fel cane se.  
 þe bischope þane with his clergy  
 Come to þe fel in grete hy, 340  
 (For) to mak exequies  
 For þat cors, as custume was —  
 For þai wist wele but (ony) wene  
 þat he al tyme haly had bene.  
 þane reuerently of god with doute 345  
 þai brak þe fel & had hyme oute:  
 & fand þat it wes a womane —  
 Quhare-of ferly þai had þane.  
 Fore-þi (to) god gret thank þai zalde  
 & þis mad kide til zung & alde, 350  
 Hou god vertu in womene  
 Quhile set, rycht as ine mene.  
 þe body syne ine erde þai lade  
 & deput seruice fore it fade  
 Eftir þe oyse of halykirke, 355  
 þat sa to do sal nocht Irke.

281) Ms. þat þat. 287) Ms. þane for st. rane fer. 291) Post hoc quidam dyaconus supradicti episcopi Hierosolimam, causa visitandi loca sancta, advenit. Cui dixit episcopus ut post sanctorum locorum visitationem quaereret quendam monachum nomine Pelagium et ipsum visitaret, cum verus Dei servus esset. 301) Ms. to st. þu. 305) Quod cum ille fecisset, mox ab illa cognitus nequaquam ipsam propter nimiam maciem cognovit. 316) Ms. & wenand. 317) Ms. & st. he. 321) Cui dixit P.: habes episcopum? Et ille: imo domine. Et illa: oret pro me ad dominum, quia vere apostolus dei est. 327) Recedens autem inde, die tertia ad cellam ejus rediit, sed cum ad ostium percussisset et nullus ei aperuisset, fenestram aperuit et mortuum eum invenit ac vidit. Currensque cum hoc nuntiasset, episcopus et clerus omnesque monachi convenerunt, ut tam sancto viro exsequias celebrarent, cumque



& þe obyt be-tyd of hyre  
 þe aucht day of octobre  
 Twa hundre *zeris* fou(r)score & tene  
 360 Fra *Criste* come ymang mene.  
 As medyatrice hyr wil I sende

To god, þat mad (has) sic (gud) ende  
 Eftyr sa wikit begynnynge,  
 þat we ma here mak sic endynge  
 & of þis lyfe þat we twyne  
 But det, schame & dedly syne.

365

## XXXV. Thadea (Thaisis).

Of haly faderis in þe lyfe  
 Ane wthyre tale I fand ryfe,  
 Of Thadee, þat licht womene wes  
 & richt brukil of hyre flesche.  
 5 Fore scho wes of sic bewte  
 þat It ma nocht comprifit be.  
 For mony fald al þat þai hade  
 & clerly þame begaris made —  
 Sa zarnyt þai hyr wil to wyne,  
 10 For hyr bewte, *with* hyre to syne;  
 & scho wes ay redy to take  
 Quha wald þe firste payment mak.  
 & one hyr þai ware sa thra  
 þat of-tyme þai cane vthir fla; —  
 15 Fore-þi of hyre house þe entre  
 Wald of(t) of blud be-ronnyne be. —  
 þar-for, mysoysit beute  
 Dois Il ofte, mene ma fe.  
 Ane vthyre think als is sene:  
 20 þat gud accorde seldine has bene  
 Betwene farnes & chastyte,  
 In quhat perfone þat þai be. —

Quhene Pannicius, þe alde  
 Abbot, herd sic talis talde,  
 Of hyr in hart he had pyte  
 & thocht he wald pase hyre to se;  
 & þarefor gert he get hyme þane  
 þe habyt of a lawyt mane  
 & *fenzit* hyme femand to be  
 Ful of Joy & Jolyte,  
 & *with* a pound of gold one went,  
 In Egipe quhare scho þane lente,  
 & speryt richt sone til hyre ine,  
 & tretim *with* hyre fore to syne,  
 & let hyre wit he gold hade.  
 & scho þe fare mare of hyme made,  
 & scho þe gold sone has tane  
 & in a chawmir *with* hyme gane,  
 þare a bed wes wynely dicht,  
 Couerit of clathis ful bricht,  
 & sad hyme: »zondir þu sal ly  
 & I sal cume to þe in grete hy  
 & thole þe wyrk al þi wil.«  
 þane he eschamyt sad hir til:

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de cella corpus ejus extraxissent, repererunt quod mulier esset, et plurimum admirantes Deo gratias reddiderunt et sanctum corpus honorifice sepelierunt. 357) Obiit autem VIII die intrante Octobri c. a. d. CCLXXX. — 361) Ms. wal?

Die Quelle ist die L. A. Cap. 152 de s. Thaisi meretrice, die wieder in den Eingangsworten die Vitae patrum als Quelle nennt. (Der Text der L. A. stimmt mit der Vita s. Thaisis meretricis in den Vitae patrum ed. Rosweyd, in Migne Patrol. Curs. Bd. 73 p. 661 ff. meist wörtlich überein.) Seltsamerweise lautet der Name stets (auch in der Überschrift und im Index) Thadea oder Thadee st. Thaisis, ob ein Fehler des Schreibens? (im Reim begegnet der Name nicht).

1) L. A.: Thaisis meretrix, ut in Vitis Patrum legitur, tantae pulcritudinis exstitit ut multi propter eam venditis substantiis suis ad ultimam paupertatem devenirent, sed amatores sui prae zelo litibus inter se consertis frequenter puellae limina sanguine juvenum replebant. 17 u.  
 22) Zusatz des Dichters. 23) Quod cum audiisset abbas Pafuntius (V. P.: Paphnutius), sumto habitu saeculari et uno solido (!), profectus est ad eam in quadam Aegypti civitate deditque ei solidum quasi pro mercede peccandi. Illa accepto pretio ait illi: ingrediamur in cameram. Cumque ingressus esset et lectum pretiosis vestibis stratum ascendere invitaretur, dicit ad eam:



45 »Gyf þu wil I dele *with* þe,  
 Led me quhare It is maste *prive*! «  
 þane til a chawmir scho hyme lede  
 Mare *prive*, *with* a costlyk bede.  
 & he, to syne þat *nocht* liste,  
 50 Sad til hyre as he dide firste.  
 þane til a chawmir mare *prive*  
 Scho leide hyme. & þane sad he,  
 þane he dout had to be fene,  
 Bot gyf he Innermare had bene.  
 55 þane til a chawmir stithly (!) made,  
 þe maste *prive* þat scho hade,  
 þare-ine al hyre tresoure wes  
 For *prive*te & sekynes,  
 Scho led hyme & sad: »here þu may  
 60 But dout of ony mane þe play,  
 Bot gyf þu dredis god of mycht,  
 þat al thinge has in til his sycht,  
 Fra quhame ma na *prive*te  
 Thru flicht na mycht conseilite be.«  
 65 þane sad he: »douchtir, & wat þu  
 þis is suth þu sais me now,  
 þat god ma se althinge þat is  
 Wrocht?« & scho sad: »za, I-wyfe,  
 I treu þat god is, & his ryke  
 70 Is stedfaste lestand ay ine lyke,  
 & als, þat sinful ine til hel  
 Tholand torment sal ay duel,  
 & als, þi god sal gyf gret mede  
 To þame þat hyme here of has drede.«  
 75 þane sad he: »gyf þu kennis þus,  
 Quhy has þu done sa gret myse  
 & has sa mony saulis tynte,  
 & zet of syne wil *nocht* stynte?  
 Fore quhais (saulis) þu mone reknyng

Zeld strate as for þine 80  
 & be condampnyt als wele  
 For þame as for þi awne tynsele.«  
 & quhene scho (had) herd þis tale  
 He recordyt til hyre al hale,  
 With fare hart scho breste one grete 85  
 & flatlyngis fel done til his fete  
 & prayt hyme fore godis sake  
 Hyr for hyre syne pennance (to) take,  
 Sayande: »I trew, thru pennance  
 Gret god sal spare to tak vengeance; 90  
 For-þi, fadir, þu pray fore me  
 þat I to pennance worthy be!  
 & þare-to, fadir, I þe pray  
 Grant me thre ouris of þis day,  
 & fra þine I sal redy be 95  
 To gange quhare-sa þu bydis me.«  
 & he but mare tyd hyre bowne  
 & tald hyre quhare scho suld cume sone.  
 & scho rycht foroutyne bade  
 Assemlyt þat scho wonnyne hade 100  
 With þe price of hyre lustful flesch,  
 Reseruand na-thinge, mare na les,  
 & in þe myddis of þe cyte  
 Brocht furth hale, quhare mene mycht se,  
 Quhare-ine scho had sa gret desyre, 105  
 & brynt it al in til a fyre,  
 þare-one behaldand mony mane,  
 þat þar-of hed ferly þane.  
 & with hye voice cryit scho:  
 »Ze þat has synnyt *with* me, lo, 110  
 Behald & se hou I sal bryne  
 þe price of zoure stinkand fyne« —  
 þe quhilk price forout wene  
 Wes fourre hundre pownd of gold clene.

si est interius cubiculum, in ipsum eamus. 29) ferme st. fenzeit. 36) & st. þat? 46) l. mare. 47) Et cum duxisset eum per plura loca, ille semper dicebat quod videri timebat (in V. P. fehlt dieser Satz). Illa autem dixit: est quoddam cubiculum ubi nullus ingreditur (anders V. P.), si vero Deum times, non est locus qui Deitati ejus abscondatur. 65) Quod cum senex audivisset, dixit ei: et scis esse Deum? Cumque illa respondisset se scire Deum et regnum futuri saeculi necnon et tormenta peccatorum, dixit ei: si ergo nosti, cur tantas animas perdidisti? et non solum pro tua, sed pro illorum redditura rationem damnaberis. 83) Illa vero haec audiens provoluta ad pedes abbatis Pafuntii cum lacrymis exorabat dicens: scio esse poenitentiam, pater, et confido remissionem te orante sortiri; tantum peto tribus horis inducias et post hoc, quo jusseris, ibo et quaecunque praeceperis, faciam. 97) Cumque locum illi abbas constituisset, ubi venire deberet, illa collectis omnibus quaecunque ex peccato lucrata fuerat, perlatisque in mediam civitatem, populo spectante igne combussit clamans: venite omnes qui peccastis mecum et videte quomodo ea quae mihi contulistis exuram. Erat autem pretium auri librarum quadringentarum (V. P. quadraginta). 108) Ms. hed. 115) Quae cum omnia incendisset, ad locum quem abbas Pafuntius constituerat, perrexit. Quam ille reperto



115 & as al þis wes brynte,  
 Scho passit furth but ony stynt  
 One-to þat place but abade  
 Quhare þe abbot bydine hade,  
 & (he) hyre met þare but delay  
 120 & gert hyre cume till ane abbay  
 Quhare haly nunis cane duel,  
 & closit hyr þare in til a fel,  
 Sa narow þat *with* vnhesse  
 Mycht scho hyre turne þat ony ese,  
 125 & closit þe dure sekyrly  
 & selyt it *with* led in hy  
 & lefit a hole quhare mene mocht  
 Reke hyre mete, as þame thocht,  
 Coniurand þaime al of þe stede  
 130 þat þai suld gyf hyre ocht but bred,  
 & set at it lytil ware,  
 & lytil vattir fare & clere.  
 & as þe abbot held away,  
 Scho callyt (hyme) & cane hyme say :  
 135 »Fadir, tel me quhare I sal  
 Be esit opir grete ore smal?«  
 Sad he : »bot quhare þu is,  
 & in na nothyre place I-wyfe ;  
 For þu is nocht worth til hafe  
 140 Vthyr place, sa god me safe.«  
 Zet cane scho til hyme say :  
 »Fadere, tel me hou I sal pray  
 God my syne to forgyfe me?«  
 Sic wordis þane til hyre sad he :  
 145 »þu art nocht worthy for to newine  
 þe name of þe (he) god of hewyne,  
 Na zet þi lyppis suld nocht be  
 Opnyt to pray þe trinite,

Na þi handis sal nocht lyfte  
 Wpwart to god fore þine ofthrifte — 150  
 For þame of(t) fylyt has þu  
 Of It þu suld schame of now,  
 & þi lyppis, gyf þu cane fe,  
 Ar fylyt of inquite ;  
 Bot one þi kneis sittand ay 155  
 To þe est þir wordis þu say :  
 þu þat of nocht has fourmyt me,  
 Of me haf reucht, fore þi pyte !«

Ande has scho had bene þare  
 þe space of thre zeris & mare, 160  
 Pannicyus þe haly mane  
 Compacience had of hyre þane :  
 & to trawele wes nocht suere  
 Til sancte Antone, for til spere  
 Gyf god of his mercy þane 165  
 For-gyfine had to þat womane  
 þe trespas þat scho had done,  
 & tald It til hyme al þane sone.  
 Sancte Antone þane gert hyme cal  
 For þat his disciplis al 170  
 & commawndit þaime to wak þat nycht  
 & pray to god at al þare mycht  
 þe (thing) to þame fore til declere  
 þat Pannacius had in were,  
 þat wes : gyf god had forgyffine 175  
 To Thadee hyr fellone syne.  
 þat nycht þai wouke besyly  
 & prayt god ful increly  
 To lat þaime wit quhare-for þai  
 Schupe þaime sa besyly to pray. 180

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virginum monasterio in cellulam parvam recludens, ostium cellulae plumbo signavit et parvam reliquit fenestram, per quam ei victus modicus inferretur, jussitque ei omnibus diebus parum panis et paululum aquae a ceteris ministrari. Cum autem senex discederet, Thais ad eum ait: quo jubes, pater, ut ex naturali meatu aquam meam effundam? Et ille: in cella, sicut digna es. Cumque iterum, quomodo Deum deberet adorare, inquireret, respondit: non es digna nominare Deum neque in labiis tuis nomen trinitatis adducere, sed nec ad coelum manus expandere, quoniam labia tua iniquitate plena sunt et manus tuae sordibus inquinatae, sed tantummodo incumbens contra orientem respice, hunc sermonem frequenter iterans: qui plasmasti me, miserere mei. 129) Ms. & coniurand. 131) set st. zet. 146) he fehlt. 150) l. onthrifte. 159) Cum ergo tribus annis fuisset inclusa, condoluit abbas Pafuntius et profectus est ad abbatem Antonium, ut ab eo requireret si remisisset illi Deus peccata sua. Et narrata causa s. Antonius convocatis discipulis suis praecepit iis ut illa nocte vigilantes in oratione persisterent, singillatim utique, quatenus alicui ex his declararet Deus causam pro qua abbas Pafuntius venerat. 177) Cum igitur incessanter orassent, abbas Paulus, major discipulus Antonii, vidit subito in coelo lectum pretiosis vestibibus ornatum, quem tres virgines clara facie custodiebant. Tres



pane ane, Paulus to name,  
 þat a mane wes of ful gud fame,  
 & als Antonyus printeife  
 þe worthyaste & þe maste wice,  
 185 Til hewine dressit hart & sycht:  
 & saw þare-in a bede be dicht,  
 Sa costlyk & of sic beute  
 þat he had wondir it for to se,  
 & th(r)e madynis he saw dicht  
 190 Kepand þat bede vondir brycht,  
 Sa ferly fare þat al devyse  
 þat manis wit mycht neuir comprife  
 þat mikil beute fore to say.  
 & I sal tel (zu) quhat ware þai:  
 195 Ane wes þe drede — þat al & sume  
 Suld hafe — of payne þat is to cume,  
 þat drew hyre fra hyre mykil Il;  
 þe toþir madyne wes þar-til  
 þe schame of syne scho had done,  
 200 þat purchesit hyr pardone alsone;  
 & þe thryd cystir þane wes  
 þe parfite luf of suthfastnes,  
 þat brocht þis Thadee ful ewyne  
 One-to þe mykil blis of hewyne.  
 205 þane Paulyne (!) askit þai madynis brycht  
 Gyf þat bede & þat grace wes dycht  
 For his maister, Antoyne þe ald.  
 & a voice ansuere zald  
 Of god: »Antoyne aw it nocht,  
 210 Bot for Thadee it is wrocht.«  
 One þe morne Paulyne þis tald  
 Til his maister, Antoyne þe ald,  
 & to Pannicius he wane  
 & tald hyme al þis tale þane.

& he but mare glad & blyth 215  
 Held one hame & rycht suyth,  
 & sped hyme sone to þe sel  
 Quhare þat Thadee þane cane duel,  
 & brak þe dure & fad: »cum oute,  
 For þu of payne sal haf na dout, 220  
 For god hale has forgyfine þe  
 þi synnis and inquite.«  
 Zet prayt scho þat scho  
 Mycht byd & mare pennance do;  
 Bot he wald nocht thole It be sua 225  
 Bot with blith hart hir out cane ta.  
 þane sad scho befor þame al:  
 »In to witnes god I cal  
 þat, sene I come in þis place here,  
 Al my synnis ful & fere 230  
 I band as it a byrne hade bene,  
 & layd it ay before myne ene,  
 & gret for þame Ithandly  
 & thocht one þame ful increly,  
 Considerande ay hou I had bene f. 274 235  
 Lang tyme sinful & vnclene,  
 & hou mony þat I tynte  
 Thru my ful syne, ore I stynt.«  
 þe abbot þane til hyre cane say:  
 »Douchtir, trew þis wele þu ma 240  
 þat for (þe) pennance is It nocht  
 þat þu with sa gud wil has wrocht  
 þat god has forgyffine þi syne,  
 Bot fore þe doute (þat) þu was ine,  
 Haffand ay drede hou þu mycht 245  
 Apere before his awful sycht.«  
 þane tuk scho lef & passit away.  
 & eftir þat þe fyftene day

istae virgines fuerunt timor poenae futurae, quae ipsam a malo retraxit, pudor culpae commissae, quae ei veniam promeruit, amor justitiae, qui eam ad superna transvexit (dieser Satz fehlt in Vit. Pat.). Cumque Paulus illis diceret gratiam illam tantam esse Antonii, vox divina respondit: non est patris tui Antonii, sed Thaisidis meretricis. 208) Ms. answert. 211) Quod cum abbas Paulus mane retulisset, cognita Dei voluntate abbas Pafuntius cum gaudio discessit et mox profectus ad monasterium, ostium cellae dissipavit. Illa vero rogabat ut adhuc maneret inclusa. Dixit autem ei: egredere, quoniam remisit tibi Deus peccata tua. Et illa respondit: testor Deum quia, ex quo huc ingressa sum, ex omnibus peccatis feci velut sarcinam et statui ante oculos meos, et sicut non discedit anhelitus de naribus meis, sic non discesserunt peccata mea ab oculis meis, sed flebam semper illa considerans. Cui abbas Pafuntius dixit: non propter poenitentiam tuam remisit tibi dominus peccata tua, sed quia timorem semper habuisti in animo. 226) Ms. it st. hir. 244) Ms. bout. þus st. þu. 247) Et cum inde illam eduxisset, XV dies supervixit et pausavit in pace. (Hier schliesst V. P. Die L. A. erzählt noch die Bekehrung einer andern Hure durch Effrem.)



To god of hewine scho zald þe gaste,  
 250 þat it resawit in til haste  
 & brocht hyre to þat bede sa brycht  
 þat, I tald zow, fore hir wes dycht.

Quhare scho but end sal be  
 In gret Joy and angel gle,  
 & þare scho helpe ws to wine  
 255 But det, schame & dedly syne.

### XXXVI. Joh(a)n(e)s baptista.

IN lofe of patriarkis al  
 And of þame þat we prophetis cal  
 Spedful ware to say sume thinge  
 Of sancte Johne in þe lofyng.  
 5 þe quhilk, we rede, had names ma:  
 & ane of þame wes propheta,  
 Fore he wes þe maste treu prophete  
 þat of Jhesu spak, & zete  
 Of þe spouse callit þe lemmane,  
 10 For gret luf god gef hyme þane,  
 & candel wes he callit rycht,  
 For he brocht synful to þe ficht,  
 Angele als callit wes he  
 Fore kepyng of verginite,  
 15 And voice als callit he wes  
 Of his spek for gret meknes,  
 & Elyas wes callit (þar)-til —  
 Til Criste had he sa hartly wil,  
 Als þai callit hyme baptyste,  
 20 For Criste of hyme howine be liste,  
 & he wes callit for-criare  
 Of Criste & als forgannare. —  
 þe byrth of sancte Johne Gabriel

& name to Zacharie cane tel.  
 & it is red of Daud kynge :  
 25 Zarnande til eke godis lofinge  
 Four & twenty prestis made,  
 To serue god in to sic hade ;  
 & ane of þame fine gert he cal  
 þe hye prince of þa prestis al.  
 30 & of þis nowmir sextene were  
 Of þe kyne of Eleazare,  
 & als of Ytamaris kyne  
 War ordenit aucht þat order ine :  
 & ane of þaime, as cut wald fal,  
 35 His owk a-bout suld serue al.  
 Til Abias þe aucht owke  
 Commonly fel, as sais þe buke, —  
 Of quhais kyne Zacharias  
 & Elizabeth, his wyf, was.  
 40 & bath ware barane for elde  
 Na had na barne þare thing to weld.  
 Zet ware þai gud and rychtwife,  
 Plesand to god in al wyse.  
 & tyd, þis Zachary, as ane  
 45 Of þe prestis, wes ine þe tempil gane,

1—476) Geburt Johannis. 1—144) Vgl. L. A. Cap. 86 De nativitate s. Johannis baptistae (B. hat neben der L. A. noch andere Quellen benutzt).

5) Joh. bapt. multipliciter nominatur: dicitur enim propheta, amicus sponsi, lucerna, angelus, vox, Helias, baptista salvatoris, praeco judicis et praecursor regis. In propheta designatur praerogativa cognitionis, in amico sponsi praerogativa dilectionis, in lucerna ardenti praerogativa sanctitatis, in angelo praerogativa virginitatis, in voce praerogativa humilitatis, in Helia praerogativa fervoris, in baptista praerogativa mirabilis honoris, in praecursore praerogativa praeparationis. 12) l. licht. 23) Nativitas Johannis b. ab archangelo hoc modo annuntiata fuit. David enim rex (sicut habetur in hystoria scholastica) volens cultum Dei ampliare, XXIV summos sacerdotes instituit, quorum unus tamen major erat, qui princeps sacerdotum dicebatur. Statuit autem XV viros de Eleazar et VIII de Ytamar et secundum sortes dedit unicuique hebdomadam vicis suae, Abias autem VIII hebdomadam habuit, de cuius genere Zacharias fuit. 25) of st. þat. 41) Erant autem Zacharias et uxor ejus senes et absque liberis. Cum ergo Zacharias templum domini, ut incensum poneret, ingressus fuisset et multitudo populi de foris exspectaret, apparuit ei Gabriel archangelus. Cum autem Z. in ejus visione timeret, ait angelus: ne timeas Zacharia, quoniam exaudita est oratio tua. (Proprium



By hyme-ane, til incense þe altere :  
 Til hyme cane Gabriel apere,  
 þe puple bydande zet þar-oute.  
 50 & Zachary of hyme had dout.  
 Bot he bad hyme haf na dred  
 Of hyme, bot tak gud heide,  
 For he wes send to tel hyme but were  
 þat god wele herd (had) his prayere,  
 55 & sad hyme : a sone get suld he  
 þat to name Johne callit suld be,  
 & mony mene suld mak myrth  
 & Joy þe tyme of his byrth;  
 »Before god gret mane sal he be,  
 60 & of modir-wame ore cume he,  
 þe haly gaste sal be hyme ine,  
 þat sal kene hyme to distroy syne;  
 & mony sōnis of Israel  
 þat lang tyme in god(is) seruice nocht cane  
 duel,  
 65 To god, þar lord, turne sal he  
 & sagat thru hyme sawit be;  
 Wyne ne cefare he ne sal drinke,  
 Bot before god he sal wele suynke  
 Ine spryt & vertu of Hely.«  
 70 As sume glos sais, lo þe cause quhy :  
 For he sal duel in wildirnes  
 As Hely did til he here was,  
 & lytil sal he reke of mete  
 As did Hely, þocht he mycht gete, f. 275  
 75 & he sal cled be mar roydly  
 & arskare als þane wes Hely;  
 & as Hely wes for-rynnere  
 Of Juge þat awful sal apere,

Sa þis Johne sal for-rynnare be  
 Of hyme þat sal ws sauf one tre ; 80  
 In skaldand word luf god sal þay (!)  
 Belyk, for þare word sal be ay  
 Of suthfaste techinge fore desyre  
 To þe folk as a brund of fyre. —  
 & quhene Zachary al hale 85  
 Had herd þe angel tel þis tale,  
 Considerand þat he & his wyfe  
 Barane ware bath fore lynth of lyfe,  
 Mystroit þus, & þare-fore he  
 Askit takine hou þis mocht be. 90  
 Quod he : »fore þu trewis nocht  
 To þis bodword I þe brocht,  
 þu sal be dume til þat þu se  
 þi barne — þis takine I gyf þe.«  
 Syne quhene furth come Zachary 95  
 To þe puple, þai wiste in hy  
 A vision (þat) he sene hade,  
 Be þe beknyng he þaime made.  
 & he duelt dume til tyme wes gane  
 Of his office, & syne went hame. 100  
 & his wyf consawit þane sone  
 & wist scho wes with barne but hone.  
 Bot scho conseilit neuir-þe-les  
 Fywe moneth þat scho with barne wes,  
 Haffand schame þat mene suld meyne 105  
 Scho sa auld with barne suld bene;  
 Nocht-þane blyth scho bad at hame  
 Fore (scho) as barane fuld haf na blame,  
 Sene of spousal þe reward is  
 Barnis for til haf, I-wis. — 110  
 þe sext moneth next in hy,

est enim bonorum angelorum, secundum quod dicit glossa, ex sua visione territos benigna exhortatione protinus consolari, contra mali angeli se in lucis angelos transfigurantes, si quos ex sui praesentia territos senserint, ampliori eos horrore concutiunt.) Annunciat igitur G. Zach. se filium habiturum, cuius nomen Johannes esset, qui vinum et siceram non biberet et ante dominum in spiritu et virtute Heliae praecederet. 70) J. vocatur Helias ratione situs, quia ambo in deserto; ratione victus, quia ambo victu parci; ratione cultus, quia ambo vestitu inculti; ratione officii, quia ambo praecursores, sed ille praecursor iudicis, iste salvatoris; ratione zeli, quia utriusque verbum quasi facula ardebat. 77) Ms. als st. as. 81) tilge word, l. to god. 85) Z. considerans sui senectutem et uxoris sterilitatem, dubitare coepit et more Judaeorum signum ab angelo requisivit, angelus autem pro eo quod verbis suis non credit, ipsum taciturnitatis plaga percussit. (L. A. führt dann aus warum der Zweifel des Z. berechtigt gewesen und vergleicht Abraham und Sara.) 88) Ms. barand. 95) L. A.: Cum autem Z. foras ad populum exiisset et eum factum mutum viderent, cognoverunt, ipso innuente, quod visionem vidisset in templo; completa autem septimana officii sui, abiit in domum suam et concepit Elizabeth, et mensibus V se occultavit, quia (sicut ibi dicit Ambrosius) partus sui erubescat aetatem, ne in senectute vacasse libidini videretur, et tamen gaudebat sterilitatis carere opprobrio, quia opprobrium est mulieribus non habere praemium nuptiarum propter quod nuptiae celebrantur et carnalis coitus excusatur. 111) Mense autem sexto b. Maria, quae jam dominum



To spek *with* hyre, come oure lady  
 Of Juda of a tone þare nere,  
 To mend hyre & hyre chere;  
 115 & Mary, þat had þane *hir* ine  
*Consawit* of þe haly gaste but fyne,  
 Haliste hir quefing teyndirly.  
 & be þar tyd a gret ferly:  
 Fore, quene Mary hire halufte hade,  
 120 þe barne in hyre wame but bade  
 Agane kind mad Joy ine haste,  
 As fillit of þe haly gaste —  
 þe kynd gef hyme *nocht* to speke  
 Na hand til his lord to reke,  
 125 As zarnande til hailis hyme  
 þat come til do away al syne.  
 þar-of Elizabeth had ferly  
 & sad þire wordis sone ine hy:  
 »Ferly thinge is þat I se  
 130 My lordis modir cume to me;  
 For, sene þi word thrillit myne ere,  
 þe barne þat in my wame I bere  
 Has mykil myrth, & I fele now.  
 Cufinge, þare-for blissit be þu  
 135 þat treucht gef to þe angele tale —  
 For þat in þe fal done be hale.«  
 »Magnificat« þane Mary made  
 In lowinge of god but abad,  
 & bad thre moneth in þat place,  
 140 Til hir cusing deliuer was,  
 & mad hir *seruice* mony-gate  
 As medwyfe in to sic (a) state  
 & wes þe firste þat in hand tuke  
 þat blissit barne, as sais þe buke. —

For-þi suld mene hyme gretly price 145  
 & lowe hyme in mony wyse;  
 For, as *Criste* sais, þe maste was he  
 þat euir wyf bare of dignite.  
 þar-fore to worschipe is *nocht* Irke  
 þe day of his byrth haly kirke, 150  
 þat euir zet wes grantit to mane,  
 Sene þat haly kirk begane; —  
 Fore anerly of *Criste* þe byrth  
 & of sancte Johne of mykil myrth  
 Al haly kirk has honourit ay 155  
 & sal do til domysday.  
 Fore wyf, þat barane wes, Johne bare,  
 & a virgine, to couyre oure care,  
 Consawit *Criste* in hyre clene flesch,  
 Scho vnuemmyt neuir-þe-les. 160  
 For of *consawinge* in Mary  
 þe oyse wes schewit ferlely:  
 For It is ferly gret to se  
 But mane barne consaut be.  
 Elizabeth, þo scho wes þane 165  
 Barene, bare Johne thru werk of mane;  
 Bot Mary consaut but mare  
 Treuand þe angel & *Criste* bare.  
 Elizabeth, of quhame spek I,  
 Consaut mane al anerly; f. 276 170  
 Bot Mary myld bath god & mane  
 Consawit, þat ws fra wa wane.  
 Zete þis Johne ful mykil Is,  
 Ine quhais lofing *Crist* sad þis:  
 Ymange birthis þat wemane bare 175  
 þane Johne baptiste vas nane mare; —  
 For he al vthyre in þat *precedis*,

conceperat, congratulans virgo foecunda ablatae sterilitati et compatiens senectuti venit ad Elizabeth et cum eam salutasset, b. Johannes, jam spiritu sancto repletus, sensit filium Dei venire ad se et prae gaudio in matris utero exsultavit et tripudiavit et motu salutavit, quem voce non potuit. Exsultavit enim quasi gestiens salutare et domino suo assurgere. 117) Ms. quesing st. cusine. 118) þar st. þat? 128—138) Zusatz. 133) & st. as. 139) Mansit ergo virgo beata cum cognata sua tribus mensibus ministrans ei natumque puerum suis sanctis manibus de terra levavit (ut habetur in hystoria scholastica) et quasi morem gerulae officiosissime peregit.

Von hier ab weicht B. in der Disposition von der L. A. ab. 145—384) (über die Worte Christi: inter natos mulierum non major exstitit Johanne bapt., Vergleich Johannis und Christi in Rücksicht auf ihre Geburt, Zeugnisse) fehlt in L. A.; 385—476 (worin die Grösse des Johannes besteht) ist aus Vinc. Bell. (L. A. enthält hier nur folg. Satz: Hic domini praecursor novem specialiter et singulariter privilegiis claruit; nam idem angelus qui dominum annuntiavit, ipsum annuntiavit, in utero matris exsultat, mater domini ipsum a terra levat, linguam patris reserat, baptismum primus ordinat, Christum indice demonstrat, ipsum Christum baptizat, ipsum prae omnibus laudat Christus, in limbo positus Christum venturum praenuntiat; propter haec novem privilegia vocatur ab ipso domino propheta et plus quam propheta. Dann folgt noch ein Zeugnis des Chrysostomus.) — 161) for st. sa? 177) in þat sc. birth.



- & ewine is to þame in gud dedis ;  
 For he oure-gais *prophetis* al  
 180 & *patriarkis* þat we cal. —  
 þane *sume* mane ma sa percase :  
 Fore Johne of wemane best barne wes,  
 þat Johne þan *Criste* is worthiare,  
 As be þis wordis cane apere.  
 185 Nay : sene Johne is anerly  
 Borne of womane thru get kindly,  
 Bot *Criste* of maydine is þe birth,  
 þat agayne kynd bare hyme *with* myrth.  
 Zet mad is *comparifone*  
 190 To *Cristis* generacione  
 For he of *manis* kynd tuk flesche,  
 Beand god zete, as he was.  
 & þis Johne be-fore *Criste* wes sende  
 For to mak mene þare *synnis* mende,  
 195 & god gef hyme sic grace but wene  
 þat *sume* mene wende he *Criste* had bene.  
 Bot mekand hyme-self he cane say :  
 »We al þat borne are to þis day«,  
 þat is to say we euirilkane,  
 200 »Part of his fullines has tane« —  
 þat is to say, *prophetis* al  
 & *patriarkis* þat we cal  
 & apostulis & al þe lafe  
 þat he fend mankind to safe,  
 205 Othyre befor þat he tuk flesch  
 Or sene þat he borne wes,  
 Of his gret fullynes has tane —  
 For of þame-self grace þai had nane;  
 We ar weschele, bot wele is he,  
 210 þat fillis al of his plente.  
 For-þi, dere bruthir, gyf þat we  
 Wil kene of hyme þe *priuete*,  
 Treu, Johne wes mane anerly  
 & *Crist* god & mane wes, suthfastly,  
 215 & mane wes lawit & mad meke  
 þat *Criste* to hye hewine suld seke,  
 As þis Johne in his *prophecy*  
 Sad of *Criste* before opynly :  
 »It worthis hyme to grew til hicht  
 220 & me to lawnes (to) be dicht.«  
 & be-cause þat *Criste* suld heit be,  
 þat tyme of þe zere borne wes he
- Quhene þat þe dais takis linthyng ;  
 & Johne, quhene þai tak wanyng.  
 Gret *priuete* is at þe birth 225  
 Of sancte Johne we hald in myrth,  
 As we *Cristis* natiuite  
 Makis ine Joy & gastly gle;  
 Fore *Johnis* birth, quha wil fe,  
 Betaknis oure humylite, 230  
 & *Cristis*, & we sa richt,  
 Be-taknis we sal cume to licht,  
 & in to mane leffit are we,  
 To god (þat) we ma grewande be ;  
 In oure-selfe we suld be meke, 235  
 þat we þe hicht of god mycht seke.  
 & al sic *priuete* I-wife  
 In *Criste* & Johnē fulfillit is.  
 Fore in takine of oure meknes  
 Sancte *Johnis* heid of strikine wes, 240  
 & *Criste* hye hangit one þe tre,  
 For mankind suld heit be. —  
 Als Johne þe *propereste* profit was  
 Of al þat aperit in *manis* flesch,  
 & of *Cristis* birth maste clere 245  
 Prechit to mene at þat tyme were,  
 & confermyt sawis al  
 þat vthire sad (had) gret & smal ;  
 As schewyng hyme be spek of mouth  
 & be his fyngire mad hyme cuth, 250  
 As quhene he sad þe puple to  
 »Godis awne lame cumis here, lo,  
 þat of þis warld dois awai syne,  
 Quhare-of na smyt is hyme Ine.«  
 Here-fore wes Johnē but wene 255  
 þe beste profet þat euir had bene,  
 For he had grace *Criste* to se,  
 Command of hyme til howine be.  
 & þis Johnē, we spek of here,  
 þe first mane (wes) but ony were 260  
 þis sacrament þat cane begyne  
 Ine to remissione of al syne.  
 Bot his baptysme put nocht away  
 þe syne þat mene dois þis day,  
 Bot endufinge makis mene to 265  
 Pennance for þare syne to do ;  
 For ine his preching he cane say

179) l. for-þi? 198—200) cf. Joh. Ev. 1, 16. 207) Ms. & of. 214) tilge wes. 219—20) Joh. 3, 30. 233) are we st. wes he. 243) profit st. profet.



- »Dois worthy froite of pennance ay, f. 277  
 For I tel zou but ony were  
 270 þat hewȳnis kinrike cumis nere«; —  
 & þat he prechit, he cane do,  
 þat mene mare treuth gef hyme to;  
 Fore, ore he taucht baptysme to mane,  
 Ine hyme-selfe pennance he begane,  
 275 & manis conuerfacione  
 He fled & mad habitacione  
 Ine wildirnes & strat lyf leide:  
 For ine to arsk hare he wes clede,  
 With a belte of reuchtskine made,  
 280 & wyld hony wes his lyfledde  
 & a thinge callit locusta  
 þat thinge fore gud he cane ta.  
 For quhene Criste fra Galilee  
 Come to sancte Johne howine to be  
 285 In to þe rywere of Jordane —  
 þat of twa wellis name had tane:  
 þe tane Jore, þe toþir Dane  
 Mene callis þame, as þai did þane —  
 & quhene sancte Johne saw he come nere,  
 290 He sad with hye woice & with clere:  
 »Lo godis lame cume here to-day  
 þat syne of þis warld dois away«,  
 & with fyngire beknynghe mad he  
 To gere mene kene hyme & se,  
 295 & sad to Criste: »here cumis þu  
 For to be baptiste thru me now,  
 & I of þe suld be baptyste.«  
 Ful mekly til hyme þane sad Criste:  
 »Thole me now! for it is my wil  
 300 Al rychtwyse(nes) þus til fulfil.«  
 Sancte Johne hyme baptist þane but hone,  
 Sene he wald haf it done;  
 & nere-hand al þat duelland ware  
 In to þat land, baptyste ware þare.  
 305 & quhene Criste of wattir wane,  
 To pray deuotly he begane —  
 Bot sic prayere he nocht made  
 For hyme-selfe þat syne nane hade,  
 Bot suthly it wes fore þe sake  
 310 Of al þame þat baptyfme suld take,
- þat þa mycht refaf clenly  
 þe haly gaste & worthely.  
 þar-with hopnyt he þe hewine  
 Abeofe quhare Criste wes ewine,  
 & sa gret clernes þare wes sene 315  
 þat nane mycht one It gowe with ene;  
 & þe haly gaste bodely  
 In fourme of dow come sudenly  
 & one his heide quhile sat stil,  
 & out of hewine spek hyme til 320  
 His faderis voice, þat al mycht here:  
 »þis is my luffit sone & dere,  
 In quhame it wele compleß me.«  
 Here hyme for-þi, for flk is he,  
 & trewis þat it wes nocht in waste 325  
 þat, seand al, þe haly gaste  
 Lichtyt one hyme þare, bot fore we  
 Be þat certyfit suld be  
 þat, quha hofine is, leste & maste,  
 Resawis þane þe haly gaste 330  
 Vnsichtfully, to kepe hyme ay  
 Of godis lacht in to þe way. —  
 Herod gert Johne in presone caste,  
 Be-cause he arguit hyme sa faste  
 Of Herodyades, þat swa 335  
 His hawne bruthir he had tane fra  
 & til his wyf wedit but skil  
 Agane law & godis wil.  
 & Johne, beand in presone,  
 Of Cristis warkis herd renone: 340  
 Of his disciplis þane send twa,  
 To Criste þis demand to ma:  
 »Gyf þu be he þat cumyne is  
 Or þare be ony (!), tel me þis!«  
 Bot sancte Johnê na dout had, 345  
 Suppos he sic demand mad, —  
 For he had sad before of hyne  
 »Lo godis lame þat clengis syne«;  
 Bot, fore sume disciplis drede  
 Of þaime sancte Johne with hyme lede, 350  
 As sais þe glose, he bad þaime ga  
 To Cryste & sic demand hyme ma,  
 As quha sa: quheþir þu sal me tel

268—70) cf. Math. 3, 2. 278 ff.) Math. 3, 4. 282) gud st. fud. 286) Zu Jor u. Dan vgl. Kindh. Jesu (Ms. Harl. 2399) V. 765. 291) cf. Joh. 1, 29. 293) Ms. bekynghe. 295 ff.) Math. 3, 13 ff., Luc. 3, 21. 313) he þe st. þe he. 323) = completis. 324) Ms flk. 333 ff.) cf. Math. 11, 2 ff. 342) Ms. cristine, st. Cristum? 343) l. to cume? 344) verderbt; l. opir. 347) l. hyme.



Be þi-self ore opir dispoiel (!),  
 355 Ore quheþir, as þu has send me  
 For-seware of þi come to be,  
 Quheþir þat (I) richt sa til hel  
 Before þi cumyne sal ga tel.  
 & quhene Crist þe message herde  
 360 To þe messengeris he ansuert,  
 To gere þame of al dout quyt be,  
 þat þare wes nane to cume bot he, f. 278  
 Sayand: »tel(lis) Johne but were:  
 Dume mene ma spek & def ma here  
 365 & blynd ma se & halt ma ga  
 & missale are clene mad alsa  
 & mene quyknýt þat ware dede « —  
 Sic merwalis gveriste (!) mast in þat stede,  
 & (kyd) þat he wes cummyne þane  
 370 In a persone bath god & mane.  
 & quhene þai passit ware þare way  
 With sic taknyng as herd þai  
 & clenly ware put out of dout  
 Of þat thinge þai come a-bout,  
 375 He recommendit Johnē til al  
 þat þare gaderit ware, gret & smal,  
 Sa þat þai suld nocht wene þat he  
 Suld hafe inwy þat is bounte:  
 »Ymange þe sōnis, I zou say,  
 380 Of womene þat rase to þis day  
 Mare nane þane Johne þe baptiste « —  
 For of a uergine borne wes Criste;  
 þar-fore to trou is behowe-lyke  
 þat sancte Johnē wes nocht (hyme) lyke.  
 385 þane Johnē Criste commendit gretly  
 Of uertuise fare & syndryly,  
 As mene ma in his story se.  
 Bot namely ine to thingis thre:  
 Firste in til his birth, þat wes  
 390 Haly. & þare-to gud witnes  
 Beris myraclis sewyne quhi þat he  
 Before othire suld haly be.  
 Firste, for þe angel Gabriel  
 Sone his birth opynly cane tel,  
 395 þe todir, fore þe angele bande  
 His fadir tonge mystreuande,  
 þe thride, fore þai barane  
 Gat hyme & bare, & ware ful fane,

þe ferde, fore þe haly gaste,  
 þat nocht wirkis in to waste, 400  
 Halouyt hyme & fillit beforne  
 þat he of modir wes þane borne,  
 þe fyfte, be-cause þat he  
 In his modir wame mad gle  
 Quhene Elizabeth Mary mylde 405  
 Hailiste, þat wes with chylde,  
 þe sext, fore his modir in hy  
 Of Mary þane mad prophecy  
 As in ewangele (we) ma se,  
 þe sewinte enchesone als ma be 410  
 þat til his fadir, þat had lorne,  
 He gat þe spek, as he wes borne.  
 þe tothyre cause quhy zung & ald  
 Suld hyme commend & haly hald:  
 Fore of ferlyful lyf wes he. 415  
 & namely in to thingis thre:  
 & first in gret meknes,  
 Quhene, of sic renone he wes,  
 Quhene mene wend Criste he had bene  
 For his uertuise þat þai had sene, 420  
 þat he wes Criste he nyt planly  
 Na zete na profet na Hely. —  
 & þis aganis þaime makis strife  
 þat awantis þaime-selfe of uertuise lif. —  
 þe todir in abstinence, nocht ane 425  
 Of met & drink þat he had tane,  
 Na of clethinge, bot als of play  
 & wantones, þat he fled ay,  
 & of menis conuerfacione, —  
 For he mad habitacione 430  
 In wyldirnes & duelt þar-ine,  
 For he one na-kine wai wald fyne.  
 Of tholmudnes als sic wes he  
 þat (he) with-stud ine na degre  
 Agane þame þat in ony thinge 435  
 Til hyme mysded, ald ore zinge;  
 As quhene þe pharaseus hyme sad  
 Dispituifly & mad vpbrad,  
 Sayand, þe self dewil þat he had  
 In hyme, & he ansuere nane mad, 440  
 Na agayne Errode na fence wald ma  
 þat fore a hoppare cane hyme fla.  
 þe thred part of þe thingis thre

354) verderbt. 355) Ms. þu has þu. 357) I fehlt. 368) l. gret Criste mad? 379—81) Math.  
 11, 11. 380) þat st. þar. 385—476) aus Vinc. Bell., s. Bd. I Einl. 391) tilge þat. 394) Sone st.  
 Jhone? 411) Ms. borne. 412) Ms. þe þe spek. 433) Ms. tholūdnes. 441) Ms. erreure (!) st. errode.



Quhare-in ferlyful wes he,  
 445 Wes ine til his opyne teching;  
 & þat wes in thre-fald thinge:  
 þe firste wes, ine prophecy,  
 As he of *Criste* sa opynly  
 Mad schewand *with* his hand,  
 450 Sayand »lo zondir godis lame«;  
 þe todir, ine prechinge fore þat he  
 Flechit na-mane ine ony degre,  
 As quhene he arguit opynly  
 Kink Herrod of his adultery;  
 455 þe thred wes, fore he gef til al  
 Heilful consel, gret & smal, f. 279  
 Eftyr þare stat in al degre,  
 Hou to god þai suld euir be.  
 & fore he oyfit þire thre here,  
 460 Mene callit hyme ferlifful but were.  
 & to þire ansueris wthir thre,  
 Quhare-throu ferlyful wes he,  
 In Joy, quhare he þe thrinfald crone  
 Sal euir bruk fore his wardone:  
 465 þe firste is of virginite  
 þat ay vnuemmyt kepit he,  
 þe toþir crone þat to prechoure  
 Sal gyffine be fore gret honoure,  
 þe thryd is crone þat sal be giffine  
 470 To marteris at here has wele striwine;  
 & seldine ine to wryt fynd we  
 þere thre til a mane giffine be.  
 þare-fore þare (is) na-mane may  
 Lofinge Inuch of sancte Johnê say,  
 475 Quhame *Criste* hyme-self lofit had  
 & to be lofit sa worthy made. —

(Decollatio s. Johannis.)

Now sall we say in þis stede  
 Quhare-fore he wes put to dede,  
 Nocht of resone, bot of wil  
 480 A wyfis zarnyng til fulfil,  
 To gere hyme dee þat cuth nocht blyne,  
 For he wald scho lefit hir syne:  
 þat wes fel Herodyades,

Thru quhame ine presone he put wes.  
 Zet Herrod, þat gert þat do, 485  
 Wald syndry tymis cume hyme to  
 & tholmodly gif hyme herynge  
 & vmquhile do his byddyng.  
 þar-for þat wikit wif wes wa  
 Quhene scho herd he did sa; 490  
 Fore-þi scho mad colusione  
 To bryng Johne to confusion,  
 Hafand dout ay þat he  
 Fra Herrode suld gere hyre put be.  
 For-þi scho gluterit hyme rycht ofte 495  
 With wyfing fare & wordis softe,  
 Til fraudfully scho gert þe kinge  
 As for þe tyme of his berynge  
 Assemble hale his barne,  
 þat landis held of hyme in fee, 500  
 & mad gret mangery þaime to,  
 As afferit kyng to do.  
 & quhene þai best chere cuth ma,  
 þe wikit wife gert hir dochtir ga  
 Aparalit ine althinge in al (!) 505  
 & springe & loupe befor þaime al.  
 & þat did scho (sa) menzolly  
 þat it to se wes ferly.  
 & sa gret Joy had þe kyng  
 þat scho sic myrth mad & dansinge, 510  
 þat fleily he sad hir til:  
 »Douchtir, aske me quhat þu wil,  
 & my treucht I gyf to þe  
 But bad it sal þe giffine be,  
 þo it be half of my kinryke.« 515  
 & scho, þat tacht wes thru gret fwik,  
 Til Herrod mad ansuere sone  
 One þis manere & sad but hone:  
 »Gyf me Johnê þe baptist hed in desche!«  
 & quhene Herrod had herd þis, 520  
 He worth sary for to be (!)  
 For þe gret hicht þat mad had he  
 & fore þe cause of þaime with-al  
 þat set at met in to þe hal.  
 Nocht-þane he gert a basare ga 525  
 & strik s. Johnis hed hyme fra,

477—608) Decollatio Joh. bapt. nebst crematio et collectio ossium, inventio capitis u. translatio digiti. B. hat hier Vinc. Bell. benutzt. Weit ausführlicher L. A. Cap. 125, welche nicht die Quelle des Dichters ist. 476—534) vgl. Marc. 6, 17—29 (L. A. holt weiter aus und citirt die hystoria scholastica). 496) Ms. wyfing. 507) Ms. menzolly? 508) Ms. is st. it. 521) be st. le? 535—550) aus Vinc. Bellov.



& to þe maydine gef it fone  
 In til a desche, til fil *hir* bone.  
 & scho it til hire *modir* gefe  
 530 þat gretare tresoure bad nane hafe.  
 þane his disciplis come in hy  
 & tuk *with* þame þe ded body  
 & entirit (it) in gret wa,  
 & syne ilkane his get *cane* ga. —  
 535 þis Herrod kinge, þat I zou newine,  
 Mysdid here in maneris sewine :  
 First in adultery þat he did  
*With* his bruthir wif, wele kynd,  
 & syne in ane *wthir* thinge :  
 540 Quhene he wald thole na chasti(s)ng,  
 þe thrid for þe pryd he had  
 Of his birth at sic fest he mad,  
 þe ferd for he did sa gret Il  
 A lassis zarnynge til fulfil,  
 545 þe fyft, ful Il did he  
 Suerand agane cheryte,  
 þe sext quhene he cowertly  
 To sauf his aith did felny,  
 þe sewint wes mast to myne entent :  
 550 þat he gert fla þat Innocent. —  
 As þe cornicle of Euseby  
 & of þe kirk als þe story  
 Sais, þat hedit wes sancte Johne  
 In þe castel of Acherone

Be-zond Jordane in Araby. 555  
 Bot his disciplis his body  
 Besyly gert entirit be  
 Of Sebasty in þe cyte ;  
 & ine Jerusaleme his hewide  
 Wes grafine, & lang tyme þar lefid. 560  
 & sarazenis syne vpe *cane* ta,  
 Quhene Julyane apostata  
 Regnit, his banis, for inwy  
 (Of meraclis) þat kid were þane opynely  
 & done at his grawe to sare & seke 565  
 þat opinly come hyme to sek,  
 & scalit þame ine placis sere,  
 For þai na relikis wald þar were.  
 & eftyr of tyme þe processe  
 þai blissit banis nocht-þe-les 570  
 þai gadderit for þe mast part al  
 & brynt (þaime) in to powdre smal  
 & skalit þaime in (to) þe wynd,  
 þat na-mane part þarof suld fynd.  
 Nocht-þane in þat swichware 575  
 Fra Jerusaleme of cafe come þare  
 Twa monkis & stal priwely  
 Of þai banis a gret party ;  
 Ymang wthire þai haf tane  
 Of þat fyngire a litil bane, 580  
 To godis fone þat strekit he  
 Quhene he come baptist to be, —

551—596) Die crematio et collectio ossium erzählt L. A. nach der historia scholastica u. Beda: Sicut enim legitur in libro XII hist. schol. vel eccl., cum discipuli Johannis corpus ejus apud Sebasten urbem Palaestinae inter Elisaeum et Abdiam sepelivissent et ad ejus tumulum multa miracula fierent, jubente Juliano apostata gentiles ejus ossa sparserunt, et, cum miracula non cessarent, post collecta et igne concremata in pulverem redegerunt et per agros ventilaverunt, sicut dicitur in hist. schol. et eccles. Beda vero dicit quod ipsa ossa collecta latius sparserunt et sic secundum martirium quodammodo passus videtur. Hoc quidam repraesentant nescientes dum in ejus nativitate ossa undecunque collecta concremant. Dum autem ad concremandum colligerentur, ut habetur in hist. schol., et Beda testatur, quidam monachi a Hierosolimis venientes latenter colligentibus se miscuerunt et magnam eorum partem tulerunt. Ipsa quoque ossa ad Philippum Hierosolymitarum episcopum detulerunt, qui ea postmodum Anastasio Alexandrino episcopo misit. Postmodum vero Theophilus (!) ejusdem urbis episcopus ea in templo Serapis a sordibus purgato reposuit et in honorem s. Joh. basilicam consecravat. Die Translatio des Fingers durch Thecla V. 579—586 erzählt L. A. am Schluss vor den Miracula: Digitus quo dominum ostendit comburi non poterat. Unde ipse digitus a praedictis monachis est repertus, quem postmodum, ut habetur in hyst. schol., s. Thecla intra Alpes detulit et in ecclesia s. Maximi (Ed. princ.: Martini) collocavit; hoc etiam testatur Johannes Beleth dicens quod s. Thecla ipsum digitum deultra partibus marinis in Normanniam attulit et ibi in honore s. Johannis ecclesiam fabricavit, quam quidam hac die dedicatam fuisse asserunt. 540) l. chastising. 551) tilge as. 552) of þe kirk þe story: historia ecclesiastica. Des Eusebius Chronik citirt L. A. nicht. 554) Ms. acherone, L. A. in castello Arabiae dicto Macheronta. 561) Ms. *cane* it ta. 563) Ms. barnis. 564) of meraklis fehlt im Ms. 569) Ms. þe tyme of processe st. of tyme þe p. 570) Ms. þat st. þai.



þe quhilk sancte Tecele *with hir* tuke  
 & bar a-way, as sais þe buke,  
 585 & stedit it honorably  
 Ine þe kirk of Marytany.  
 & þe self monkis al þe lafe  
 Of þe banis but bad *cane* hafe  
 To Philpe, of Jerusaleme  
 590 þat þe nynd bischope wes þane.  
 & he is dekin, þat wes zape,  
 With þame send to þe bischope  
 Of Alysandir. & he alfone  
 Gert mak a costlyk kirk *one-one*  
 595 & fertrit (þame) *with* ful gret cure,  
 Of þis (s. Johne) in þe honoure. —  
 Syne eftir in deuocione  
 Came twa monkis of þe tone  
 To Jerusalem, for to pray  
 600 To syndry sanctis þat þare lay.  
 To quhame in to vision  
 Sancte Johne mad reuelacione  
 Of þat sted quhare *his hevid* lay.  
 & þai flely stal it away,  
 605 & brocht it in þe reume of France  
 & eftirwart syne *perchance* . . .  
 Bot quhou þat wes, I tel nocht here,  
 Bot þai þat likis ma wele spere . . . —

In lofinge of sancte Johne sais þus  
 610 þe gret doctore Crisostomus:  
 Sancte Johnē þe scole of uertuise wes  
 & of clene lif þe maistres,  
 Of halynes þe fourme clene,  
 & reule of rychtwisnes, but wene,  
 615 Meroure of uerginite,

Of clenes & of chastite,  
 þe way of pennance, & of fyne  
 Kennand þe pardone for to wyne,  
 Of verray treucht (þe) discipline,  
 & of al vicis þe rwyne; 620  
 For Johnē wes mare þane mane, *but* were,  
 & til angelis he mycht be pere;  
 He wes þe nerreste get to law  
 & firste gert mene þe ewangel knau,  
 Of appostolis þe voice wes he 625  
 & of prophetis þe priuete,  
 & of þis erde he wes lycht,  
 & forrynnar of Juge of mycht,  
 Medyature als wes he  
 Be-twene ws & þe trinite. 630  
 Zet he, þat of sic uertu wes,  
 Wes gefine til a lurdane las. —

& (of hyme) sais sancte Ambrose:  
 Johnē for fywe cause had lose:  
 First, for his fyre & his dame 635  
 Ware of gret kine & of gud fame;  
 & of mony merakilis sere  
 þat thru hyme ware wrocht hyne & here;  
 & als fore theuys fare & gud;  
 & for gyf(t) als, quha vndirstud; 640  
 & last thru predicacione,  
 Quhare-of he had mast renone.  
 & þe lofinge of his getteris  
 Ine to fyfe thinge wele aperis:  
 Fore lowinge in to kine wel scheuis 645  
 þat is enhornit *with* gud thewis, f. 281  
 & gud thewis ine equite,  
 & office in presthed suld be,

597—608) Die Inventio und Translatio capitis s. ausführlich in der L. A.; hiernach wird das h. Haupt von zwei Mönchen in Jerusalem gefunden, aber ihnen auf der Heimfahrt entführt und nach Emissa gebracht, wo nach langer Zeit s. Marcellus in Folge einer Vision es wiederfindet und der Bischof Julian es beisetzt. Von da wird es nach Constantinopel und von hier unter Pipin nach Poitou in Frankreich gebracht. 595 u. 6) umzusetzen. 603) Ms. body st. hevid. 605 u. 6) umzusetzen, 605) & st. mene? —

609—632) Dasselbe Citat s. L. A. am Schlusse der Erzählung der Enthauptung: Hic exclamat Joh. Chrysostomus dicens: Johannes schola virtutum, magisterium vitae, sanctitatis forma, norma justitiae, virginitatis speculum, pudicitiae titulus, castitatis exemplum, poenitentiae via, peccatorum venia, fidei disciplina. Joh. major homine, par angelis, legis summa, evangelii sanctio, appostolorum vox, silentium prophetarum, lucerna mundi, praecursor judicis, totius medius trinitatis. Et hic tantus datur incestuosae, traditur adulterae, addicitur saltatrici. —

633—728) Cf. L. A. de nativ. Joh. b. (Cap. 86) nach dem früher erwähnten Zeugnis des Chrysostomus: Secundum Ambrosium laus Johannis ex quinque colligitur vel comprehenditur: sc. ex parentibus, ex moribus, ex miraculis, ex munere, ex praedicatione. Laus autem parentum sec. Ambrosium ex quinque manifestatur; ait enim sic: plena laudatio qui genus in moribus, mores in



& ded *in* bydinge al suld be,  
 650 & Jugment in equite, —  
 Quhare-in his getteris al ware.  
 & quha wald, mycht rakine mare  
 Of merwalis gret þane mene ma tel,  
 & syndry, þat of Johnê befel.  
 655 For Gabriel mad playne schawinge  
 Til his faddir of his gettinge,  
 & tald his name, & (þar)-to eke  
 þe tynsale of his fadir speke . . . .  
 Of fairere thewis þane wes he  
 660 Na halyare mycht na-mane be.  
 Of his halynes & sais vs  
 þe doctore Crisostonus  
 þat Johnis *conversacione*  
 Wes suthfastly of sic renone  
 665 þat Ilke manis lyf but were  
*Culpabile* it gert apere.  
 Of Johnê be tane for fere thinge  
 Alsa of gyft ma lowynge:  
 For he ine wame wes mad haly,  
 670 & had þe gyfte of prophecy, —  
 For, þo in modir-wame wes he,  
 Zet kneu he god & mad gle, —  
 & gaf sprit of prophecy

Til his modir ferlifully.  
 & nocht les wes þe lowinge 675  
 þat he *seruit* for his prechinge;  
 Quhare-of foure thingis þe angele  
 Til his faddir cane pertly tele,  
 Sayand: he suld conuert fele  
 Of þe *sonis* of Israel, 680  
 & þat he suld befor god pas  
 Ine þe uertu of Helyas,  
 & tald hyme wthir thingis eke,  
 þat mene ma in þe ewangel seke. —  
 & þai ma not, here quha liste, 685  
 þat sancte Johnê þe ewangeliste  
 Deit as þat day we mak  
 Sic Joy for þe baptiste sake;  
 Nocht-þane þe kirk halowis hewyne  
 þe fest of his birth in til hewine 690  
 Of Cristis byrth þe thyrd day,  
 For sa þe feste of baptiste may  
 As þis tyme honourit be  
 As Gabriel had hycht *with* gle. —  
 þat wes nocht, for þe ewa(n)geliste 695  
 Gef sic sted to þe baptiste  
 As to þe mare. for-þi befel  
 A merwale þat I here wil tel.

aequitate, officium in sacerdotio, factum in mandatis, iudicium in justificationibus comprehendit. Secundo ex miraculis, quorum quaedam fuerunt ante ejus conceptionem in utero, sc. angelica annuntiatio, nominis impositio, et loquelae patris amissio; (quaedam quantum ad ejus conceptionem: sc. supernaturalis conceptio, ejus in utero sanctificatio, et prophetalis doni repletio; quaedam quantum ad ejus nativitatem ex utero: sc. utriusque parentis spiritus prophetalis adeptio quia et mater nomen scivit et pater canticum edidit, loquelae patris reseratio et spiritus sancti repletio, unde et Zacharias pater repletus est spiritu s. e. c. — nach 658 fehlen Verse?). Tertio ex moribus quia sanctissimae vitae fuit. De cuius sanctitate dicit Chrysostomus: conversatio Johannis omnium vitam culpabilem faciebat apparere e. c. 634) l. causis. 649) Ms. and st. in. 653) Ms. syne st. þane. 657) Ms. to st. þar-to. 661) & st. þus. 663) Ms. generacione. 666) Ms. acceptabile st. culpabile. Dann folgt in L. A. wie seine Heiligkeit von der h. Dreifaltigkeit (der Vater nenne ihn »Engel« bei Malach. II Ecce ego mitto angelum meum), den Engeln und den Menschen bezeugt werde — diesen Abschnitt lässt B. aus. 667) Quarto comprehenditur laus Johannis ex munere (L. A. unterscheidet dann munus in statu in utero, in egressu ex utero, in mundi progressu, in mundi egressu; in utero habe er gehabt gratiam qua in utero sanctificatus fuit, gratiam quia prophetare meruit sicut quando in utero matris exsultans Deum adesse cognovit e. c., gratiam qua suis meritis matri prophetiae spiritum tradidit e. c.). 675) Quinto ex praedicatione: circa cuius praedicationem angelus quatuor ponit, cum dicit: et multos filiorum Israel convertet ad dominum Deum ipsorum et ipse praecedet e. c. (folgt die Auseinandersetzung wie J. ferventer, efficaciter u. prudenter gepredigt). 680) Ms. sanctis. 685) Et notandum quod s. Johannes evangelista hac die migravit ad dominum, sed ecclesia ipsius festum in tertium diem post Christi nativitatem celebrandum instituit, quia (tunc ejus ecclesia dedicata fuit et) sollemnitas nativitatis b. Johannis bapt. in suo die remansit, nimirum quia hic dies ab angelo gaudio nativitatis praecursoris authenticatus fuit. Non autem dogmatizandum est quod evangelista baptistae cesserit tamquam minor majori; non enim decens est, quis major sit eorum, disputare. 696) Ms. in þe ewangeliste st. to þe baptiste. 697) Quod etiam quodam exemplo divinitus est ostensum. Erant enim, ut legitur, duo doctores theologi quorum unus Johannem baptistam, alter vero Johannem evangelistam praeferebat; tandem super hoc



Twa doctouris of theology,  
 700 Of quhame þe tane rycht increly  
 A-beoufe al vthire lufit þe baptist  
 & þe tothire þe ewangeliste,  
 & þar-of disputacione  
 þai held lang, but conclusiōe.  
 705 For-þi þai set a certane day,  
 To conclud best til affay  
 Quhilk of þai Johnis mare suld be  
 Honourit in al degre.  
 & þe nycht befor, as þai  
 710 Slepand in þare bedis lay,  
 Of þere Johnis athire aperit  
 Til his ansuerè (!) & syne sperit  
 Quhy þai strafe quha of þame twa  
 Were worthiest honour to ta;  
 715 »For in hewine frendis ar we  
 & striwis nocht for dignite;  
 þare-for we wil ze do sa here  
 þat of *our* mycht ze haf na were.  
 For we wil nocht for dignite  
 720 Striwe ne quha sal gretare be.  
 Cese þare-for & hald na strife  
 For ws þat are in quemful lif!  
 þai doctouris þane *one* þe morne,  
 þe puple al beand beforne,  
 725 Tald þar avisiōe in hy  
 Ilkane til vthire opynly,  
 & nomare for þai sanctis strafe  
 Quhilk of þame mast honour suld haf. —

## (Miracula.)

I fynd wrytine þat Rochary,  
 730 A mighty king of Lumberdy,  
 Wes grawine, quhene he wes ded,  
 Of Sebaste ine til a stede

Of þis sancte Johnē a kirk besyd,  
 Of gret cost & mykil pryde.  
 Quhare eftirwart for cowaiteife 735  
 A mane vnhappy & wnwyse  
 Dalf vpe his graf be nichtirtale  
 & bar away þat gud al hale.  
 To quhame sancte Johne apperit sone  
 & sad hyme: »for þat þu has done 740  
 Til hyme sa gret Iniquite  
 To zeme þat lypnit wes to me,  
 In my kirk sal þu neuir entre haf,  
 þi lif hale þo þat mycht safe.« f. 282  
 & sa fel eftir ine to ded: 745  
 For þat mane, quhene he had maste nede,  
 þat kirk neuire entre mocht,  
 & gyf he fandit, sone hyme thocht  
 þat a wicht mane fast cane hyme ta  
 Be þe throt & gert bakwart ga; 750  
 & þo he profit þis fele-cyfe,  
 Zet entre he ne mycht ony-wise,  
 & þis sancte Johnē rewengit wes  
 Of hyme þat done had sic trespas. —  
 Now of a merwale tel wil we, 755  
 þat tyd bezond þe gret se  
 In þe prowince of the fare (!),  
 Quhar-to þe Cayne is tributare;  
 Quhare mene makis drink of spycery —  
 Of betone þare is gret copy. 760  
 & sume cristine þare wonnyne mais  
 þat þar propire kirkis hafe.  
 Thre Jorne lang is þat cunctre,  
 Quhare-ine (is) Smarag þe cyte;  
 Smarag is a faire tone 765  
 & chefe of þe regione  
 & haldis of þe Caynis cufinge;  
 þare wonnis cristine & sarazine.  
 Ine þat cite, als I herd tel,

sollemni disputatione indicta quilibet valde sollicitus erat auctoritates et efficaces rationes invenire, quibus suum Johannem posset praeferre; adveniente autem disputationis die quilibet sanctorum aemulatori suo apparuit eique dixit: bene concordēs sumus in coelis, de nobis non disputetis in terris. Tunc illi sibi ad invicem et omni populo visionem publicarunt et dominum benedixerunt.  
 700) Ms. merely st. increly. 718) Ms. ony oder my st. our.

729—901) Miracula. 729—754) Vgl. L. A. de nativit. Joh. b. 3 (das erste Mir., s. 2, hat B. nicht): Refert Paulus in hystoria Longobardorum quod Rocharith rex Longobardorum juxta ecclesiam s. Johannis b. cum multo ornatu sepultus fuit, quidam vero cupiditate illectus nocte sepulcrum aperiens abstulit universa; cui b. J. apparens dixit: cur ausus fuisti tangere mihi commissum, ecclesiam meam de cetero ingredi non valebis. Quod utique sic evenit, nam quicumque praedictam ecclesiam intrare volebat, quasi a validissimo pugile guttur ejus feriebatur et sic subito retro ruebat. 735) Ms. cowartise. 737) Ms. nichtsaile.



- 770 Of sancte Johnê a merwal fel.  
 þe Caynis bruthire Cygaty,  
 þat aucht þat lordschipe halely,  
*With cristine* wes enducyt sa  
 þat he baptysme *cane* haly ta.
- 775 Thru fauoure of þat gud king þene  
 A kirk biggit þe *cristine mene*  
 In honoure of sancte Johne þe baptist.  
 & it wes bigit *with* sic liste  
 þat in myddis wes a pillare
- 780 þat þe charge of þe kirk suld bere —  
 & wes na pillare bot þat ane.  
 þe sarazanis had a stane . . .  
 & for þe *cristine* þai haitit ay;  
 Bot sa gretly þe kink dred þai
- 785 þat þai til durst þat na thing do (!).  
 His sone syne succedit hyme to,  
 Bot nocht in *cristine* fay. for-þi  
 þire sarazanis þare chafit in hy  
 To distrenze þe *cristine mene* ilkane
- 790 To restore þame agane þare stane.  
 þane profferit þai þe price & mare; —  
 For, gif it a-way tane ware,  
 þe pillar of force suld fal  
 & sa eftir þe kirk al.
- 795 Bot nedly wald þai hafe þe stane.  
 Quhene *cristine* saw remed wes nane,  
 To sancte Johne baptist *cane* þai pray  
 Deuotly. & quhene þe day  
 Wes cumyne to refafe þe stane,
- 800 þe sarazenis femlit ilkane  
 Treuand to se þe hale kirk fal,  
 Fra þe stane remowit ware al.  
 Bot þe pillar rafe thre hand brad It fra,  
 Thru goddis grace, til awai þa ta
- 805 þe stane fra þe ground away,  
 & hingis sa (one) to þis day.  
 Mene ma se wele be þis ferly  
 þat þe baptist is ful mychty  
*With* god, þat sic a wondir dide  
 For hyme, wele knawine & kide. — 810
- & als sancte G(re)gor sais ws,  
 A mane quhil, callit Sanctulus,  
 A dekin in exile tuk  
 Fra Lumbardis, as sais þe buk,  
 One condicione: gif þe dekin 815  
 Eschapit ony-way fra hyne  
 Thru miskepyng ore subtilite,  
 þat gud mane for hyme ded suld be.  
 Zet þane, þo (þis) Sanctulus  
 Had mad his condicione þus, 820  
 He gert þe dekin fra hyne fle,  
 þat his lif sa sawit mycht be.  
 & þere Lumbardis, þat wald haf had  
 þe dekin & flane but bad,  
 To Sanctulus come in hy 825  
 & hyme askit ful angrely  
 þe dekin þat to kepe tuk he,  
 As connnand wes, ore ellis ded be.  
 & he mekly sad þame til:  
 »Ze ma do *with* me quhat ze wil; 830  
 For þe dekin quhame-of ze say,  
 Fra me quyt is passit away.«  
 þane sad þai: he suld fulfil  
 þe condicione he mad hyme til.  
 þe worthi mane þai band þane sone 835  
 & gert a bafare cume but hone,  
 þat wes stark & likly als  
 But let to strik in-twa his als.  
 & he mekly knelit done,  
 Makand to god his oracione. 840

755—810) nicht in L. A. 758) canyne st. cayne (= Khan). Nach 782 fehlen Verse. 785) Ms. durst? 1. til þat? 788) Ms. chafit. 795) Ms. hafte st. hafe.

811—860) Vgl. L. A. de decollat. Joh. b. 4; 861—910 ib. 1 (das mittlere der mirac. s. 3 fehlt in B.). 811) Vgl. L. A.: Vir quidam magnae virtutis, ut ait Gregorius in dyalogo, nomine Sanctulus, cum quendam dyaconum a Longobardis captum in sua custodia tali conditione recepisset, ut, si fugeret, ipse pro eo capitale sententiam subiret, coegit praedictus Sanctulus ipsum dyaconum ut fugeret et se liberaret. Quapropter Sanctulus ad decollandum adducitur et ad hoc fortissimus spiculator eligitur, de quo dubium non erat quin uno ictu caput ejus abscinderet; extensoque collo, cum carnifex forti annisu brachium cum ense in altum levasset, ille protinus ait: sancte Johannes, suscipe illum; statimque brachium percussoris irriguit et erecto in coelo gladio inflexibile remansit praestitoque juramento quod de cetero nullum christianum feriret, vir Dei pro eo oravit et brachium statim deposuit. 812 u. 19) Ms. famculus. 821) 1. hyme? 834) Ms. he st. þai?



pane þe basare hewit one hicht  
 His hand, to strik, gif he mycht.  
 & Sanctulus, þat wes hery, f. 283  
 To sancte Johnē baptist cane cry:  
 845 »(I)hon, hald his hand wald me fla! «  
 & fra he had sad sua,  
 His harme, þat strekit (wes) one hicht  
 To strik, he ne mocht for al his mycht  
 Bryng done, bot (it) stod strekit þare  
 850 A hyldry steng as it ware.  
 þane had þe basare mekil wa  
 Quhene he saw hyme-self sted sa,  
 & to sancte Johne a wou mad þare:  
 Gif he wald ger hyme of his care,  
 855 þat he suld neuir styrk cristine mane.  
 & Sanctulus fore hyme rycht þane  
 To sancte Johnē prayere mad  
 For hyme: & he gat heile but bade,  
 & zald to god þare-of lowinge  
 860 & to sancte Johnē for his helpynge. —  
 In story as Sygilbertus (!)  
 Ymange al vthire tellis ws  
 Of a wedow, þat had zarnynge  
 Of þis sancte Johnē to haf sume thinge,  
 865 As at a relik scho mycht haf,  
 & besyly þis cane scho crafe  
 With prayere gret & fastinge,  
 With almus-ded & wakyng.  
 & quhene scho lange sic lyf had lede  
 870 & þare-ine (had) nathing spede,  
 Scho wes anoyt ine gret manere  
 þat god wald nocht hire prayere here;  
 þar-for a wou to god scho mad  
 In trafte hope scho ine hyme hade:  
 875 þat þare suld nothir met na drink  
 Fra þine ine (to) hire body sinke  
 Til he had gefine hire sume thinge

Of þat scho mad hyme askine.  
 & as scho lay sa ine þe kirke  
 At hire prayere, for fastine Irke, 880  
 A-ponē þe autere scho saw ly  
 As a thoume-bane propirly,  
 þat quhytare wes þane ony snaw;  
 & in sprit cane wele knaw  
 þat it of sancte Johne wes a bane. 885  
 & þare-of blith scho has it tane,  
 & of sancte Johnē in to lowynge  
 Scho gert in haste þe bellis rynge.  
 & thre bischopis ine þat sichtware  
 War of chance assemblit þare; 890  
 Of quhame ilkane a part but bade  
 þar-of with þame pocht til haf had.  
 & as þai mad þame to þe partinge,  
 þare fel þarof a ferly thinge:  
 For one þe clene clath, quhare it lay, 895  
 þar sprange of it but delay  
 Thre droppis of blud fare & gret.  
 & ilke bischope ane cane gete,  
 & ware Joyful & held þare way,  
 & þe bane lyand stil leuit þai. 900  
 & þat þe wedou gat suyth  
 & passit hir way þare-with ful lith,  
 As vittand wele it wes a bane  
 Of þe baptiste scho had tane.  
 & it is stedit þar-ine as Jowel 905  
 In fyne gold and cristel,  
 & myraclis mony wrocht are þare  
 Thru mycht of hyme þat bane bare —  
 þe quhilk vs purchase grace þat we  
 Ma cume til hewine as did he. — 910

For þis Herrod, of quhame I spak,  
 Wes nocht to lofe bot al to lake  
 For his gret iniquite;

844) hery = ery, affected with fear. 846) Ms. hon st. Ihon? 851) Ms. basaris. — 861) Vgl. L. A. (wo die Quelle nicht genannt ist): Apud Mariennam urbem Galliae (!) matrona quaedam Johanni b. valde devota Deum instantius exorabat ut sibi de reliquiis Johannis aliquando donaretur aliquid. Cum autem orando nihil proficere se videret, sumta de Deo fiducia juramento se adstrinxit quod hactenus non comederet donec quod petebat acciperet. Cum autem diebus aliquibus jejunasset, pollicem super altare miri candoris vidit et Dei donum laeta suscepit; tres autem episcopi illuc accurrentes, cum quilibet de illo pollice partem vellet accipere, tres sanguinis guttas stillare videntes in linteo supposito, stupuerunt et singuli singulas se meruisse laetati sunt. 861) as st. als. 863) Ms. wodow. 886) Ms. had. 907) Ms. & of. 909) Ms. purchaft. —

912 ff.) Über Herodes; vgl. L. A. de innocentibus Cap. 10 (Gr. p. 63): Tres Herodes sacra scriptura commemorat, quos famosos fecit eorum crudelitas. Primus dictus est Herodes Ascalonita, sub quo dominus natus est (et a quo pueri occisi sunt). Secundus dictus est Herodes An-



Zet ware Herodis ma þane he,  
 915 þat be get cane til hyme succede  
 Be Il thewis & Il dede;  
 & þai ware of gret fame althre,  
 þo it ware nocht thru dignite  
 Bot erare fore dedis Il  
 920 þat þai did aganis skil.  
 þe first of þame to name cane ta  
 Of Ascolonyca alsua,  
 & Jhesu in his tyme wes borne  
 þat sawit ws al þat ware forlorne;  
 925 & his sone Herod Antipas,  
 Quhame-thru þe baptist slane wes;  
 & þe thred Herrod had alsua  
 Til his fuornome Agrippa:  
 þat flew sancte James for his preching  
 930 & Petre gert in presone thringe.  
 Ascolonica necat pueros, Antipa Jo-  
 hannem,  
 Agrippa Jacobum, claudens in carcere  
 Petrum.  
 Of þe twa last spek me ne list,  
 Bot I wil say mare of þe firste (!). —  
 935 Antipater of Ydumy,  
 As wrytine is in þe story,  
 þe kingis cusing to wif he tuke f. 284  
 Of Arabi, as sais þe buke,  
 & with hir gat a sone, þat he  
 940 In birth gert Herrod callit be —  
 & þat barne to name cane ta  
 Sone eftir Ascolonica.  
 Quhame Fortone helpit sa þat he  
 Gat hale þe kinrik of Jude  
 945 Of August, þat wes e(m)peroure,

To hald of hyme with honoure; —  
 & fra þine ware na kingis ma  
 Of Jowis kine ine (to) Juda.  
 & þis Herrod sex sōnis gat:  
 þe eldast Antipater hat, 950  
 Alysander syne wes his brupir,  
 & Aristotolus ane wthir,  
 Archelaue þe ferd wes,  
 & þe fyft Herot Antipas,  
 & Philpe þe zungest but were 955  
 Of þir brethir we rekine here.  
 Of þis barnis Herrod send twa  
 To Rome, to lere: & ane of þa  
 Wes Alisander & þe todyre  
 Aristotolus, his bruthire, — 960  
 & with a Jow he gat þir twa  
 þat he to wif befor cane ta.  
 & quhene þir twa þat Rome had bene  
 & leryt mykil gud & fene,  
 þai come agane in þare cunctre, 965  
 þar faddir & þare kine to fe.  
 & þis Alisander cane so lere  
 þat he wes a gud mutere,  
 & held oft disputacione  
 Of þe rewme for þe successione 970  
 With his fadir, be-cause þat he  
 Sad Antipater are suld be.  
 Bot zet thocht þai brethir twa  
 þat þai suld bath befor hyme ga.  
 For-(þi) þare fadir þai thocht to fla. 975  
 & quhene he wist it wes sa,  
 He banyst þame of þe land.  
 & þai þat tuk il one hande,  
 To Rome went to þe emperoure

tipas, qui Johannem decollavit. Tertius dictus est Herodes Agrippa qui Jacobum occidit et Petrum incarceravit. Unde de hoc exstant versus: Ascalonica necat pueros, Antipa Johannem, Agrippa Jacobum, claudens in carcere Petrum. Sed primi Herodis hystoriam breviter videamus. Antipater Ydumaeus, ut in hystoria scholastica legitur, neptem regis Arabum duxit uxorem, ex qua filium habuit quem vocavit Herodem, qui postmodo Ascalonica dictus est. Hic a Caesare Augusto regnum Judaeae accepit et tunc primitus sceptrum ablatum est de Judaea. Huic sex filii nati sunt: Antipater, Alexander, Aristobulus, Archelaus, Herodes Antipas, et Philippus. Alexandrum autem et Aristobulum ex eadem matre Judaea genitos Romam misit liberalibus artibus imbuendos: post hoc a studiis redierunt et erat Alexander grammaticus, Aristobulus autem acerrimus perorator; jamque frequentius de susceptione regni cum patre disceptabant. Ab hoc pater offensus Antipatrem illis praeponere satagebat; cumque illi de morte patris tractassent et ob hoc a patre rejecti fuissent, Caesarem adeunt de patris injuria conquesturi. Interea magi Jerosolimam veniunt et de ortu novi regis diligentius sciscitantur e. c. (L. A. erzählt dann das Weitere, bes. den Kindermord). 911) tilge for. 925 u. 31) Ms. ancipas. V. 940—3 im Ms. doppelt (es liest das zweite Mal:



- 980 To plenze a-pone þare fadir Iniure,  
 Thinkand to *prowe* be resone  
 þat þai suld haf successione.  
 In þe meyne-tyme come kingis thre,  
 þat magos *sume*-tyme cal we,  
 985 To *Jerusaleme* to spere quhare  
 Wes he þat borne litil ayre  
 Kinge of Jowis, »for his *sterne* we  
 Has sene in þe est al thre.« —  
 Bot here-of wil I tel *nomare*,  
 990 Fore mene ma fynd it *ellis*-quhare,  
 In a buk I mad of þe birth  
 Of *Jhesu Criste*, þat grant ws gyrrh. —  
 & Herot *thocht* hyme Il begelt  
 Quhene þer thre kingis fra hyme duelt :  
 995 & *thocht* al barnis (for) to fla,  
 Sa þat *Criste* mycht nocht eschape hyme  
 fra,  
 Of twa zere elde & withine,  
 Fellonly, ore he wald blyne.  
 & (þarfor) þat il wikit mane  
 1000 In *sume* part wes punyste þane :  
 For his sone, þat to *foftir* wes  
 Ymange wthir, flane wes *percace*, (!) —  
 & þat wes godis richtwifnes  
 Of hyme þat mad sa fele barnles ;  
 1005 For he gert sla ine þat lande  
 A *hundir* & fourty thousande  
 & *foure* thousand þare-til,  
 þat haly nowmir to fulfil  
 þat sched þare blud for *Cristis* sak —  
 1010 Quhat ferly þat he tuk wrak ?  
 þis Sanderis syne & Aristotil,  
 His sōnis, þat ware rycht nobile,
- At hame ware *cumyne*, *suspec* had he  
 þat þai for his inquite  
 Suld fla hyme, gyf þai had mycht — 1015  
 & sa to do ma fal þai hicht.  
 & his barboure *tald* hyme til :  
 Gyf he wald haf done þar wil,  
 He had schorne his hals in twa,  
 To schaf þat (!) quhene he suld ga, 1020  
 þar-for bath gold and fe  
 Hechtand hyme ine to plente ;  
 & þat Sanderis, his sone, had sad  
 þat ine ald mene suld nocht be lad  
 Hope of helpe na of rewarde, 1025  
 As in *zung* mene þat are forthirwarde.  
 & as þare fadir þis cane here  
 & þar-of had consalis fere, f. 285  
 He gert tak þame fra his presence  
 & fla þame bath, but audience, 1030  
 & Antipater ordenit he  
 Of his kinrik ayre to be ;  
 & next hyme Herot Antypa  
 Ordenit (he) þat reume suld ta,  
 & next hyme Herod Agrippam 1035  
 Ordenit (he) to succed þane.  
 þane wes Antypater wa  
 þat his fadir sic a talze cane ma ;  
 þar-for he *thocht* of Iwil rede  
 His fadir for to do to dede, 1040  
 & for þat cause gert poysone ma,  
 His fadir cowardly for to fla.  
 Bot fore þar his done na-thinge,  
 As þe ewangel makis witnesing,  
 þane it sal be cuth & kyde 1045  
 & be curse of tyme vnhyd :

940 herrode, 941 cā, 942 soñ, 943 fortoñ). 987) Ms. sterme (sterine?). 989—992) Über das hier erwähnte frühere Werk des Dichters vgl. die Einleitung und 1216—20. 999 ff.) Vgl. ib. (Cap. 10) s. 3: Deus autem iudex justissimus (ut in iisdem legitur hystoriis scholasticis) non est passus tantam Herodis nequitiam remanere impunitam. Divino enim iudicio factum est ut qui multos orbaverat filiis, ipse suis (!) miserabilius orbaretur. Nam Alexander et Aristobulus iterum patri habiti sunt suspecti. (Confessus est autem unus de eorum complicibus quod Alexander multa sibi donaria promississet si patri venenum propinaret;) confessus est etiam tonsor de promissis sibi muneribus, si, dum patris barbam raderet, eum continuo jugularet, addiditque Alexandrum dixisse non esse ponendam spem in sene (qui sibi capillos tingeret et juvenis appareret). Ob hoc pater iratus eos occidi fecit, Antipatrem autem futurum regem instituit; sed ipsi Antipatri Herodes Antipam in regnum substituit. (Insuper Herodes Agrippam et Herodiadem uxorem Philippi, quos ex Aristobulo suscepit, paterna dilectione fovebat.) Hac duplici de causa Antipater intolerabile contra patrem concepit odium, in tantum quod eum attentavit occidere per venenum: quod Herodes jam praesentiens eum in carcere posuit. Augustus autem Caesar audiens quod filios occidisset, dixit: mallet esse Herodis porcus quam filius, quia, cum sit proselitus, porcis parcat et filios occidit.



Of Antipater it fel sa  
 þat thoct his fadir for to fla :  
 For It wes tald his fadir sone ;  
 1050 þat ine presone gert hyme be done,  
 & eftyr gert hyme flane be,  
 As, þat redis þis, sal se.  
 & eftir quhene Cesare herde  
 Hou Herrod with his sōnis ferde,  
 1055 (He) sad : »I chese me erare now  
 For to be Herodis sow  
 þane for to be his (sone), for he  
 Sa demanis þaime as kene we,  
 þo he in sic flesch has delyte  
 1060 Be-cause þat he is proselit« —  
 þat is til vndirstand, þu treu,  
 Of a payane cumyne a Jow.  
 Syne quhene Herod had sewinty  
 Zeris of elde al fullely,  
 1065 He fel in (to a) hard seknes,  
 þat sume-dewil lyk a feuir wes,  
 & þar-to sic a sca had he  
 þat of his body nocht wes fre,  
 & þar-with had he hard torment  
 1070 & of his aynd impediment.  
 þane come diuerse medicinaris nere  
 For wynninge of his stat to spere ;  
 þat in (a) bath of oyle hyme laid,  
 For þat wes halefume, as þai sad.

Bot þar-of gat he ne remede, 1075  
 Bot wes þane sone nere-hand dede.  
 þar-for his tormentouris send he  
 One al syd in to Jude  
 & gert bryng hyme þe zungeste  
 Of þat land & þe nobileste, 1080  
 & gert þame in presone be done,  
 & til his cister sad he sone —  
 þat had to name Salome :  
 »I wat weile þe Jowis sal be  
 Ful blith ; bot þane I ma zete 1085  
 Mak mony-ane ful fare to grete  
 & hafe als faire exequies  
 As ony þat before me wes,  
 Sa treuly þu hicht me til  
 My bydinge þat þu sal fulfil ; 1090  
 þis is : quhene I zelde þe gaste,  
 þu sal gere sla al þai in haste  
 þat in presone I gert be done ;  
 Sa sal Juda haf sorow sowne,  
 Opire in my lyfe ore in my dede, 1095  
 þai sal hafe sorou but remede.«  
 þis tyrand had in custume ay  
 Eftire his mete Ilke day  
 To payre ane apil & til Eete :  
 & in hand a knyfe cane gete ; 1100  
 Bot fel (host) hyme trawalit sa  
 þat he had wil hyme-self to sla ;

1017) Ms. cald st. tald. 1045) þane = þat ne. 1056) Ms. cow st. sow. 1059) Ms. had. 1063 ff.) ib. 4 : Ipse Herodes cum jam annos LXX haberet, in gravissimam aegritudinem cecidit, nam febre valida, prurigine corporis, continuis tormentis, pedum inflammatione, vermescentibus testiculis, intolerabili foetore, crebro anhelitu et interruptis suspiriis torquebatur. A medicis vero in oleo positus, inde quasi mortuus est allatus. Audiens autem Judaeos mortem suam cum gaudio exspectare, nobiliores juvenes ex omni Judaea collectos in carcere posuit dixitque Salomae, sorori suae: scio Judaeos de morte mea gavisuros, sed potero habere multos lugentes et nobiles exsequias funeris, si meis volueris parere mandatis, ut, cum spiritum emisero, cunctos occidas quos in custodia servo, ut sic omnis Judaea me defleat licet invita. Habebat autem in consuetudine ut post omnem cibum pomum pro se purgaret et comederet, cumque gladium manu teneret tussique violenta discinderetur, circumspiciens ne se aliquis impediret, se ipsum percussurus manum sustulit, sed consobrinus ejus sustinendo dextram impedivit. Protinus autem, quasi rex mortuus esset, in aula regia ululatus insonuit, quo audito exultat Antipater multaque, si solveretur, custodibus pollicetur. Quod cum cognovisset Herodes, gravius filii exsultationem quam propriam tulit mortem, mittensque satellites eum occidi fecit et Archelaum post se regnaturum instituit sicque post dies V mortuus est, in aliis fortunatissimus, in rebus domesticis infelicissimus. Salome autem soror ejus omnes absolvit quos rex occidi mandaverat. Remigius autem in originali super Mathaeum dicit quod Herodes gladio quo pomum purgabat se peremit et quod Salome soror ejus omnes vinctos, prout cum fratre ordinaverat interfecit (soweit Innocentes).

(Diese ganze Geschichte des älteren Herodes ist hier nicht am Platze; im Cap. de decoll. Joh. schaltet L. A. das Ende des Herodes Antipas ein, ferner, nach der Crematio ossium, die Geschichte des Julianus apostata (abweichend von der in der Leg. vom h. Julian), und, nach der



& lukit a-bout, þat na-mane  
 Ware nere-by for to lete hyme þane,  
 1105 & hewit vpe þane his knyfe  
 Til hafe refte his awne lyfe,  
 & þane his sistire sone ine hy  
 þat he wiste nocht wes nere-by,  
 & þe knyfe gat & his arme  
 1110 & lettit hyme — bot þat wes harme.  
 þane in þe hal rafe sodenely,  
 As he dede had bene, gret cry.  
 þane Antipater, quhare he sete,  
 In presone, sone herd þat,  
 1115 & wenand his fadir ded ware,  
 Cryit one þe gyalare  
 & hicht til hyme go(l)d & fe  
 Wald he hyme loufe & mak hyme fre.  
 & quhene his fadir herd had  
 1120 þat his sone sic Joy þane mad,  
 He gert his tormentouris furth ga  
 & but mare he gert hyme ga fla,  
 & Archelaum his ayre made;  
 & dais fyfe atoure þat bade  
 1125 & tholit þane þe double deide f. 286  
 Of lif & saule, but remede.  
 & þane his cistire Salome  
 Al his preffoneris mad fre  
 þat he sa fayne wald (slane) haf bene  
 1130 To do þe Jowis payne & tene.  
 Remegius zet, (þat) þis tale  
 Tellis in his originale  
 Mad of þe ewangel of Mathy,  
 Sais þat Herod vnhappy  
 1135 With a knyf, hyme-self bare  
 Ane apil eftere met to payre,  
 Sleu hyme-self, & Salome,  
 As befor bydine had he,  
 Gert al þe Jowis sla but hone  
 1140 þat he in presone gert be done, —  
 For til supple þe wikitnes  
 þat in hire bruthir alway wes,  
 To gere mene wit þat he wes wike

In al degre (bath) dede & quyke;  
 Fore ine hyme wes na mendinge, 1145  
 Bot (he) til hel zed but endyng,  
 Quhare he sal de & neuir be dede,  
 For-out ransone & remede. —  
  
 Zet of sancte Johnē in honorynge  
 I ma eke-to a ferly thinge 1150  
 þat fallis wyd-quhare Ike zere  
 In syndry landis fere & nere  
 In fellone vengeance of þe deide  
 þat he tholit thru wifis rede,  
 & for He(rod) as ful cane consent 1155  
 For hir to fla þat innocent.  
 Al þai þat come of þat kine,  
 In quhat place þai ware in,  
 Ay syne one sancte Jhonis day  
 Of þat kine brane-wod ga þai; 1160  
 & þai þat wil þare wit recouere,  
 þai mone of sancte Johne in honoure  
 Cume til his kirk to wariste be,  
 þat sa is sted, scho ore he.  
 For-quhy þai þat are hyme lewine (!) 1165  
 Bryngis þame of sancte Johne þe ewine  
 In tyme of ewinsange, & þare þai wak  
 þat nicht for sancte Jhonis sak,  
 & al þe morne to þe sammyne tyde  
 Stil in þat kirk þai mone byde, 1170  
 & bundine, gife it be nede,  
 Of þare heile gif þai wil spede.  
 & þis merwale wrocht is ay  
 Ike zerys one sancte Jhonis day,  
 For to gere mene haf ine thocht 1175  
 þis ferly god fore hyme wrocht,  
 & in þe mynd of þe wikitnes  
 þat cowardly til hyme done wes,  
 & þat mene (suld) wit als þat he  
 Suld be had in gret daynte. 1180  
 & in lestand mynde of þis  
 At Amyas a gret parte is

Inventio capitis, das Ende der Herodias.) — 1066) l. dele. 1067) Ms. fta st. sca (= scaw). 1071) tilge diuerse. 1075) l. na. 1083) Ms. Salmone. 1099) Ms. Eete oder Kete? l. ete. 1101) Ms. fende überschrieben, st. host (oder kink?). 1122) tilge ga. 1129) slane fehlt.

1149—89) nicht in L. A. (Diese führt im Cap. 86, 2 andere Gebräuche am Johannistage auf, wie das Verbrennen von Thierknochen und das Tragen von Fackeln und das Umdrehen eines Rades.) 1155) Ms. he st. Herod; tilge &. 1165) hyme st. þame? l. lewe, 1166) eve?

1189—1236) Schluss des Dichters. 1191) Ms. eftir st. of. Nach 1194 fehlen Verse? 1197) Ms. & st. as.



Of his hewide in þat lyknes  
 þat it had, beand ine to flesche.  
 1185 þare-for to god lofyng ay be,  
 þat mad hyme of sa hye degre  
 þat he is had ay in lowyng  
 With al cristine, ald and zyng. —  
 Now sancte Johnē, þat sa worthi wes,  
 1190 Til þu duelt in brukil flesche,  
 þat þu feruit eftir Cryste lowit to be,  
 & he alsa lowit of þe; —  
 Bot (þat) þu mad gret lowyng  
 Of hyme, þat wes na ferly thinge . . . .  
 1195 & sic lowinge þat sic neuir wes  
 Mad of creatouris ine manis flesche,  
 & quhene Cryste sad nane wes borne  
 Mare þane sancte Johnē of wif beforne,  
 & said als he suld precede  
 1200 Elyas in al nedful dede,  
 & with vthire lofingis ma,  
 þat of þe ewangele mene ma ta.  
 & Johne of hyme gud witnes bare,  
 Sayand þat he wes mare  
 1205 »þat cummys in flesche eftir me,  
 For before þat I, mad wes he,  
 To quhame I ame nocht worthi loute  
 Na of his schone þe laife tak oute.«  
 & seildine befor herde was

Betwene god & mane sic hamlynes. 1210  
 þis Johnē zete suld commendit be  
 þat to Cryste of kyne wes he,  
 As he mycht fynd þat zarnyng had  
 In ane wthire buk I made,  
 Quhare-ine I recordit þe genology 1215  
 Of oure lady sanct Mary,  
 Hou sibe to Jhesu þis Johnē wes  
 Of þis warld as be lyne of flesche;  
 Bot þat wil I nocht bryng in here,  
 For I ame auld & sume-dele suere. 1220  
 For-þi sancte Johne I Requere þe  
 þat excusit þu wil hafe me f. 287  
 & in thank tak my gud wil,  
 Sene I nomare ma do þare-til.  
 & sene þu sa mykil may 1225  
 With god of hewine, þe I pray  
 þat þu fore me requeste wil ma  
 Til hyme, þat, quhene I hyne ga,  
 Of þis warld þat I ma twine  
 But dete, schame & dedly syne. 1230  
 & al þat in affeccione  
 Has þe ore ine deuocione,  
 þu purchas at Jhesu sic grace  
 þat þai ma trastely se his face  
 One domysday, quhene he sal deme 1235  
 Gud and Il, as hyme think queme.

### XXXVII. Vincencius.

ÞIs name Vincencius to say  
 Is mane þat ourcumys ay —  
 As sancte Vincent quhilis dide  
 Thru his pacience, as wes kyde;  
 5 For he oure-come al wice of flesche  
 Thru hale hart & deuotnes,  
 & he oure-come þe fyre alsa  
 Thru passione he cane þare ta,

& þis warld in dispyfinge  
 He ourecome in al-kine thinge. 10  
 Thre thingis he ourecome but were  
 þat mychtty are in þis warld here:  
 Fals erroure, & lufe vnclene,  
 & warldis dout als, but wene;  
 He oure-come firste for he wis wes, 15  
 & next of gud lyf thru clenness,

Die Quelle des Vincentius ist nicht der weit kürzere Text der L. A. Cap. 25; ähnlicher ist Vinc. Bell. XII, 124 ff.

1—18) Einleitung. Anders L. A.: Vincentius quasi (vitium incendens vel vincens incendia vel) victoriam tenens. Ipse enim incendit, i. e. consumsit vitia per carnis mortificationem, vicit incendia suppliciorum per constantem poenarum perpersionem, victoriam tenuit mundi per ipsius



& syne for richt stedfaste (wes) he,  
 He ourcome þire thingis thre. —  
 Sancte Vincent come of nobil kyne,  
 20 & gret nobles wes hyme Ine,  
 & to scole set wes to lere,  
 Or he had of elde sewine zere;  
 & god purvat hyme to be  
 A chosine weschale, quhame-thru he  
 25 Wald mene ware tacht to lefe syne  
 & sa mercy for to wyne.  
 In duble science tacht wes he:  
 In cānone and diuinite,  
 Vndir a bischope of renone  
 30 (Of) Cesare-august of þe tone,  
 Valerius þat to name had;  
 & he Vincent his dekinne mad. —  
 & in þe tone duelt þane  
 A president, þat wes a fellone mane,  
 35 þat til his name had Dacyane,  
 & had fra princis pouste tane  
 Al cristine mane fore to fla,  
 & eraste þame cane ordre ta.  
 þe bischope þane Valerius  
 40 & his dekinne Vincencius,  
 Fra þai hard sic tyranny,  
 þai sped þame to þe tone in hy,  
 In hope of Vincent (!) for to wyne  
 Quha for sic cause mycht begyne,  
 45 Demand þat mast happy wes he  
 For godis sak mycht eraste de;  
 þar-for þai sped þaime bath, ine wil  
 Martirdome (for) to cume til.  
 þane come þai before Dacyane;  
 50 þat fore þare treucht gert þaime be tane,  
 & franyt (at) þame quethire þai  
 Wald renunce þe cristine fay.  
 & for þai wald nocht sa ʒa,  
 He mad his tormentouris þaime to ta  
 55 & gert led þame one-ane

To þe tone of Valenciane,  
 & gert þame ine pressone thrynge  
 But met, drink ore conforttynge,  
 & þat na-mane suld be sa wod  
 Vndir tynsale of lyf & gud 60  
 To gyf þame vthir drink or met  
 Or ocht ellis þame to rehetē,  
 Wenand wele þat þai suld sa  
 þe sōnare fal þare purpos fra,  
 & (als) for wecht of Irne bandis 65  
 þat þai had bath one fete & handis.  
 & quhene þai had in presone bene  
 Al a quhile in tray and tene,  
 He gert brynge þame til his presence,  
 Wenand but makine of defence 70  
 þat þai but mare suld do his wil.  
 Bot quhene he (be)-held þaime til,  
 þai schew þame fere starkare & glad  
 þane quhene to presone he þaime had.  
 He sperit quha þame fed sa wele 75  
 þat his paynis þai dred na-dele —  
 Bot god þane purvoit þo þat he  
 Ferlyt quheyne þat cumyne mycht be (!).  
 & for ʒet he fand þame thra,  
 He wald nocht þai de suld sa 80  
 But newinge of gret payne  
 Quhare-thru he thocht þai suld be  
 slane. f. 288  
 þar-for he turnyt hyme in hy  
 To þame & sad anger(ly):  
 »Valery, quhi dois þis þu 85  
 Agane bydinge of princis now  
 Vndir name of religione,  
 þat sal be þi confusione?  
 Wat þu nocht (þat) þai mone de  
 þat byding brakis of princis hye, 90  
 & hyeaft worldly princis wil  
 Oure godis ʒe do honoure til  
 & þat ʒe sacrify þame to,

despectionem. Vicit enim tria quae erant in mundo, sc. falsos errores, immundos amores, mundanos timores, quos vicit per sapientiam, munditiam et constantiam. Dann folgt ein Citat aus Augustin, der als Verfasser der Passio dieses Heiligen bezeichnet wird. 19—32) Ähnlich Vinc. Bell.; L. A. kurz: V., nobilis genere sed fide ac religione nobilior, b. Valerii dyaconus fuit. 21—22 nach 26 umzusetzen? 33—66) L. A.: Jussu Daciani praesidis Valentiam trahuntur et diro carceri mancipantur. 43) l. victory. 67) L. A. Cumque eos fame paene defecisse censeret, eos suo adspectui jussit adstare; quos cumque sanos cerneret et gaudentes, iratus in hanc vocem prorupit: quid dicis tu Valeri, qui sub nomine religionis contra decreta principum facis? (89—108 nicht in L. A.) 59) þat st. bad. 72) Ms. held. stil st. til. 73) Ms. þai schew st. he saw. 84) Ms. angery. 87) Ms. þe latrone st. religione. 89) Ms. þu st. þai. 97) Ms. þe st. be. 105) Ms. ony st. our. 108) be st. ve? 109) Cum autem b. Valerius lenius



As ze se hyeare *princis* do?  
 95 þar-for, Walery, we red now  
 þat til oure byddinge sone þu bow,  
 Sa þat be ensample of þe  
 þai þat ar of les degre  
 Mak sacrifice, mare & myne,  
 100 Fra þai se þe first begyne.  
 & als I sa to þe, Vincent,  
 þat til oure bydinge þu consent,  
 Sene þu art *zung* & of gud kine  
 & has wit gud þe with-ine;  
 105 Othir til *our* goddis sacrifice  
 & haf riches & singnery,  
 & gyf þu wil nocht for thra wil,  
 Ful felone turment be put þe til.  
 Bot þo þe bischope wismane wes  
 110 & haly, zet nocht-þe-les  
 In his spek gret murnyng he had.  
 For-þi Vincent sad but bade:  
 »Haly fadir, gyf þu wil,  
 þe Juge I sal ansuere til.  
 115 þe bischape sad (til) hyme þusgat:  
 »Sene lang tyme is, as þu wat,  
 þat I þe cure of goddis worde  
 Lipnyt þe til haf in hwrde,  
 Richt sa fore oure treucht sal þu þare  
 120 For ws bath mak ansuere.  
 Sancte Vincent, þat halely set his thocht  
 One hewiñis blife & ellis nocht,  
 Turnyt hyme þane to Dacyane  
 & þis sad til hyme one-ane:  
 125 »þi spek til ws has bene alday  
 For to ger ws deny oure fay;  
 Bot þat to cristine mene ware schame  
 Of Jhesu Cryst to nyt þe name.  
 For-þi of þis nomare spek we  
 130 Now, bot grant ws for to be

Seruandis and witnes ewine  
 Of our lestand god of hewine,  
 In quhais name blythare we are  
 To thole þe dede, gif mystare ware,  
 þane wilfully to do ocht 135  
 To Jhesu Crist þat disples mocht.  
 þar-for, quhat payne þat þu  
 Til ws has thocht, do furth now!  
 þane Dacyane, þat wes fel,  
 For propyr Ire in swonyng fel, 140  
 & til his mene þane cane (he) say:  
 »Remowe þis bischope þine away,  
 For resone wil, send auld is he,  
 þat in exile he send be,  
 Fore of Cesare þe byddyng 145  
 He wil nocht do fore ony thinge.  
 Bot þis Vincent, as contumace,  
 & to be rebele na dout has,  
 Til gyf ensampil vthyre til  
 þat are frawarte & dure of wil; — 150  
 Fore I se wele his hardiment  
 Requeris payne & hard torment —  
 For, quhat payne he here hafe,  
 He thinkis þare-for Joy to crafe;  
 þar-for in a frame stent hyme 155  
 In lynth & brede, lith & lyme,  
 & þat with smert cordis sa faste  
 Til senonis ore hyd ma leste;  
 & þis payne wil I þat he ta  
 Ore he til ony torment ga. 160  
 His ministeris, þat fellone ware,  
 Hynt Vincent þane be hou & hare  
 &, as he bad, þai sone has done.  
 In scorne he sad til Vincent sone:  
 »Vincent, quhy nocht behaldis þu 165  
 Quhy þi catife corse is now  
 Nakit strekit in til a frame,

responderet (!), dixit ei V.: (noli pater venerabilis quasi mente timida submurmurare, sed libera voce exclama;) si ergo jubes, pater sancte, responsis iudicem aggrediar. Cui ille: jamdudum tibi, fili carissime, loquendi curam commiseram, et nunc pro fide, qua adstamus, responsa committo. Tunc V. conversus ad Dacianum: hactenus, inquit, a te sermo de neganda fide peroravit, sed nefarium apud christianorum prudentiam esse cognosce deitatis cultum abnegando blasphemare. (129—138 nicht in L. A.; vgl. V. B.) 118) Ms. lipmyt. 139 ff.) L. A.: Tunc iratus D. episcopum in exilium mitti praecepit, Vincentium vero tanquam contumacem et praesumptuosum juvenem, ut ejus exemplo alii terreantur, in equuleum distentum membris omnibus jussit dissipari. 151) Ms. forþi st. for I. 158) Ms. senone. 163) Cumque corpore totus dissiparetur, ait D.: dic mihi, Vincenti, ubi nunc tuum miserrimum corpus conspicias? At ille subridens: hoc est quod semper optavi. (Tunc iratus praeses coepit ei omnia genera tormentorum minari, nisi ei assensum praeberet. Cui V.: o felicem



& þu þar-of hafis na schame?«  
 þane he, þat confort in god had,  
 170 Til Dacyane sic ansuere mad:  
 »þis is þat I ʒarnit ay  
 Til haf & þar-for god cane pray;  
 þat-for sa frendful ma nane be  
 To me as þu, in ony degre.  
 175 & trew wele þat I haf na schame  
 To thole þis fore my goddis name,  
 Na of þe na of þi payne  
 Haf I dout, bot is ful fayne;  
 Fore, lo, I ame set one hicht,  
 180 & of þi princis al þe mycht,  
 Wikit tyrand, I dispyse,  
 & þare-fore wil nocht ony wyse  
 þou to my Joy mak lessing  
 Na to my reward menefinge;  
 185 Fore I ame redy to thole now  
 For þe lofinge of dere Jhesu  
 Al torment, quhat-euir It be,  
 þat þu cane think to do to me.  
 & þu sal me se mare of mycht,  
 190 Tholit sic torment for þe richt,  
 þane þu þat gerris torment me  
 But resone for iniquite.«  
 þane gert he hyme with schurgis dinge,  
 His handis bundine hyme behynde,  
 195 Sa wondir fellely & sa fare  
 Til þai þat dang hyme wery ware  
 & þar aynd for werynes  
 þame falzeit & wox ay les.  
 & Dacyane hyme-self nere wod  
 200 Become & al but blude  
 & kest his handis to & fra  
 & crabbit continence cane ma,  
 & one hye he cane (þane) cry  
 Sayand: »me think ʒow al wery,  
 205 & lyk ware als þat ʒe  
 Had hardare payne þane had he.  
 Ryfe hyme for-þi with Irne scharpe,

þat he na wil haf þis to carpe,  
 & erare gere hyme grane oft-cyfe  
 þane he haf mycht ws til dispryfe.« 210  
 & as þe tyrand þis cane say,  
 Sanct Vincent smylit, quhare he lay,  
 & sad: »wrytine mene ma fynde  
 þat mene seand sal be blynde  
 & mene als wele erande 215  
 Sal haf na hape til vndirstande;  
 Sa farris fore suth now of þe  
 þat cane nocht vndirstand me,  
 Bot, for I grant my lord is  
 Sone of þe fadir of blis 220  
 & als with þame þe haly gaste —  
 þai thre ar ane, quha cane taste, —  
 & here-to ber I leile witnes  
 & neuir þar-of sal cese,  
 To grant þe suth þu sais I nyte, 225  
 & seis nocht in þi-self þe wyte.  
 Bot torment al þat þu ma!  
 For I þe suth sal alway say,  
 Na neuir sal þu ourcume me  
 Bot euir ourcumyne sal þu be.« 230  
 þane Dacyane of fellone wil  
 Vincentis body beheld til  
 & saw þe blud nocht anerly  
 Ryne fra his sydis plentuisly  
 Bot þe self bowelis als saw he 235  
 In gret part vncouerit be,  
 Na of his lymmis wes a lith  
 For torment lefit ane wthire with.  
 & þar-of wes he nocht content,  
 Bot ekit mare his torment. 240  
 Quod he: »lo, Dacyane, behald & se  
 Hou wele þu rewengis me  
 Of þame þat payne dois me til,  
 & of þi-selfe, a-gane þi wil;  
 For þai to torment are wery 245  
 & to thole ay fresch ame I,  
 & þu in hart has mare sorow

me, quo mihi irasci te gravius putas, eo melius incipis misereri; insurge ergo miser et toto malignitatis spiritu debacchare:) 166) l. quhare? 171) Ms. ʒarnis. 173) l. þarfor. 189) videbis, me Dei virtute plus posse dum torqueor, quam possis ipse qui torques (ähnlich V. B.). 193—254) Ganz anders L. A.: Ad hoc praeses coepit clamare et carnifices virgis et fustibus verberare; et ait V.: quid dicis Daciane, tu ipse me vindicas de tortoribus meis (vgl. 241—4). Tunc praeses amens factus dixit carnificibus: miserrimi, nihil facitis, cur deficiunt manus vestrae? adulteros et parricidas vincere potuistis, ut nihil inter illata supplicia celare possent, et nunc solus V. vestra potuit superare tormenta. (Anders auch V. B.) 202) Ms. trawit. 210) Ms. disp'yfe. 215) l. alswa, herand. 218) Ms. vndirstandand.



- Of payne þane I haf, beferē now.  
 þane Dacyane lud cane rare  
 250 One his tormentouris þare :  
 »Werchis, ze falze al-owte  
 Na docht ze ocht, but ony doute,  
 & þis Vincent zoure tormentis al  
 Despiciis gret & smal ! «  
 255 þe tormentouris, þat schamyt ware,  
 Tuk yrne kamys, þat bat fare,  
 & of Vincent þe skine rawe efte  
 Quhare-euir befor it bare wes lefte,  
 & mad his ribbis þane sa bare  
 260 þ(at) his guttis wele sene ware.  
*Quod* Dacyane : »me think it war sped  
 þu had reucht of þi zouthede,  
 & lef self-wil & treu to me,  
 þat þi lyf ma recouerit be.«  
 265 *Quod* Vincent : »of wenomose tonge  
 þat tysis me, þo I be zunge,  
 Fenzeand of me til haf mercy  
 & wald my sawle fla vtrelly,  
 I dred þe nocht na ocht þat þu  
 270 Ma gere mare be done me now,  
 Bot ay (þe) faryare I þe se  
 þe mare blith euir sal I be ;  
 Sa sal þu persawe richt wele  
 þu art discomfit ilke-dele.«  
 275 þane of þe frame he bad hyme tak,  
 þat hale had nothire lith na bak,  
 & sped (hyme) one but abade f. 290  
 Til ane gret fyre and mad (!) ;  
 & he sped hyme *with* gud wil  
 280 þe payne of fyre to cume til.
- þare a roste-yrne wes mad bone  
 & one þat gret fyre syne laid done,  
 & he one it wichtly wane,  
 & bath wes bralit & brynt þane,  
 285 *With* yrne forkis & thruffine done,  
 For til eke his passione,  
 & yrne platiz brynnand hat  
 Wes laid one hyme to mak hyme mat ;  
 & þe tyrand in ful gre(t) Ire  
 290 Gert cast salt in (to) þe fyre,  
 Thinkand he mycht na payne mare  
 Do til hyme to fow hyme sare.  
 þane sone his bowelis al  
 Ruschit owte gret & smal.  
 295 Zet blithly stil he lay,  
 His ene til hewine dresfit ay,  
 Prayand god fore (!) Ithandly  
 þat he to thole mycht be worthy  
 & þat he in thank wald ta  
 þat sacrifice mad hyme fwa. 300  
 & as to Dacyane tald wes  
 Of his sa gret stedfastnes,  
 »Alace, alace, sad Dacyane,  
 We are ourcumyne al Ilkane !  
 305 Ga put hyme in a depe dongeone,  
 Quhare dais licht ma nocht cume done,  
 & vndir hyme (sal) be nocht ellis  
 To ly apone bot brokine schellis,  
 & sa strekit ze lefe hyme þare,  
 310 Fete and hand(is) bundyne sare ;  
 & gyf ende be one hyme mad  
 In þat maner, tel me but bad ! «  
 þane þe wikit seruandis sone

223) Ms. for st. ber. 239) Ms. ware. 250) l. one til? 255) Tunc carnifices pectines ferreos usque ad intima costarum fixerunt, ita ut de toto ejus corpore sanguis efflueret et solutis costarum compaginibus viscera interna paterent. Et ait D.: commiserere tui, ut possis tam pulcram recuperare juventutem et ea quae supra sunt, lucrari tormenta. Et ait V.: o venenosa dyaboli lingua, tormenta tua non timeo, sed hoc solum valde metuo quod te mihi fingis velle misereri: nam quo te magis iratum video, eo amplius et magis exulto; nolo ut aliquid minuas de suppliciis, ut te victum in omnibus fatearis. 260) Ms. þis st. þat. Ms. 'gūg. 271) Ms. faryare. 275) Tunc ex equuleo depositus atque ad ignis craticulam raptus moras carnificum arguendo ad poenam alacriter properabat. Craticulam ergo sponte conscendens ibidem assatur, exuritur et crematur membrisque omnibus uncini ferrei et ardentes laminae infiguntur, dumque flamma respergitur, vulnera vulneribus imprimuntur, sal insuper in ignem spargitur, ut in corpus ejus undique vulneratum resiliens stridentibus flammis crudelius comburatur. Jamque non ad artus, sed ad viscera tela jaciuntur, jamque intima viscera de ejus corpore extra labuntur: inter haec ille manet immobilis et sursum erectis luminibus dominum precabatur. Cumque ministri haec Daciano retulissent, heu, ait D., vincimini, sed jam nunc ut in poena diutius vivat, ipsum teterrimo carceri includite et ibi testas acutissimas congerite, pedes ejus ligno affigite, sine humano solatio extensum sic super testas relinquate et, cum defecerit, nuntiate. 297) fore st. ful. 312) Favent quantocius



- His byddinge (al) hale has done.  
 315 Bot sone in (to) þe myrk dongeone  
 A passand licht of hewine come done,  
 & þe scharpnes of þe schellis  
 Til hyme wer as rose wele smellis,  
 & his fete þat bundine ware  
 320 Softly loufit for-owtine fare,  
 & angelis mad hyme solace  
 & gret Joy in to þat place;  
 He sange *with* þame in melody,  
 & þe sone wes hard in hy.  
 325 þane keparis of þe presone,  
 þat thru smal holis lokit done,  
 War richt rad, as þai had sene  
 It þat þar downe wes done *vith* dene,  
 & for þe sicht (þat) þai saw þare  
 330 Conuertit al but ony mar.  
 þane Dacyane as wodmane cane fare  
 & sad: »quhat sal we do hyme mare?  
 For me think ws al scumfite.  
 Til a softe bed beris hyme tyte  
 335 & fosteris hyme wele in al wyfe  
 Til he begyne to waryse;  
 þane we ma punyse hyme efte,  
 Til ony lyf be in hyme leste.«  
 As Dacyane dewisit, þai dide  
 340 & til a softe bed sone hyme lede;  
 & (he) zald þe gest one-til hewine, —  
 Fra Cristis birth reknand ewine  
 Twa hundre auchty & aucht zere;  
 & emperouris þat tyme were
- þis fellone Diocliciane 345  
 & þe todir Maxi(mi)ane.  
 þane mad Dacyane gret wa  
 þat he wes discumfit sa;  
 »Bot zet sal I but remede  
 Punyse his body þat is dede.« 350  
 þane gert he his body bere al bare  
 To bestis & foulis þat fellone ware,  
 Til ete hyme bath stout & rout,  
 Of namane þane haffand doute.  
 Bot god, for quhame he wes dede, 355  
 Vthir-wais set remede,  
 Be angelis zemsel, þat na beste  
 Mycht tuth lay one hyme, mast ne leste.  
 A rewand rawine come in hy  
 Quhare þe haly corce cane ly, 360  
 & tholit na foule cume it nere,  
 & a wolfe in þe sammyne manere.  
 & as Dacyane þis herde,  
 As wod nere he ferde,  
 & bad þe corce suld be tane 365  
 & til It bundine a mylstane  
 & castine fere in to þe se;  
 For, þo it mocht nocht etyne be  
 One dry land *with* ony beste,  
 It suld in þe se at þe leste 370  
 Be eteyne of fel bestis þare. f. 29r  
 & þai his bydinge (did) ful zare.  
 Bot or þai bat-mene þat had hyme  
 Schot in þe se, (to) land mycht wyne,  
 þai fand þe corse one þe sand, 375

ministri crudeles domino [crudeliori, sed ecce rex, pro quo miles patitur, poenam commutavit in gloriam. Nam tenebrae carceris ab immensa luce expelluntur, testarum asperitas in omnium florum suavitatem mutatur, compedes dissolvuntur et angelorum solatio venerando perfruitur. Cumque super flores cum angelis psallens incederet, modulatio dulcis et mira suavisitas florum procul diffunditur. Perterriti custodes cum per rimas carceris, quod intus, vidissent, ad fidem conversi sunt. 328) Ms. v<sup>t</sup> (b<sup>t</sup>?) dē. 331) Haec audiens D. amens factus ait: et quid ei amplius faciemus? ecce enim victi sumus; transferatur ad lectulum et stramentis mollioribus reponatur, ne plus eum gloriosum faciamus, si forte defecerit in tormentis, sed postquam recreatur, novis iterum suppliciis puniatur. Cum igitur ad stratum molliorem deportatus esset et ibidem paululum quievissit, statim spiritum tradidit c. a. d. 287 sub Diocletiano et Maximiano. 334) Ms. þai bare, 335) fosterit, 336) begane. Nach 340 fehlt ein Verspaar? 343) Ms. zezis. 350) Ms. punyft. 353) stout and rout = completely. 347) Quo audito Dacianus vehementer expavit et se sic victum dolens, ait: etsi non potui eum superare viventem, puniam vel defunctum et sic satiabor de poena et sic poterit mihi provenire victoria. Jussu ergo Daciani corpus ejus in campum ab avibus et bestiis devorandum exponitur, sed statim angelorum custodia praemunitur et intactum a bestiis conservatur, denique corvus ingluviei deditus alias aves se majores impetu alarum abegit et lupum accurrentem morsibus et clamoribus effugavit, qui reflexo capite in aspectu corporis sacri fixus cernitur, utpote qui ibidem angelorum custodiam mirabatur. Quod audiens D. ait: puto quod neque defunctum potero superare. Jubet ergo corpori ejus ingentem molam alligari et in pelago projici, ut, quod terra a bestiis consumi non potuit, saltem in pelago a marinis belluis devoretur. Nautae ergo corpus ejus in pelagus deferentes submergunt,



As it wes befor lyande.  
 Bot sone in til a vysione  
 Reuelit it wes til a matrone ;  
 þat yddir come, & wthir ma,  
 380 & þe body away cane ta,  
 & mad it a faire sepulture  
 Of cost gret & of cure  
 Of Walence in þe cyte,  
 Quhare euir it lowit sal be. —  
 385 Of þis martir sancte Augustine sais  
 þat sanct Vincent ourcome alvais,  
 »For in herd payne ay ourcome he  
 þat war mocht nane difesit be,  
 & in to wordis Dacyane  
 390 He our-come & his mene Ilkane,  
 & in þe fyr our-come he,  
 & our-come castine in þe se.«  
 Sancte Ambrose sais in (his) *preface*  
 þat sancte Vincent tormentit ves,

Byrfit, beft, (and) brynt, bot he 395  
 For ony payne mycht nocht ourcumine  
 be,  
 Bot his thocht wes vnmowit ay,  
 Sa ferme wes he in *Cristis* fay ;  
 For þo he brynt wes in þe fyre,  
 In hewine hale wes his desyre, 400  
 & stratar to god wes he bundine  
 þane til oucht in warld wes fundine,  
 & til ples god wes mar fete  
 þane ocht þat wes in þe markete,  
 & to de had mar zarnynge 405  
 To þis varld þane to hevinis kinge.«  
 Til hyme þar-for, þat had sic grace  
 Of god þat he sa stedfast wes,  
 We pray (til) hyme with hartly wil,  
 Sic grace (þat) he wil get ws til 410  
 Of þis lyf þat we ma twyne  
 Bath but det & dedly syne.

### XXXVIII. Adrian.

Pe tyme þat Maximiane  
 þe stat of þe empyre had tane,  
 It tyd hyme (to) cume, as we rede,  
 To þe cyte of Nichomede,  
 5 & þar to mak sacrifice  
 Til syndry ydolis on his wyfe ;  
 & gef bydinge þar-til al þai

þat come nocht sacrifice to ma,  
 But delay suld de Ilkane,  
 & al þar gudis suld be tane 10  
 & gefine as eschete to þame  
 þat for sic cause had ony flane.  
 For-þi folk mony fundine ware  
 þat for to sla sik wald nocht spare,

sed ipsis nautis velocius littora corpus petit, quod a quadam matrona et quibusdam aliis ipso revelante invenitur et ab iis honorifice sepelitur. 385) De hoc martire sic dicit Augustinus: b. V. vicit in verbis, vicit in poenis, vicit in confessione, vicit in tribulatione, vicit exustus, vicit submersus, vicit ortus, vicit mortuus. (L. A. fügt noch ein anderes Citat aus Augustin bei.) 193) Ambrosius in praefatione quoque de ipso sit ait: torquetur V., tunditur, flagellatur, et exuritur, sed invictus pro s. nomine animus non concutitur, plus ardens igne zeli quam ferri, plus nectitur timore Dei quam saeculi, plus voluit placere Deo quam foro, plus dilexit mori mundo quam domino. (L. A. fügt noch 2 Citate, aus Augustin und Prudentius, hinzu.) — 393) Ms. in prophecy st. in his preface. 394) Ms. tormentis. 412) Ms. ded st. det.

Vgl. L. A. Cap. 134 (u. V. B. XII, 81). 1) L. A.: Adrianus a Maximiano imperatore regnante martirium passus est. Cum enim Maximianus in Nicomedia urbe ydolis immolaret, jussu ejus cuncti christianos perquirentes alii timore poenae, alii amore promissae pecuniae, vicini vicinos, propinqui domesticos, ad supplicium trahebant: inter quos 33 (V. B. 23) a perquirentibus comprehensi ante regem adducti sunt. Quibus rex: non audiistis qualis poena adversus christianos posita sit? Cui illi: audivimus et stultitiae tuae jussionis irrisimus. Tunc rex iratus nervis crudis eos caedi jussit et lapidibus ora eorum contundi mandavit ac annotata uniuscuiusque confessione, ferro vinctos in carcere recludi praecepit. 8) to sacrifice to ma. 10) Ms. goddis st. gudis. 12) Ms. hed?



15 & befor vthir þai slew al  
 þat Jhesu Criste þar lord durst cal.  
 & þis *persecucione*  
 wel lange tyme wes sa fellone  
 þat nane durst nere vthire schau  
 20 þat he wes *cristine*, for gret aw,  
 Na þe fadir durste *nocht* say  
 To þe sone he held *Cristis* fay;  
 For in sic doute war þai þane  
 þat nane durst tel his wil to mane,  
 25 Quhat of gudis for drednes  
 & quhat of herd paynis þe distres.  
 Zet þane war *discouerit* þare  
 Thretty & thre in þat swichwäre,  
 & brocht sone before þe kynge;  
 30 þat one þis wyis mad franynge:  
 »Zunge mene, ze byrd wel knaw  
 Of lordis þe fellone (l)aw  
 Agane *cristine* mene þat þai haf mad  
 þat wil *nocht* sacrify but bad.«  
 35 þai sad þai (had) herd sic thinge  
 & demyt it bot ful hethinge  
 & wikitnes and gret foly  
 þat *cristine* mene suld Cryste deny.  
 þar-at richt gryme wes þe kinge  
 40 & bad his tormentouris sone bringe  
 Skurgis of fenoñis felly mad,  
 & gert þame dungyne be but bad,  
 & notyt wel for price ab ad (!)  
 þe ansuere þat ilkane mad,  
 45 Syne gert he þame *with* Irne be bundyne  
 & in to presone als be thrungyne.  
 Bot be lyknes of manis thoct  
 þai paynis grewit þame rycht *nocht*.

A mychty *knicht* þane stud by  
 50 Of hye office & seiznory —  
 & of þe emperure had tane  
 þat stat, & callit wes Adryane,

& to þe stedfestnes had hede  
 Of þai mene þat na paynis cuth dred,  
 & sad: »gud mene, I *coniure* zow . 55  
 Be þe name of zoure lord Jhesu,  
 (þat) ze tel me quhat rewarde  
 Ze think til hafe eftyrwarde f. 292  
 For sic tormentis as ze tak here  
 For zoure god with glad chere.« 60  
 þane ansuert þai al as ane  
 & sad one-til Adryane:  
 »Sa gret reward haf we, trew,  
 For þir paynis we tak now,  
 þat manis sicht mycht neuir it se 65  
 Na with manis (er) herde be  
 Na be comprysit in manis wit  
 Hou mykil and gret blife is It  
 þat god has grathit plentuisly  
 For þame þat luffis hyme *parfitly*.« 70  
 þane Adryane forowte mare  
 In myddis of al þat ware þare  
 Lape furth to þame & said: »not me  
 With þame þat *cristine* mene wil be!  
 For my tyme gane-by I bane 75  
 þat I wes *nocht* *cristine* mane.  
 Zet wil I, þo it lat be,  
 To Criste and his treucht tak me,  
 & ydolis here forsakis ay,  
 For ocht þat mane ma do ore say.« 80  
 & quhene þe emperoure þis herde,  
 As nere owte of wit he ferde,  
 For Adryane sad sa vtrelly  
 þat he wald neuire sacryfy;  
 Zet gert he hyme be brocht hyme til 85  
 & sperit gyf þat wes his wil.  
 & for Adryane sad za,  
 He gert his tormentouris hyme ta  
 & in Irne bundine faste  
 In hard presone gere hyme caste. — 90  
 þane his wyfe, Natalia,

19) Ms. schau oder scheu? 32) Ms. aw. 43) Ms. ab ad. 49) Quorum constantiam Adrianus prior officii militaris considerans, dixit iis: adjuro vos per Deum vestrum ut mihi dicatis quae est remuneratio quam exspectatis per ista tormenta. Ad hoc dixerunt sancti: oculus non vidit nec auris audivit nec in cor hominis adscendit quae praeparavit dominus diligentibus se perfecte. 49) Ms. king st knicht. 66) er fehlt. 71) Tunc A. in medium prosiliens ait: annotate me cum istis, quia et ego christianus sum. Quod cum imperator audivisset, nolentem sacrificare vinctum ferro in carcere posuit. 91) Natalia vero uxor ejus, audiens virum suum in carcere, scidit vestimenta sua flens plurimum et ejulans. Sed cum audivisset quod propter fidem Christi incarceratus fuisset, gaudio repleta ad carcerem cucurrit et vincula viri sui et aliorum osculari coepit. Erat enim christiana, sed propter



þat herd hou he bundine wes fa,  
 Rafe hyre clathis and drew hyre hare —  
 Fore na womane lufit mane mare.  
 95 Bot quhene scho wiste for *Cristis* fay  
 þat he sa in presone lay,  
 Cane nane tel þe Joy scho made!  
 & to presone þane (rane) but bade  
 & fore Joy faste gretand  
 100 Kissit þe fetris þat hyme band,  
 & syne þe fetris of al þai  
 þat for lyk cause ware bundine sa; —  
 For scho wes *cristine*, bot fore doute  
 To þat tyme scho leit *nocht* owte.  
 105 þane sad scho til hir husband sone:  
 »Blissit be þu þat þis has done!  
 For I say þe, my husband dere,  
 þat þu has fundine now but were  
 Sic riches þat nane of þi kyne  
 110 Befor þis day war worth to wyne,  
 Sic riches quhare-of þai hafe ned,  
 To hewȳnis blis þat wil þame sped (!);  
 For þe tyme *cumis* quhene nane  
 Sal gyfte na zet ocre be tane,  
 115 & quhene nane sal vthir relefe,  
 Hou-euire to þame þai be lewe,  
 As for to les þame of (þar) payne,  
 Suppos þai wald *neuir* sa fane;  
 Na þe fadir sal *nocht* be  
 120 Of mycht to helpe þe sone, *parde*,  
 Na þe modir sal *nomare*  
 Helpe þe douchtir, fra þai hyne fare,  
 Na þe lord (sal) helpe his mane  
 Na frend helpe frend for al he cane,  
 125 Na riches na possessoure  
 Sal helpe mane in (to) þat stoure,  
 For riches, be he *neuir* sa fle,  
 Sal lefe hyme al, quhene he sal de.

þar-for is riches nane sa gud  
 As trew in god *with* mayne & mud 130  
 & al fals ydolis til forsak  
 & cese to syne & baptysme tak  
 & of þe riches he has here  
 Mak hurde in hewine, quhare na were  
 Is: & sa bruke sal he þat Ilke blis 135  
 þat god has grathit for al his,  
 Quhene ilke mane sal resawe but were  
 Rewarde as þai mak cause here.«  
 & quhene scho had sic *sermone* mad  
 þat he þe world suld dispit but bad 140  
 & al þe Joy þat is þare-in  
 & frend and falouys & his kyne  
 & treuly drese his hart ful ewine  
 Euir to þe blis of hewine:  
 Sir Adryane cane til hir say: 145  
 »My gud cystire, ga þi way,  
 &, or to ded we led be,  
 I salcume & spek with þe  
 & cal þe, to se our passione,  
 To pass to god quhene we are bone.« 150  
 Hir husband scho *commendit* þane  
 To þai thretty & thre mene,  
 & þame, to confort hyme, cane pray,  
 & tuk hir leif & wend hir way.  
 Sone eftyr a-pone ane f. 293 155  
 It wes tald to *sir* Adryane  
 þe certane day quhene þat he  
 To thole þe ded suld callit be;  
 With geileris þane cane he trete  
 With faire giftis & riches grete, 160  
 & borowis alsua for hyme fande  
 Al þai menze ware in bande,  
 þat he þe space of ouris twa  
 Mycht haf lefe til his wyf to ga,  
 For he wes obliste til his wyfe 165

persecutionem se non publicaverat. Et dixit ad virum: beatus es, domine mi Adriane, quia investi-  
 nisti divitias quas non dimiserunt parentes tui, quibus egebunt hi qui multa possident, quando non  
 erit foenerandi tempus nec mutuo accipiendi, dum nullus de poena alium liberabit nec pater filium  
 nec mater filiam nec servus dominum nec amicus amicum nec divitiae possessorem. 97) l. namane.  
 109) Ms. þis st. þi. 112) verderbt. 114) sal gyfte st. gyfte sal. 123) Ms. helpis. 124) tilge helpe?  
 125) na st. þar p.? 127) Ms. mane st. þane? 135) tilge ilke. 139) Cumque eum admonuisset ut omnem  
 gloriam terrenam contemneret et amicos et parentes sperneret et semper ad coelestia cor haberet, dixit  
 ad eam A.: vade soror mea, tempore passionis nostrae accersam te, ut videas finem nostrum. Sic-  
 que virum suum aliis sanctis recommendans, ut eum confortarent, rediit in domum suam.  
 154) Postmodum audiens A. diem passionis suae adesse, dans munera custodibus et sanctos qui  
 secum erant, in fidejussores, abiit domum vocare Nataliam, sicut ei juramento promiserat, ut  
 eorum passionibus praesens esset. 165) Ms. & for. 169) Quidam autem eum videns praecurrit



To speke *with* hir in to his lyfe.  
 & þus leife he gat, & he sped hyme  
 Besyly til his awne ine.  
 þane cumand a knawine mane  
 170 Saw hyme, & hame he rane  
 & to Natalia tald he :  
 Hir husband wes of *pressone* fre,  
 »&, lo, he *cummys* here now.«  
 Bot til his tale scho ne wald treu,  
 175 Bot sad : »quha had þat pouste  
 To mak hyme of *presone* fre?  
 God forbed it sa fal  
 þat he lefe his falouys al,  
 Quhare þai ar bundine in a stede,  
 180 & fle fra þame for dout of dede!«  
 þane sad hir *seruand* : »my lord here  
 Is *cummyne* of *pressone*, for-owt were.«  
 þane wend scho þat he (had) flede,  
 Martirdome for he drede ;  
 185 Scho gret þane fast & mad Il chere ;  
 Quhene scho saw hyme cumand nere,  
 Scho rase & agayne hyme cane spare  
 Dure and zet with hart sare  
 & sad : »fare be þat mane fra me  
 190 þat fra god falline is he,  
 & god forbed it me betyde  
 To spek *with* hyme or be besyde  
 þat fayntly has his lord nyt  
 & tholit neur of ficht a fyt!«  
 195 Til hyme scho turnyt þane  
 & sad : »but god þu wrechit mane,  
 Quhat ned þe to begyne þe thinge  
 þat þu mycht noch bring til endinge,  
 Or quhat gert þe departe, þu say,

Fra fallouys þat in *presone* lay? 200  
 Or tel me quhare-for þu flede  
 To ficht befor þat þu wes nede (!),  
 Or quhy þu fled, seand na payne  
 Na namane fichtand þe agane,  
 Or (hou) durst þu for schame fle, 205  
 Seand na arrow schot at þe?  
 & I had ferly quhene I wiste  
 þat þu, þat wes a paiane firste,  
 But god of kynd of wikit mene,  
 Hou þu had grace *Criste* for to kene, 210  
 Or quha of þe offerand mad  
 To *Criste*, — and þu fra hyme þis flad!  
 Allace, alace harmys ay,  
 Quhat sal I wrech(it) wemane say,  
 Quhat sal I say, quhat sal I do, 215  
 þat sic a mane is couplit to?  
 God, wald þu lene me of þi grace,  
 þe tyme of ane zere (!) of space  
 þat I þe wyfe mycht callit be  
 Of hyme þat marterit ware fore þe! 220  
 Bot erar of a transgressoure  
 Of goddis law and trygetoure  
 Now sal I callit be þe wyfe —  
 þat gerris me Irk of my lyfe.  
 I wend a *cristine* mane þu had bene, 225  
 Bot now is wele þe *contrare* sene ;  
 þu did noch ellis, I se now,  
 Bot to god mad a clasine how.  
 For-þi in sclandir mone we ay  
 Be had hyne to domysfday.« 230  
 Quhene Adryane had herd þis,  
 His hart wes ful of bleumand blis,  
 & ferlyt þat sic stedfastnes

et nuntiavit Nataliae, dicens: absolutus est Adrianus et ecce venit. Quod illa audiens non cre-  
 debat dicens: et quis potuit eum absolvere a vinculis? non mihi contingat, ut absolvatur a vin-  
 culis et separetur a sanctis. Dum hoc loqueretur, puer domesticus venit dicens: en dominus meus  
 dimissus est. Illa autem putans quod martirium refugisset, amarissime flebat, et cum vidisset  
 eum, surgens velocius ostium domus contra eum clausit et dixit: longe a me efficiatur, qui a Deo  
 corruit, nec mihi contingat loqui ori illius, per quod dominum suum abnegavit. 173) l. hiddir.  
 177) l. befall. 202) þu st. it, oder wes st. had? 214) Ms. wreche. 218) zere st. oure. 195) Et con-  
 versa ad eum dixit: o tu miser sine Deo, quis te coegit apprehendere quod non potuisti perficere,  
 quis te separavit a sanctis aut quis te seduxit, ut recederes a conventu pacis? dic mihi cur fugisti  
 antequam pugna fieret, antequam repugnantem videres, quomodo vulneratus es necdum emissa  
 sagitta? et ego mirabar si ex gente sine Deo et de genere impiorum aliquis offerretur Deo. Heu  
 me infelicem et miseram, quid faciam quae conjuncta sum huic ex genere impiorum? non est  
 concessum mihi ut unius horae spatio vocarer uxor martiris, sed ut dicerer uxor transgressoris,  
 ad modicum quidem exultatio mea fuit et ecce per saecula opprobrium meum erit. 238) clasine  
 st. glasine. 231) Haec autem b. A. audiens vehementer gaudebat, admirans de femina juvene



In a womane fundine was,  
 235 þat zunge wes & of bewte  
 & of noble blud, al thre,  
 & but cumpany of mane  
 Had four & twenty oukis bene þane,  
 & wes of brukil kynd þare-to,  
 240 One quhat manere suld cume hyr to  
 Sic wordis for to spek hyme til.  
 For-þi mare ardent wes his wil  
 Hard martirdome til vndirga,  
 Quhene he til hire spek tent cane ta,  
 245 Lattand hir say quhat scho wil.  
 For-þi he held (hyme) lange tyme stil;  
 & quhene he schaw (þat) scho sic way  
 Mad and torment hir-felfe fay,  
 He wes anoyt increly  
 250 & sad til hir: »my dere lady  
 & my wif Natalya, f. 294  
 Ames þi-self & faire noch sa!  
 For my wil wes neuir, dred noch,  
 To do sa as þu has thocht,  
 255 For martirdome I think noch fle;  
 Bot I cume for to cal one þe  
 As I hicht þe befor, þat þu  
 Mycht cume to se oure processione now.«  
 Zet trewit scho noch hyme fully,  
 260 Bot sad til hyme angrely:  
 »I pray zow, herknes here & se  
 Hou goddis fa wald diffawe me,  
 As trespassfour agane goddis law,  
 þat to le has nane aw  
 265 Mar þane quhylume had Judas  
 þat to betraife Criste hardy was!  
 Quhene he had lange standine þare

& herd þis schame & als mare,  
 Ful mekly til hir cane he say:  
 »Myne awne dere wyf, I þe pray 270  
 Lat me cume in & speke with þe!  
 Fra þine furth sal þu noch me se.  
 & gyf þu ne do, quhene I am dede,  
 þu sal mak dule but remede,  
 For þu (ne) wald spek with me now. 275  
 Ane vthir thinge als þu trew:  
 þat þai þat ar borowis fore me  
 For my lange duellinge flane sal be;  
 & þo I þare-of hafe schame,  
 Anence god þu sal haf blame, 280  
 Quhene þe marteris for þi thra wil  
 Mone thole for me aganis skil.«  
 Natalia þane in hyme lete;  
 & athire fel til vtheris fete,  
 & at þe erde a tyme la fa 285  
 With hartis sare makand wa.  
 & eftyr sone one fet þai wane,  
 & to þe presone fast þai rane,  
 & þar-in sone wane he  
 To freth his borowis & mak fre. 290  
 Natalia hyme folouyt ewine,  
 & wes þar with (hyme) dais sewine,  
 & of þai sekmene þat quhilis  
 With a faire clath scho clengit þare bilis  
 & softyt hurtis þat ware fare, 295  
 & listly als kemmyt þare hare  
 & with hir handis dryit þare fete  
 With a faire & clene schete,  
 & did þame al þe ese scho mocht,  
 As þe tyme stod, & sparit noch. — 300  
 & quhene cumyne wes þe day

pulcherrima et nobili et ante XIV menses nupta, quomodo talia loqui posset. 234) Ms. fundis. 242) Unde ex hoc ad martirium ardentior effectus verba ejus libentissime audiebat, sed cum eam nimis affligi videret, dixit ei: aperi mihi, domina mea Natalia; non enim ut putas martirium fugi, sed te, ut promisi, vocare veni. Quae non credens ait: vide quomodo me seducit transgressor, quomodo mentitur alter Judas! fuge a me miser, me ipsam jam interficiam ut satieris. Et dum moraretur ad aperiendum, ei dixit: aperi citius, nam vadam et ultra non videbis me et post hoc lugebis, quod me ante exitum meum non videbis; fidejussores dedi sanctos martires, et si ministri me requirentes non invenerint, sustinebunt sancti tormenta sua et mea simul. Haec audiens Natalia aperuit et sibi invicem prostrati ad carcerem simul abierunt, ubi Natalia per VII dies sanctorum ulcera cum linteis pretiosis exergebat. 258) l. passione? 264) Ms. be st. le. 273) Ms. in st.am. 290) Ms. frech st. freith. 301) Statuta autem die imperator eos praesentari jussit, qui resoluti poenis, quia ambulare non poterunt, velut animalia portabantur, A. vero vinctis manibus sequebatur. Deinde A. portans sibi equuleum Caesari praesentatur, Natalia vero adjungens se ei dicebat: vide domine meus, ne forte trepides cum tormenta videbis; modicum quidem nunc patieris, sed con-



- þat þai apere suld but delay,  
þe emperour gef commaundment  
þat þai suld be til hyme present.
- 305 þane war þai of presone brocht, —  
Bot nothir ga na stand þai mocht,  
Bot mene one barowis þaime bare,  
Rycht as þai dede bodys ware,  
& to þe emperour war sa
- 310 Present, for þai mycht nocht ga.  
þane Adryane, be-cause þat he  
Wes nocht pynyt in sic degre,  
Rane eftir þaime with gladsume faire,  
þo his handis bundine ware
- 315 Be-hynd his bake. & foone (wes) tane  
& stentit out one a frame  
& sa dicht bot recouere  
Wes laid befor þe emperoure.  
Natalia hyme folouyt ay
- 320 & sic wordis til hyme cane say :  
»My gud husband, þo þu se  
Hard tormentis be dicht for þe,  
Be nocht abasit ony-way,  
Bot Jhesu Criste haf in mynd ay!
- 325 For torment here sal tyt be done,  
þane þu sal haf Joy eftir sone  
Of angelis þat with suet stewine  
Sal blythly bere þi saule in hewyne;  
þane sal þu sadly lose god þu mocht
- 330 Throu a schorte payne yddir be brocht.«  
þe emperoure til Adryane  
Sad: »has þu zete consal tane  
Quhethir þu wil sacryfy  
Til oure goddis þat ar mychty
- 335 & lif & bruk þi firste pouste  
& þi worschepe & dingnite,  
Ore þu wil zete in Criste trew  
& thole þar-for bittyr ded now?«  
þane ansuert hyme fir Adriane
- 340 & sad: »my consel I haf tane,  
þat is, þat I sal worschipe ay
- Hye god in hewine & kepe his fay,  
Na sal neuir fal fra þat entent  
For ony manere of torment.«  
þane wes he sare with scurgis befte, 345  
Rywine & rente & dungine este.  
Natalia þane with gud wil  
þis tothir sanctis þis tauld til f. 295  
Hou Adryane begonnyne hade  
To be martyr & wes nocht made. 350  
Zet Adryane with blicht faire  
Sad: maumentis nocht ellis ware  
Bot kistis, mad craftely,  
Quhar-in þe feyndis mocht herbry  
Mene to dissawe & to brynge, 355  
þat til ydolis gefe trewynges,  
To þe ay-lestand pyne of hel,  
Quhar þai sal to-gyddir duel.  
þe emperoure hyme moneste þane  
þat he suld nocht his godis bane 360  
Na þame sclaundir na missay.  
þane Adryane, þat bundine lay,  
Sad: »gyf I be torment sare  
For I þame wary þat nocht are,  
Hou suld þu but payne pas away, 365  
þat dredis nocht god to missay?«  
þe emperour sad: »zet think me  
þat fals mene has begylit þe.«  
þane Adryane ansuert hyme til  
& said: »certis, þu seis ful Il 370  
Quhene þu þaime callis diffawouris,  
Of Crystis treucht þat ware doctouris  
& tacht mene quhou þat þa mycht  
Hald hy(n)e þe way to verray lycht.«  
Natalia þane besy was 375  
To tel þe wordes mare & les  
Til al þe haly cumpany  
þat bad þar dome nere þare-by.  
þane furth come campyonis four  
& al stud Adryane atoure 380  
& dange hyme til þai ware wery.

tinuo cum angelis exsultabis. A. igitur sacrificare nolens gravissime caesus est, currensque Natalia cum gaudio ad sanctos qui erant in carcere, ait: ecce dominus meus inchoavit martirium. 303) Ms. gif. 312) Ms. pmyt. 313) Ms. þane st. rane. 331—344 u. 351—8 nicht in L. A. 352) Ms. mare. 359) Cum rex, ne Deos suos blasphemaret, moneret, ille ait: si ego torqueor, quia eos qui non sunt Dii, blasphemo, qualiter ipse torqueberis qui Deum verum blasphemias? Cui rex: haec verba te illi seductores docuerunt. Ad quem A.: quare seductores eos dicis qui sunt doctores vitae aeternae. Currens Natalia haec responsa viri sui aliis cum gaudio referebat. 370) l. sais. 378) Ms. done. 379) Tunc



Natalya þane in gret hy  
 Went to þe haly folk þat ware  
 For goddis sake sa punyste sare,  
 385 & tald þe payne þat Adryane  
 With tholmodnes for god had tane,  
 & al þe demaundis þat ware  
 Mad til hyme, & his ansuere.  
 & Adryane in þe mene-tyme  
 390 Wes put to sic torment & pyne  
 þat al þe guttis hyme withine  
 Brak out — sa rewine wes þe skine.  
 Zete sa wes he *nocht* lefte,  
 Bot in hard bandis bundine eft  
 395 & with þe forsad sanctis fowne  
 Dispytuisly ine presone done,  
 Til þai wikit mene avysit ware  
 Hou þai wald punyse hyme sarare.  
 þis Adryane wes of gret flete  
 400 & zung, faire and delycat,  
 & of *he* kyne þat mighty ware,  
 & of elde thretty & aucht zere.  
 þane his zunge wif Natalia,  
 þat zunge was & faire alsa,  
 405 Come to þe presone & hyme fand  
 In bandis wyd opyne lyand  
 & nothir hale had lith na lyme  
 Na ocht ellis in his skine.  
 þane set scho done nere hyme by,  
 410 As hyr *nocht* aylit, sobyrly,  
 & hyr harme vndir his hed lad,  
 & hyme be-haldhand þis-gat sad:  
 »Gud husband, bliffit is þu  
 þat þusgat has *seruit* now  
 415 Of þe fare nowmir for to be  
 Of haly mene & reſte in le;  
 Blissit be þu, of myne ene licht,  
 In erde þat me beste confort mycht,  
 For þu has tholit for hyme sare

þat bocht ws þat wnworthy ware. 420  
 þar-for, my suet, til hyme now ga,  
 Of his gret blis part for to ta.«  
 þane, quhene þe emperour þis herd tel,  
 Angrey he wes & ful cruel  
 þat syndry matron(is) had accesß 425  
 To þe presone, þame to refresche  
 & to conforte þame ware þare;  
 He bad þai suld cume no mare  
 To conforte þame (&) to remede,  
 & wndir payne of deide (!). 430  
 & sone fra Natalya  
 Herd þat it wes ordenit sa,  
 Hyr har scho gerte cut of þane  
 & tuk hir clethinge of a mane,  
 & sa gat lefe & duelt (þar) stil, 435  
 þai haly men to *serue* til,  
 & entyfit gud womene fere  
 For to do þe sammyne manere;  
 & wndir sic colour as þis  
 þai did gret ese to þe sanctis. 440  
 þane prayt scho richt increly  
 Hyr husband, þat in payne cane ly,  
 þat, quhene cumyne he ware in hewyne  
 To duel þar with angelis stewine,  
 At god til hyr he wald purchese, f. 296 445  
 Til scho lifit til haf sic grace  
 þat scho mycht here wnuemmyt be,  
 Bot for to de in chastyte,  
 & þat scho mycht sone of þis lyfe  
 Cume til his Joy, quhare is na strife. 450  
 þe emperoure herd eftir sone  
 Hou þe matron(is) had done,  
 & was ware na woud in hy,  
 & gert brynge hyme a gret ſtepi.  
 Sone þai sanctis furth ware brocht, 455  
 þat of þame-selfe litil wrocht,  
 & to þe stedy brocht wes þane

rex a quatuor validissimis viris fecit eum graviter caedi, omnes autem poenas et interrogationes et responsiones Natalia aliis martiribus qui erant in carcere continuo referebat. In tantum autem caesus est ut ejus viscera effunderentur. Tunc ferro vinctus cum aliis in carcere recluditur. 399) Erat autem A. juvenis delicatus valde et decorus annorum 28, Natalia vero virum suum supinum jacentem et totum laceratum considerans, mittens manum sub vertice ejus dicebat: beatus es domine meus, qui dignus effectus es de numero esse sanctorum; beatus es, lumen meum, ut patiaris pro eo qui pro te passus est; perge nunc, dulcis meus, ut videas gloriam ejus. 401) Ms. þe st. he. 402) Ms. *zeris*. 406) l. vondis? 433) Ms. is st. it. 425 u. 452) Ms. *matrone*. 456) l. rocht. 423) Audiens autem imperator quod multae matronae sanctis in carcere ministrarent, praecepit ne ulterius ad eos ingredi permittantur. Quod audiens Natalia se ipsam tonsuravit et habitum virilem assumens sanctis in carcere ministrabat. Alias quoque exemplo suo ad hoc induxit rogavitque virum ut, cum esset in gloria, hanc precem pro se



Of þame eftir wthire mane & mane (!);  
 & (he) gert þar theis brokine be  
 460 Sa smal þat mene mycht merch se,  
 þat þai mycht be pynynt sa  
 Befor (þat) þai to ded suld ga;  
 & syne, mare pyne þame to do,  
 He bad mene suld gang (þame) to  
 465 & strik fra þame lyme eftir lyme,  
 For þai wald noch obey til hyme.  
 þane wes Natalya ful rad  
 þat, gyf Adryane sene had  
 þai marteris be sa with delte,  
 470 þat his hart for dred suld melt  
 & for sic dout Criste to forsake;  
 & for sic dout requeste scho cane make  
 þat firste fra fir Adryane  
 Ane of his lymmis suld be tane . . . .  
 475 Fra hyme foroute hartly offence,  
 Giffand hyme hartly pacience (!),  
 (þat) til vthyr, gif ony were  
 Paynis had tholit beferre,  
 Sa he mycht in sume thinge  
 480 In paynis be to þame ewinlynge.  
 At hyre requeste but ony mare  
 His hand wes strikine of þare;  
 & he to god þane zald þe geste,  
 þat hyme resawit in til haste.  
 485 & al þe lawe but ony doute  
 þe lymmys fra þame strekȝt oute,  
 & tormentouris þame of strak tyte  
 Dispituſfly foroute respyte;  
 & sa resawit þai þe dede  
 490 With pacience in þat (ilk) stede,  
 & wane sa þe Joyful crone  
 þat in hewine to þaime wes bone.  
 þe emperour þane in gret yre  
 þar gert mak a gret fyre

& gerte þame al be castine ine, 495  
 In poudre wenand þaime to bryne.  
 Bot þis Natalia zet þane  
 Stal a hand of hyre awne mane  
 & in hir bousume gat it sone,  
 & syne bad til al wes done. 500  
 Bot eftir quhene scho tent cane ta  
 þat al þai sanctis brynt war fa,  
 Scho wald haf ronnyne in þe fire,  
 Til haf brynt hir bane & lyre,  
 þat scho mycht be parthenare 505  
 With þai þat say consumyt ware.  
 Bot god, þat disponis wele al,  
 Of þe hewine a rayne gert fal,  
 Sa wyolent & fellowny (!),  
 þat þe fyr flokit wes in hy, 510  
 & þe bodyis of al þai  
 þat in þe fyre wes castyne sa,  
 Vnbrynt haile fundine ware  
 & wnuemmyt in hyd ore hare.  
 Syne eftir lange þat þis wes done 515  
 & cristine mene ware a-bone,  
 Be commowne confel gud & sad  
 In processe of tyme þai ware had  
 To Constantinnople, & þare  
 þai war entirit with fel faire, 520  
 Quhene pece to haly kirk ves lent; —  
 & þane of tyme by wes went  
 Twa hundre & aucht schore of zere  
 Fra Jhesu Criste oure flesch tuk here,  
 To quhome al Joy zoldine be 525  
 Of a(l) cristine & of me. —

IN þis meyne-tyme duelt at hame  
 Natalia, to kepe hyr fame,  
 & in clenes held þe hand  
 Of fir Adryane, hir husbande, 530

faceret, ut se intactam custodiens Deus ab hoc saeculo citius evocaret. Audiens autem rex quae matronae fecissent, jussit incudem afferri, ut fractis super eum cruribus sancti martires interirent. 465) Ms. & bad strik. 467) Timens vero Natalia ne vir suus ex aliorum suppliciis terreretur, rogavit ministros ut ab eo inciperent. Abscissis igitur ab eo pedibus cruribusque fractis rogavit eum Natalia, ut manum sibi abscidi permetteret, quatenus aliis sanctis, qui plura passi fuerunt, compar esset. Quo facto A. spiritum reddidit ceterique ultro pedes protendentes ad dominum migraverunt. Rex autem eorum corpora cremari mandavit, Natalia vero manum Adriani in sinu suo abscondit. 471 ff., 475—6 verderbt. Nach 474 fehlen Verse. 477) þat fehlt. 501) Cum autem corpora sanctorum in ignem praecipitarentur, voluit et Natalia se cum iis in ignem praecipitare; sed subito vehementissimus imber erupit et ignem exstinguens corpora sanctorum illaesa servavit, christiani vero consilio inito corpora Constantinopolim transferri fecerunt, quousque pace ecclesiae reddita cum honore referrentur. Passi sunt c. a. d. 280. 514) l. fellowny? 517) Ms. þe st. be. 517 u. 18) umzusetzen.



& vndir hir heid lad it to kepe,  
 Quhethir scho cane wak ore slepe;  
 Of hir husband scho had sic thocht  
 þat for-zet hyme scho nocht mocht.  
 535 A lange tyme þane passit-by,  
 A tribune, þat wes mychty,  
 Beheld to þis Natalia:  
 & wes anawmerit of hir sa  
 þat til his wyf he wald hir haf,  
 540 For scho faire wes abeof þe lafe  
 & cummyne of kine of gret honoure. f. 297  
 For-þi in hy to þe emperoure  
 He went & askit hir to wede;  
 & his wil gat hastly & spede.  
 545 & sa (þat) he mycht get þe wil  
 Of hyr-self þat wedinge til,  
 þe trybune til Natalia  
 þane matronis gert sone ga,  
 To tel hir (þat) he wald hir wede  
 550 For teyndir luf & bringe to bed,  
 & he þe emperouris wil  
 & his consent had gottine þare-til;  
 Fore-þi be þame he hire requerit  
 To gyf hyme ansuere sic as afferit.  
 555 & as þis herd Natalia,  
 Warly sic ansuere cane scho ma:  
 »Hou suld grow sic grace to me  
 þat sa mighty lord as he  
 Wald deigne me til tak to wif  
 560 Ore with me to leid his lyf,  
 & þare-to with þe emperoure  
 Is mykil lowit & in honoure;  
 Quhy suld I nocht grant hyme til  
 His zarnynge gladly til fulfil?  
 565 þare-for ze tel hyme þat I  
 His wil to fulfil is al redy,

Bot þat he gudly grant to me  
 þe space of twa dais ore thre,  
 þat I ma purway me to ga  
 In honeste sic band to ma. 570  
 Nocht-þane þis ansuere sutelly  
 Scho gef to þame & couertly,  
 þat scho mycht purches sume remede  
 To flit in (to) sume wthir stede.  
 & quhene þe matronis a-way ware, 575  
 Scho prayt þare god gretand sare  
 þat he wald hire wnuemmyt kepe.  
 & þar-with scho fel one slepe;  
 & of þire sanctis til hire aperit ane,  
 & as I treu, fir Adryane, (!) 580  
 & spak til hire rycht teyndirly  
 & conforte hire debonarly  
 & bad hire pas but (mar) delay  
 þar quhare al þai sanctis lay,  
 & þat hir bone suld be hir tyd 585  
 For þe benyfce scho þame ded.  
 þane waknyt scho of þat flepe  
 & to þai wordis tuk gud kepe,  
 & of cristine a cumpany  
 Scho gat and to þe sey in hy 590  
 Went, & nocht with hire bare  
 Bot Adryanis hand but mare,  
 & schippit fone & lefit þe land,  
 To god of hewine þame commendand.  
 Bot quhene þe trybune herd say 595  
 Hou fleily scho gat away,  
 He tuk a gret cumpany  
 Of stout knyghtis & mychty  
 & of schippis gret pleynte,  
 & folouyt hyre one þe see. 600  
 Bot þane sone a gret wynd rafe  
 & to þe trybune contrare was,

527) Natalia vero domi remanens manum s. Adriani sibi retinuit, quam in solatium vitae suae semper ad caput lectuli sui tenebat. 531) Ms. lat st. lad. 533) Ms. f<sup>c</sup>. 535) Post hoc autem tribunus videns Nataliam tam pulcherrimam tamque divitem et nobilem, de voluntate imperatoris honestas matronas misit ut in suum conjugium consentiret. Quibus Natalia respondit: quis mihi praestare poterit ut conjungar tali viro? Sed peto ut trium dierum mihi dentur induciae, ut me valeam praeparare. Hoc autem dicebat ut inde fugere posset. 545) Ms. & sa be m. get he wil. 567) Ms. ze st. he. 575) Cum autem Deum exoraret ut se intactam conservaret, subito obdormivit et ecce unus martirum ei apparuit et eam dulciter consolans, ut ad locum in quo sunt corpora martirum veniat, imperavit. 584) Ms. þat st. þar. 587) Evigilans igitur et manum Adriani solam accipiens cum multis christianis navem conscendit. 595) Quod tribunus audiens cum multis militibus eam per navigium insecutus est, exurgens autem ventus contrarius multis eorum submersis eos redire compulit. Media autem nocte dyabolus in specie naucleri cum navi phantastica his, qui erant cum Natalia, apparuit et quasi voce naucleri ait iis: unde venitis aut quo pergitis? Et illi: ex



& scalit his nawine to & fra,  
 þat (fele) of þame to grond *cane* ga  
 605 & fume fayne to kepe þare life  
 Of þat storme eftir þe stryf.  
 & as þe storme maste fellone was,  
 þe feynd in (to) þe lyklynes (!),  
 As þame *thocht*, of a marynare  
 610 One þe sey to þame *cane* apere  
 In a bat, — þo it fantasy  
 Wes, & loud one þame *cane* cry:  
 »Ze þat are *with* Natalia (!)  
 In þis storme castine to & fra,  
 615 I tel zou ze saile *nocht* richt  
 In þe myrknes of þis *nycht*.  
 Lattis me wit quhare come ze  
 & in quhat hawine ze wald be,  
 & I sal wis zou þe *rycht* way.«  
 620 þe marynere *cane* til hyme say . . . .  
 For he wald in sic place þaime bringe  
 Quhare þai mycht peryse but helpinge.  
 þe maistere gert þe steris-mane  
 To þe left hand stere hyme þane.  
 625 Bot in a bat þane ful nere  
 Sir Adryane til þame *cane* apere  
 & bad þame þane but lat  
 To þe richt hand þe stere set  
 & dresse þame to hald þare trad  
 630 In to þe sey as þai first had;  
 þane tald he to þame opynly  
 þat þe fals feynd flichtfully  
 Put þame to sic parele,  
 þat þai suld drone in (to) schort quhile;  
 635 »Bot I sal leid z<sup>u</sup>, god helpand,  
 Quhare ze wald be, to þe *rycht* land.«  
 þane befor þaime, as þai *thocht*,  
 He rowit, &, as þai saile mocht,  
 þai folouyt hyme at al þar mycht,

As for þe maste part of þe *nycht*. 640  
 & as þe day becuth to clere, f. 298  
 þat mene mycht se fere & nere,  
 Natalia knew hire husbande  
 At þame þe next gat led to land;  
 & fra scho saw fir Adryane, 645  
 In hart gret Joy (þane) has scho tane.  
 þane to Constantinople come þai  
 Hale & sownd in dawinge of day.  
 Natalia þane richt zare  
 Sperit quhare þe marteris ware 650  
 Enterrit; & fra scho wifte,  
 Yddir scho sped but ony riste  
 & gert rype quhare þe bodys ware,  
 & Adryane sa gat scho þare;  
 & laid his hand to þe body: 655  
 & þai assemblit sone in hy,  
 In al degre als faire & queme  
 In his lyf as he had bene.  
 þane in gud deuocione  
 Scho mad to god hire oracione 660  
 & thankit hyme in hartly wil  
 Of al gud deid(is) done hire til,  
 & namely of þe ded þat he  
 Til hir did þare, þat al mycht se.  
 & quhare scho had lange increly 665  
 Mad hire prayere, scho wes wery  
 & fel one slepe; & Adryane  
 Til hir aperit sone one-ane  
 & haliste hir hamely  
 & bad hir glad be & mery, 670  
 For scho suld bruk *with* hyme þe pece  
 In lestand Joy þat *nocht* suld cefe.  
 þane waknyt scho in haste  
 & tald þis al to leste & maste,  
 & at þaime al hire leif (scho) tuk 675  
 & zald þe gaste, as sais þe buk.

Nicomedia venimus et Constantinopolim pergimus. Quibus ille ait: erratis, ad sinistram pergite, ut rectius navigetis. Hoc autem dicebat ut eos in pelagus mitteret et perirent. 613) tilge ze, l. ware? Nach 620 fehlen Verse. 623) Cum autem vela mutarent, subito A. in navicula sedens eisdem apparuit et eos navigare, sicut prius coeperant, admonuit, asserens malignum spiritum fuisse qui sibi locutus fuerat, ponensque se ante eos praecedebat illos et viam iis ostendebat. Natalia vero Adrianum praecedere videns immenso gaudio repleta est sicque, antequam illucesceret, Constantinopolim advenerunt. Cum autem Natalia in domum, ubi erant corpora martirum, introisset et manum Adriani ad corpus posuisset et post orationem dormitasset, Adrianus ei apparuit et salutans eam, ut in aeternam pacem secum veniret, praecepit. Quae cum evigilasset et somnium adstantibus retulisset, valem faciens omnibus emisit spiritum, fideles autem corpus ejus accipientes juxta corpora martirum posuerunt. 653) rype search. Ms. he þe. 662) Ms. deid. 684) Ms. ded.



pane tuk þai hire body  
 & hir husbandis laid it by,  
 þat in þis lif scho luffit maste  
 680 Next fadir, sone & haly gaste.

Als wisly I pray þai twa,  
þat in þare lif vthire luffit sa,  
Owt of þis lyf þat we ma twene  
But schame, det & deidly syne.

## XXXIX. Cosme &amp; Damyane.

Of haly messe in þe Sece  
Syndry sanctis set we se  
þat sere mene wat nocht quhene &  
quhare  
Na of quhat meryt þai ware  
5 Or quhy þai suld in sic degre  
In messe befor vthir sete be.  
For-þi here wil I spek sume thinge  
Of twa, þat worth ware (gret) lowinge  
& ar contenyt in þe mes  
10 For þar gud lyfe & halynes :  
& Cosynas wes þe tane,  
& syne þe thothir Damyane.  
& twa twynnis þai ware,  
& a gud wyfe þame bare  
15 & callit wes Theodera,  
In þe cyte of Egea.  
& þare modir, þat cristine was,  
þame fosterit in al halynes  
& tacht þame in (to þar) zuthede  
20 þare god to luf wele & drede.  
& for þa had na herytage  
To mak dispence gret ore large,  
þar modir til a crafte þaime set  
Quhare-of þai mycht þare liffine get :  
25 þat wes crafte of medycyne.

Quhare-in þai ware *parfyt* syne,  
 þat, helpand þe haly gaste,  
 Al seknes þai couerit in haste,  
 & þat in mene *nocht* anerly  
 Bot (als) in bestis, *parfytly*. 30  
 Bot gyft for þare craft *nocht*  
 Wald þai tak, for al mene *mocht* (!),  
 Bot frely þare crafte þai gefe  
 Til al (þat) þai saw *mystere* hafe. —  
 In þat cyte wes a *matrone* 35  
 þat of gret gudnes had *renone*,  
 & had to name *Palladya*;  
 Bot sik a seknes cane hire ta  
 þat scho *mycht* get na hele  
 Of ony þat *with* þat crafte wald dele. 40  
 For-þi, quhene scho hard þe fame  
 Of *Cofynus* and *Damyane*,  
 Scho come til þame & tald (þame) al  
 Hou be-tyd hir, gret & smal.  
 & þai, haffand of hyre pytte, 45  
 In þe name of þe trynite  
 Did say til hire but (mar) delay  
 þat hale & sownde scho went away.  
 þane of hir gud scho bad in hy;  
 Bot it to tak þai hire deny. 50  
 þe *matrone* zet tuk *Damyane*

Vgl. L. A. Cap. 143. Die etymol. Einl. fehlt. 9) Ms. & al ar.

11) L. A. Cosmas et Damianus germani fratres in civitate Egea ex religiosa matre nomine Theodora nati sunt. Hi arte medicinae edocti, tantam a spiritu sancto gratiam acceperunt ut omnes languores non solum ab hominibus sed etiam a jumentis curarent, gratis omnia tribuentes. 18) Ms. & st. pame. 21—24) nicht in L. A. 23) Ms. fet. 35) Matrona autem quaedam nomine Palladia, cum omnia sua in medicis consumsisset, ad sanctos accessit et ab iis sanitatem integram reportavit. Tunc illa quoddam munusculum s. Damiano obtulit, et cum nollet recipere, illa eum sacramentis terribilibus adjuravit. Quod ille acquievit recipere, non quidem ductus cupiditate muneris, sed et devotioni satisfaciens offerentis, et ne nomen domini videretur spernere, per quod videbat sic se adjuratum esse. 47) say = sa so. 67) Hoc ubi s. Cosmas comperit, praecepit



Fra his bruthire be hyme-ane  
 & prayt hyme for goddis sake  
 Of hire a smal gyfte to take;  
 55 & he gruchit it for to ta.  
 Bot scho zet hyme *coniurit* sa  
 Be goddis name & his mycht f. 299  
 & al his halowis oñe hicht  
 & for þe luf of oure laydy,  
 60 þat he it tuk tarowandly; —  
 & þat wes nocht fore gredines  
 Of þe gyft þat gewine wes,  
 Bot to mak satisfaccione  
 To þe wyfis deuocione,  
 65 (&) for to dispyt he wes rad  
 þe mycht quhare-by scho *coniurit* had.  
 & quhene Cosynus wyste þat he  
 Hire gyfte had tane in sic degre,  
 He gef byddyng, þat, quhene þat þai  
 70 Ware ded & suld be laid in clay,  
 þat of his bruthire þe body  
 In a grawe suld nocht *with* hyme ly.  
 Bot god aperit to Cosynas  
 þat nycht, quhare he slepand was,  
 75 & *welc* excusit Damiane  
 Of þe smal gyfte he had tane,  
 þe quhilk erare of dout of hyme  
 He tuk, erare þane gud to wyne. —  
 þe fame sone of þare halynes  
 80 Was wyd spred, & þe gudnes,  
 & hou þat (til) al þat þame socht  
 þai gef heile & tuk rycht nocht,  
 & þat als wele of beste as mane.  
 þe proconsul Helesyas þane  
 85 Sa besyly gert þame be socht,  
 þat þai ware sammyne til hyme brocht.  
 & firste þare names speryt he,  
 Quhyne þai ware & of quhat cunctre,  
 & quhat þare fortune wes *with*-al

He sperit at þame, gret & smal. 90  
 þe marteris þane sad hyme til:  
 »Oure namys wit & þu wil,  
 Cosynus is giffine me name,  
 & to my bruthire Damiane;  
 & oure cunctre is Araby; 95  
 Bot as of fortune, sekirly,  
 Gud cristine mene, sa haf I blis,  
 Cane na-thinge wit quhat fortune is.  
 Zet haf we vthire brethire thre,  
 & þar names we tel þe: 100  
 Ane is callit Anytimus,  
 & ane vthire Banucius,  
 & Eupynus is þe thryd.«  
 þane cane þe fellone Juge byd . . .  
 Til ydolis þai suld be had 105  
 & sacrify but a-bade, he sad;  
 & gyf þai gruchit to do sa,  
 He bad wicht mene suld þame ta  
 & bynd þame handis & fete faste  
 & syne dyng, til aynd mycht leste. 110  
 Bot þe sanctis mad hethyng  
 þat þai sa faste cane þame dinge.  
 þane bad he bynd þame faste  
 & fer in to þe se þame caste.  
 & sone his byddinge haf þai done. 115  
 Bot goddis angelis come þane sone  
 & loufit þame (bath) fut & hande  
 & set þame found one dry lande.  
 & eftyr ware þai agane brocht  
 To þe proconsul: þat ferly thocht 120  
 At his mene þame nocht dronyt had;  
 For-þi he sad þame but abad:  
 »I suere zow be þe goddis al  
 þat I honoure & euire honoure sal,  
 þat ze be weschcrafte oure-cume 125  
 Me & my mene al & sume,  
 For of tormentis zow rekis nocht,

ne corpus ejus una cum ipsius corpore poneretur. Sed sequenti nocte dominus Cosmae apparuit et fratrem de suscepto munere excusavit. 75) Ms. wald st. wele. 79) Audiens eorum famam proconsul Liasias eos ad se accersiri fecit et quae eorum sunt nomina, quae patria, quae fortuna, inquirere coepit. Sancti martires dixerunt: nomina nostra sunt Cosmas et Damianus, alios tres fratres habemus, quorum nomina sunt Antimus, Leontius et Euprepus (E. p. Eupempius); patria autem nostra Arabia est; porro fortunam christiani nesciunt. 104) Jussit ergo proconsul ut fratres suos adducerent et simul ydolis immolarent, sed cum omnino immolare contemnerent, praecepit eos in manibus et pedibus dire torqueri. Cum autem ejus tormenta deriderent, jussit eos catena ligari et in mare praecipitari, sed statim ab angelo de mari liberantur et ante praesidem statuuntur. Quos praeses considerans ait: per Deos magnos, maleficiis vincitis, quia tormenta contemnitis et mare sopitis, docete ergo me haec vestra



&, in þe se quhene ze ware brocht,  
 Ze ware nomare dronit þare  
 130 Bot lay softe as ze flepand ware;  
 Kene me þare-for zoure crafte, & I  
 In þe name of my goddis mychtt  
 Or in þe name of Adryane,  
 þat is þe maste god of ilkane,  
 135 I fal folow zou but bade.«  
 & scantly sad þis word he had,  
 Quhene twa feyndis apperit þare  
 & dang hyme in þe face ryght sare.  
 þane cryit he ryght putuſly :  
 140 »Gudmene, I pray zou helpe in hy;  
 To zoure god for me ze pray,  
 þat he me helpe but (mar) delay ! «  
 To god þane prayt þai for hyme bath :  
 & þe feynd(is) fled away rath.  
 145 & quhene þe consul wist þat þai  
 Fled, þane said he but delay :  
 »Gudmen, be-haldis now & se  
 Hou my goddis ware wrath with me  
 & with þe nefis one me layd,  
 150 þat I wald leife þame, for I said;  
 þar-for wil I thol na-way  
 þat my goddis ze mare myssay.«  
 A gret fyre þane gert he be mad  
 & caste þame in bath but abad.  
 155 Bot þai vnhurt in hare ore hyd (!),  
 þe fellone lou scalyt wyde f. 300  
 & of þa folk(is) mony brynt  
 In al syd(is), ore it stynt.  
 þe proconsul þane, þat wes wrath,  
 160 Commaundit mene to tak þame bath  
 & in a frame stent þame stratly.  
 þane his bydinge wes done in hy.

Bot goddis angel wes þane nere  
 & kepit þame bath haile & fere,  
 Til tormentouris sa wery ware 165  
 þat þai had mycht to do na mare.  
 þe consul zet gert þaime hyme brynge —  
 þat of his paynis wiste na-thinge  
 Bot ware als haile, blyth & glad  
 As þai of payne na wit had, — 170  
 & bad mene þat þire brethire thre  
 In a dongeone suld thrungyne be,  
 & þat Cosmus and Damyane  
 Fra his presence sone suld be tane  
 & hangit hye but langare leit 175  
 Disputuisly one a gebeit,  
 Quhare al þe puple of þe stede  
 Mycht cume & stane þame to ded.  
 þane presit faste ful mony-ane  
 þai haly marteris for to stane; 180  
 Bot al þe stanis þai cane caste,  
 One þame-self fel at þe laste  
 & flew of þame ryght mony þare  
 & mony of þame wondit fare;  
 Bot zet twechit nocht a stane 185  
 Sancte Cosmus na sancte Damyane.  
 þe consul þane, þat þis has sene,  
 Wes sa schameful & sa tene —  
 For na-mane wes þat cuth hyme red  
 Hou he suld put þai mene to ded — 190  
 þat hyme falzeit wit & mycht,  
 As mane þat to þe ded ware dycht;  
 þane angrely þire bruthire thre,  
 þat he in preffone gert done be,  
 He gert bryng to þat place, 195  
 Quhare a hye tre fichit was;  
 & tormentouris syne gert he ta

maleficia et in nomine Dei Adriani (V. B. Apollinis) sequar vos. 129) Ms. dressit st. dronit. 136) Et hoc dicto statim duo daemones adfuerunt et eum gravissime in faciem ceciderunt, et ille clamans dixit: deprecor vos, o boni viri, ut pro me ad dominum vestrum oretis. Quibus orantibus continuo daemones discesserunt. Praeses autem dixit: videtis qualiter adversum me Dii indignati sunt quia eos relinquere cogitabam, jam ergo Deos meos vos non patiar blasphemare. 139) l. pituisly. 150) Ms. þare st. þame. 153) Tunc eos in ignem copiosum jactari praecepit, sed tamen eos nil laesit, quin potius flamma prosiiliit longe et multos de adstantibus interemit. 159) Jubentur ergo in equuleo suspendi, sed ab angelo ipsos custodiante fatigatis admodum in caedendo ministris ante praesidem deponuntur illaesi. Tres igitur fratres in carcerem fecit recludi et Cosmam et Damianum crucifigi et a populo lapidari, sed in suos lapides redibant auctores et quamplurimos vulnerabant. 187) Tunc praeses furore repletus, eductis tribus fratribus et stantibus juxta crucem, jussit Cosmam et Damianum supra crucem poni et a quatuor militibus sagittari, sagittae vero conversae plurimos vulnerabant, sed s. martires non laedebant. Videns autem praeses in omnibus se confusum, usque ad mortem anxius



þe tothire haly brethire twa  
 & hange þame hye one þat tre.  
 200 Quhare foure knyghttis but pyte  
 þane fshot at þame *with* (al) þare mycht.  
 Bot þe arrowis agane rycht  
 Turnyt & fleu mony þare  
 Of þay (þat) wntreuful ware;  
 205 Bot goddis angel cane þame were  
 þat þai mocht na flepe þame dere.  
 þane wes þe conswle vndir tene  
 & schamyt, quhene he þis had fene.  
 For-þi he gert þai brethire fywe  
 210 Be tane & vnhedyt belywe —  
 For wthir-wais cuth he nocht  
 Be rewengit, as hyme thocht. —  
 þe cristine, þat þane ware nere  
 Quhene þir marteris þis slane were,  
 215 Thocht quhou Damyane had sad  
 þat his bruthire suld nocht be lad  
 In til a grawe *with* hyme; fore-þi  
 þai war thochtful quhare gere hyme ly.  
 And, lo, (þar) tyd a ferly thinge.  
 220 As þai here-of had spekyne,  
 A camel come rynnand þaime til  
 & sad þame: it wes goddis wil  
 þat þai suld ly in a stede  
 To-gyddir, quhene þai ware dede.  
 225 þane ware þai astonyt gretumly,  
 Herand þe camel speke clerly,  
 & þare-by þai kneu god wald, þai  
 In a grawe sammyne lay.  
 þar-fore in erde þai laid þaime sammyne,  
 230 For dout of god & gastly gammyne.  
 & vndir Diocleciane  
 þe marteris of þis lyf wer tane  
 Quhene of þe dat ware but were  
 Twa hundre gane sewine & auchty zere.—

Sone eftire tyde percase 235  
 þat a werkmane sa wery wes  
 Fore trawale, þat he fel one slepe,  
 & rekles wes hyme-selfe to kepe,  
 Bot lay one (þe) feild, gapand.  
 & a serpent come crepand 240  
 & in his mouth enteryt but bad  
 & sa in (to) his wame done flaid.  
 & quhene he waknyt, hame he went,  
 Vnwittand þane hou he wes schent.  
 Bot eftire sene abut mydnycht, 245  
 As to reste he hyme dicht,  
 He feld paynis sa sare & fel  
 þat gert hyme roydly rare & zel;  
 For þat serpent hyme traualit sa  
 þat he ne wiste quhat to do for wa, 250  
 Bot cryit ay in til a rane  
 Apone Cosmam and Damyane,  
 Prayand þame for goddis sake  
 Hyme of his sorou for to slake;  
 & gert hyme frendis but delay 255  
 Bere one quhare þai sanctis lay.  
 & þo he hard & Il sted was,  
 He fel one slepe for werynes.  
 & as þe serpent had entre f. 331 (!)  
 In at his mouth, as are sad we, 260  
 One þe sammyne wise it flad oute,  
 Seand al þat stud a-bowte.  
 þane þai, seand þis ferly thinge,  
 Lowit god & bellis cane ryngē,  
 & mad þe merakile sone kyde 265  
 Hou be þai sanctis hyme betyde.  
 & þai sanctis he seruit ay  
 Fra þine one-til his enday. —

A mane (þat) in þat cunctre wes,  
 Hafand his erand to pas, 270

omnes quinque fratres fecit mane decollari. 199) l. apone. 206) Ms. nocht. 207) Ms. þans. vndir st. wondir. 213) Memores autem christiani verbi quod dixerat s. Cosmas, ne in unum sepelirentur, cogitabant quomodo vellent martires sepeliri, et ecce subito camelus advenit humana voce proclamans et sanctos in uno loco sepeliri praecepit. Passi sunt sub Diocletiano, qui coepit c. a. d. CCLXXXVII. — 235) Rusticus quidam cum post laborem messis in campo aperto ore dormiret, serpens in ejus ore ingressus est. Evigilans autem cum nihil sentiret, domum rediit et sero facto gravissime torqueri se sensit; voces igitur miserabiles emittebat et sanctos Dei Cosmam et Damianum in sui auxilium invocabat, sed cum dolor semper increaseret, ad ecclesiam s. martirum confugit et ibidem, eo subito dormiente, serpens, sicut intraverat, per os ejus exivit. 245) Ms. sone? 269) Vir quidam longe profecturus s. martiribus Cosmae et Damiano uxorem suam commendavit dans ei signum crucis, cui protinus deberet annuere, si aliquando eam vocaret. Post hoc autem sciens signum dyabolus



- His wyfe, he luffit atoure althinge,  
 Betacht þe sanctis in kepyne  
 & tacht hire takine quhare-by scho  
 Suld wit quhene scho suld cume hyme to;—  
 275 Sa in warld þar wes no ma  
 Wiste þat takine bot þai twa.  
 Fore-þi þe feynd, oure fa fellone,  
 þat in contrare ay of resone  
 & of his kynd has wytinge  
 280 Of manis wil & prewe thinge,  
 Sone be-thocht hyme of a wile  
 þat sympil womane to begyle:  
 & of a mane þe fourme cane ta  
 & syne to þe womane cane ga  
 285 & sad: hire husband hyme had send  
 Hir to conforte & to mend  
 & for to tel hyre þat he wes  
 For a tyme sted in sic a place,  
 Quhare hyme behowit a tyme bid stil;  
 290 þare-for worth hire cume hyme til,  
 »& to þat end he sad to me  
 þat I suld cume to seche þe.«  
 þane sad scho: »freynd, I treu þe nocht  
 Bot þu had þat takine brocht  
 295 þat, I treu, wiste no ma  
 Bot we, quhene he went me fra.«  
 þane sais þe warlou: »suth sais þu;  
 þar-for, þat þu sal me treu,  
 þis is þe takine he send to þe,  
 300 Quhare-by þu sal treu to me.«  
 Zet wes scho dredand & sad þene:  
 »þe takine suthly wele I kene,  
 Bot, for I Recommendit wes  
 To Damiane & to Cosynas,  
 305 I wil þu grant til þare altere
- Ga suere & put me out of were  
 þat to my husband þu me brynge  
 Hale and fere but merrynge;  
 þane, þat done, I sal anter me  
 But delay to pas with þe.« 310  
 þane wente þai to þe kyrk in hy  
 Quhare þire twa sanctis cane ly,  
 & (he cane) suer one þe altere  
 To brynge hyre bath hale & fere  
 Til hir husband but ony mare. 315  
 þane bounyt þai þame & furth fare.  
 Tyl It tyd þame percase  
 To cume in (to) a prywe place,  
 Quhare he thocht hyre for to sla,  
 & fra hire horse (hir) cane he ta. 320  
 & scho, þat wes for hyme hery,  
 Mad sare chere & cane he cry:  
 »Now god of sancte Damiane  
 & of sancte Cosyne, helpe one-ane!  
 For I ware nocht þis sted now, 325  
 Had I nocht trewit in to zow.«  
 þane come þai sanctis bath in hy,  
 With a ful bricht cumpany,  
 þat hyre rescuyt fra hire fa:  
 þat durste nocht byd, fra þai come sa. 330  
 þane of þame sad til hire ane:  
 »We are Cosmus and Damiane,  
 To quhame (þi) husband tacht þe  
 Quhene he went of þis cunctre.  
 þare-for we cume in þi helpynge, 335  
 & als for þu gef trewyng  
 To þe ath þat þi fellone fa  
 & one oure altere he cane ma.« —  
 þe pape Philep (!) in Rome gert ma  
 A kirk in honoure of þire twa. 340

quod ei maritus dederat, se in hominem transfiguravit et signum viri afferens dixit: vir tuus ab illa civitate misit ad te ut ducam te ad eum. At illa adhuc ire formidans ait: signum quidem agnosco, sed quia s. martiribus Cosmae et Damiano commendata sum, super eorum altare mihi jura quod securam me duces, et tunc protinus proficiſcar. Ille autem continuo, ut dixerat, sibi juravit. Secuta ergo eum, cum ad quendam locum secretum venissent, voluit eam de jumento dyabolus praecipitare (!), ut eam occideret. Quod illa sentiens exclamavit: Deus sanctorum Cosmae et Damiani, adjuva me; vobis enim credidi et secuta sum eum. Confestim autem sancti cum multitudine dealbatorum ibidem affuerunt et eam liberaverunt, dyabolus autem statim evanuit, et dixerunt ei: nos sumus Cosmas et Damianus, quorum juramento credidisti, ideoque festinavimus venire in auxilium tibi. 275) Ms. þai st. þar. 333) Ms. I st. þi. 338) l. ap-one. 339) Felix papa, attavus s. Gregorii, in honore s. Cosmae et Damiani nobilem ecclesiam Romae construxit. In hac ecclesia quidam vir s. martiribus serviebat, cui cancer unum crus totum consumserat. Et ecce dormiente illo s. Cosmas et Damianus devoto suo apparuerunt, unguenta et ferramenta secum portantes; quorum unus alteri dixit: ubi carnes accipiemus ut abscisa carne putrida locum vacuum repleamus?



- Quhene a mane *paine seruice* mad  
 For his heile, *þat* (*þe*) *cancre* had,  
*þat* sa *confumyt* had his the  
*þat* *begare* & *crepele* wes he.  
 345 For-*þi* he prayt to *þai* twa  
*Sanctis*, til helpe hyme *þane* fa  
*þat* be *þame* he mycht get his heile,  
 & to *þame* he suld be *seruand* leile.  
 Syne hapnyt hyme a *nycht* to ly  
 350 Fore sorowfulnes al wery:  
 & saw *þire sanctis* cume hyme til,  
 Til helpe hyme in gud wil,  
 & brocht *with þame enoymentis* fresche  
 & *yrnis* scharpe to cut ded flesche.  
 355 *þane* sad ane: »quhare sal we  
 Flesche get *þis* want to supple?«  
*þane* his bruthire til hyme sad:  
 »In *þe kirkzard* zestrewene wes lad  
 Ane *Ethiope*, & zet his flesche
- Is caloure Inucht & als fres« . . . 360  
*þe cancryt* flesche *þai* schure away  
 & fillyt *þar-of* but delay  
 & it enoyntit syne *with* flicht,  
 & slad one owte of his sicht.  
 With *þat þe* sekmane waknit swith f. 332 365  
 & fand hyme hale, & wes *rycht* blyth,  
 Myslewand zet *þat* it wes he  
 Wes mad hale in sic degre.  
*þare-for* he cryit hely  
 To sere mene *þat* ware (hyme) by 370  
 & prayt *paine* lof god but abad  
*þat þis merakil* kyd had.  
*þane*, to *prowe þis* gret ferly,  
 To *þe* sad grawe *þai* send in hy  
 & fand it done in suthfastnes 375  
 As here befor recordit wes.  
 Als verraly helpe *þai* ws to twyne  
 Fra hyne but det & dedly syne.

## XL. Ninian.

- This sanct Niniane, I of say,  
*þat* quyk and ded blissit wes ay,  
 In to mekil Bretane wes borne,  
 & his gud elderis hyme beforene,  
 5 *þat* mychty war & of gret kyne  
 & mykil had of warldis wyne.  
 & fra *þis* cheld borne wes,  
*þat* ay wes ful of godis grace,
- He wes howine in fontstane,  
 & callit (he) wes Niniane. 10  
*þe* cud-clath *þat* he *þare* laucht,  
 He kepit clene at (al) his macht  
 & before goddis sone present It  
 Of al dedly syne but fmyt;  
 & *þe* gyfte of *þe* haly gaste 15  
*þat* he tuk *þare*, wes nocht in waste,

Tunc ait alter: in cimiterio s. Petri ad vincula hodie Aethiops recens sepultus est, de illo autem  
 affer ut huic suppleamus. 341) Ms. quhene st. quhare. 342) Ms. contre st. cancre. 347) Ms. bot st.  
 þat. 352) l. þat til, 353) tilge &. 354) Ms. yrne mit is über e. 360) caloure cool, fresh (isl. kaldur).  
 Nach 360 fehlen Verse. 361) Et ecce ad cimiterium properavit et coxam Mauri attulit, praecedentes-  
 que coxam infirmi loco ejus coxam Mauri inseruerunt et plagam diligenter ungentes coxam infirmi ad  
 corpus Mauri mortui detulerunt. Evigilans autem cum se sine dolore sensisset, manum ad coxam  
 apposuit et nil laesionis invenit, apponensque candelam cum in crure nil mali videret, cogitabat  
 annon ipse qui erat, sed alius alter esset. Rediens autem ad se prae gaudio de lectulo prosiliit  
 et quid in somnis viderat et qualiter sanatus fuerat, omnibus enarravit. Qui conciti ad tumulum  
 Mauri miserunt et coxam Mauri praecisam et coxam praedicti viri loco illius in tumulo positam  
 repperunt. 361) Ms. cōtryk st. cancryt.

1-718) Vgl. Vita Niniani auctore Ailredo Rievallensi in 12 Capiteln; s. p. 138.

Einleitung fehlt. 1-110) Vgl. Vita Nin. Cap. 1. 9) Ms. hewine st. howine. 11) cud a  
 face-cloth for children at baptism. 11-18) Vgl. Vit. Nin.



For he hyme kepyt sa fra syne  
 þat It wonnyt hyme ay withine.  
 & as he growine wes in eld,  
 20 Rypare & hyme-selfe mycht weld,  
 Sa grew he in to vertu ay,  
 Forberand wantones & play,  
 & sobre wes in drynk & met,  
 þo he it welfully mycht get;  
 25 & wele entendand til his lare  
 He wes al tyme, late & are.  
 For he beguth firste to lere,  
 Ore he of eld had fyfe zere,  
 Hou he suld hyme-selfe led  
 30 & hou god he suld dred,  
 & fadire & modire hou þat he  
 Suld honoure in al degre.  
 Syne he leyrit to red & synge  
 & of vthire vndirstandinge;  
 35 For þe maister he had þane,  
 Wes were & wise & vertuise mane,  
 & he, þat able wes & zynge,  
 Folouyt his mastere in althinge  
 & consauit richt sutely  
 40 Quhat-euir he taucht in til hy,  
 & in his hart wele held It —  
 Sic retentywe he had a wit;  
 Hafand hyme in sic degre  
 þat his ourmene be sutelte  
 45 & les þane hyme be gret meknes  
 He oure-come; & neuire-þe-les  
 He kepyt ay his innocens  
 Of al mane but offence.  
 & growand sa ay he was  
 50 In vertuse lyfe & in gudnes.  
 & fore he had dout to fal,  
 Til abstinence he gef hyme al

& held his fles vndirloute,  
 For dred it suld be thra & stout  
 Agane þe sawle & gere hyme syne 55  
 Or let hyme hewinly med to wyne;  
 Al foule delyt he fled for-þi  
 & hyme abondonit ythanly  
 In prayere, fastynge & in wake,  
 Hyme-selfe seruand to god to mak. 60  
 With wemene wald he nocht conuerse,  
 Na of na-mane Il reherse,  
 Bot set hyme halely to lere  
 His dedis thankfully to ftere.  
 & gud & able god hyme mad 65  
 Al gud to lere but abad,  
 Sa þat he cuth in lytil space  
 Science Inuch thru godis grace;  
 & science (!) hals of haly kirke  
 He lerit al, ore he wald Irke. — 70  
 & here-of suld nane ferly,  
 Gyfe he considerit suthfastly  
 þat, quhare þe haly gaste wil be  
 Maistere, but difficulte  
 He ma gere mane consawe althinge 75  
 But besynes ore trawalinge;  
 Lyk as of Salamone we red,  
 þat wes þe vifeste mane but dred  
 & in þe space bot of a nycht  
 Of al his wysdome gat þe flycht 80  
 Be thechinge of þe haly gast,  
 þat is beste maister, in til haste; f. 333  
 For to god, (as) we ma se,  
 Ma na thinge impossible be. —  
 & þo he zunge wes, hyme thoht 85  
 þat medful wes quha sa mocht  
 & cuth als saw goddis sede  
 In hartis þat þare-of had nede,

29) l. selfine. 34) Ms. vnst vndirstandinge. 37—60) Dieselben Verse s. Machor V. 333—354;  
 65—85 Mach. V. 355—374, 75—84 auch Justina V. 619—628. 39) Machor 335: & wald consawe ful s.  
 42) Ms. of st. a. Mach. ay st. sic, a st. of. 43) Mach. & had hyme. 45) Mach. he. in st. be. 46) Mach.:  
 he wald ourecume. 49) Mach.: & g. ay furth. 50) Mach.: In vertu and in g. 51) Mach.: he doutyt  
 for to. 54) Mach.: it suld worth stout. 56) Mach. & st. or. hewin's blis. 57—8 fehlen in  
 Mach. 59) Mach.: & gef hyme to prayere & to wak, 60) Hyme to god seruand to mak.  
 61—4) nicht in Mach. 65) Mach.: & god his hart abile ay mad 66) To lere þat he wald but  
 bad, 67) Sa that of thre moneth þe space 68) Al warld's wit be godis grace 69) & seruice  
 als of h. k. 70) He leryt al & wes nocht irk. 70) Ms. als st. al. 71) Mach. na-mane, 77) lyk  
 fehlt in Mach. 79) Mach. with in st. & in. bot fehlt. 80) Mach.: Of al þat wit he gat. Just.:  
 Of al wysdome he wane þe sicht. 81) Mach. u. Just. thru st. be. 82) Just.: þat beste maistere  
 is in h. 84) Mach. Nothing may. —



& to wyne godis corne,  
 90 þar-of mykil wes nere lorne  
 For faute of wynnare, þat cuth preche  
 þe puple treuly & þame teche.  
 He vmthocht (hyme) he wald luke  
 Gyf he in sic corne cuth set huke.  
 95 He thocht he wald pas forthyrmare  
 & be parfite in to sic lare, —  
 Fore fcorne it ware gret to fe  
 þe thechure suld vnkennand be.  
 þare-for his kyne & his cunctre  
 100 He levit & passit oure þe se  
 & drestit hym Rome (for) to seke,  
 Gyf he mycht þare his science eke,  
 & (als), for to sek sanctis sere  
 þat plentufly in þat place were,  
 105 Fore til eke his deuocione,  
 & get þe papis benysone.  
 þane has he hym redy mad,  
 He tuk leif & furth he glad  
 At his frendis & knawine mene,  
 110 þat ware til hym tendir þene.  
 &, helpand god, sene come he  
 But lettinge sone oure þe se  
 & come to Rome in lytil space  
 Hale & sownd be godis grace,  
 115 & þe papis presence wane,  
 þat wyse wes & haly mane.  
 þat hym resawit with gud chere  
 & teyndirly at hym cane spere  
 þe cause quhy yddir come he  
 120 & quhyne he wes & of quhat cunctre.  
 & til al askine sone he mad  
 Ansuere wisly but abade.  
 þe pape þane, his deuocione  
 Seand, gef hym his benyfone,  
 125 &, wele approwand his gud wil,  
 Syndry maisteris betacht hym til,  
 To mak hym parfyte in þat lare  
 þat causit hym to cume þare.  
 þane trawalit he besyli,  
 130 Til he in knavlege of clergy,  
 þat nedful wes, (wes) wise Inuch,  
 In goddis zard to set plucht,

To schau his feiyde & wine his corne  
 & helpe weile It ware nocht lorne.  
 & quhene þai twa zere ore thre 135  
 He (had) sped wele in sic degre  
 & wes weile tacht gānandly  
 & haile but smyt of his body,  
 Wyse in thocht, in confel hale,  
 Forfeand in þat fuld awale, 140  
 Discret in wark & word with-al  
 Al þat kneu hym cuth hym cal —  
 Sa wane he richt gret renone,  
 Til he wes duellande in þat tone:  
 For-þi þe pape, þare-of herd say 145  
 Hou he grew in uertuse ay,  
 Callit hym & fad: »sone dere,  
 For þi gret uertu þat I here  
 & þe faire & þe gret renone  
 þou has of al mene of þis tone, 150  
 I wyl þu mad bischope be  
 & hird, to kepe goddis fe;  
 For, sene I wat þu ma awale,  
 I wil þu tak þe þat trawele,  
 Sa þat þe science lent to þe 155  
 Be nocht tynt na smoryt in þe.«  
 & sayand þis, he cane hym ma  
 Bischope with his handis twa,  
 & al þe doctrine cane hym lere  
 þat til a bischope suld affere, 160  
 & with relykis cane hym releife;  
 Syne blissit hym & gef hym lefe.  
 & he þane went hamwarte,  
 For to trawale in goddis zarde.  
 In þe meyne-tyme gret word rane 165  
 Of sancte Martyne, þe haly mane,  
 þat as a starne clerly schane  
 In gud dedis mony-ane.  
 Sancte Niniane þarfor thocht þat he  
 In his gat hamewart wald hym fe 170  
 & knaw his conuersacione,  
 For to get his benysone.  
 & has he thoch(t), sa he dide.  
 Bot þat wes nocht fra Martyne hid:  
 For he wiste throw þe hali gast 175  
 þat sancte Niniane suld cume in hast,

93) l. vmbethocht. 96) & st. to. 97) Ms. forne fcorne. 98) l. techare. 111—252) Vgl.  
 Vit. Nin. Cap. 2. 111) Ms. sone st. sene. 115) l. & to þe. 132) schau st. saw. Ms. seiye.  
 135—145) vgl. Vit. Nin. 135) Ms. þai st. þat. 137) l. gānandly. 147—57) nicht in Vit. Nin.



- & had zarnyng hyme to se  
 & a-quynte al with hyme be; f. 335  
 For he wyft weil he wes þane  
 180 A bischope and a haly mane,  
 & wiste weile mony he suld wyne  
 Fra errure & fra dedly syne.  
 þar-for, as þai semblit ware,  
 Betwene þame wes rycht hamely faire.  
 185 Twa dais ore thre he duelt þare  
 & hamewarte syne schupe hyme to fare;  
 & for sanct Niniane wald nocht byd,  
 þai lacht þare lewe one ilke syd.  
 Bot sancte Niniane, ore he cane ga,  
 190 Askit at Martyne mafonis twa;  
 þat he hyme granttit but delay.  
 þane Niniane went one his way  
 & god fterand, in Bretane come þane,  
 & his frendis fand wele farand,  
 195 þat of his come wes rycht fayne  
 & hou he had faryne cane frayne.  
 þane wes (þar) gret confluence  
 Of folk, þat come till his *presens*  
 & blissit hyme in to þe name  
 200 Of god þat hyme send (had) hame.  
 & he þane as gud tele-mane  
 To wirk in goddis zard begane  
 & þare he saw sawyne il seide,  
 To distroy it he cane hyme spede,  
 205 & gyf it gadderit wes Il,  
 He skalit it, ore it suld spil,  
 & besyly (he) cane hyme haste  
 þat Il begyt wes, to waste.  
 þane eftyre, quhene he mad (had) playne  
 210 Godis feilde þus *with* payne,  
 To preche þane he cane hyme spede,  
 & eraste quhare he schaw maste nede,  
 & besyly (he) set his cure  
 To clenge thochtis of erroure  
 215 & put a-way sa mystrouth al,  
 þat he mycht trafily byge his wal  
 Of rycht treucht þat suld stand faste  
 & thole na errour done It caste.  
 & as he techit but (ony) drede,  
 220 He did hyme-self in worde & deide,
- & ay confermyt his prechyng  
 Be wondire werkis þe schawine;  
 & sa be clene lyf & gud worde  
 Made feil wordy goddis burde  
 & mony fra þe feynd cane fange 225  
 þat in his *seruice* had duelt lange. —  
 þarfor, gudmen, be-hald & se  
 Hou (gud) and blissit & haly wes he  
 þat of god had sa gret grace,  
 þat ay folouyt þus his trace! 230  
 For-þi ensampil ma be tane  
 Of þis haly mane, sanct Niniane,  
 Suerdome & Idilnes forto fle  
 & agane al wite wicht to be;  
 & prese we for to folou hyme 235  
 þat feile þis gert leif þare fyne.  
 & his clething scheu he was meke,  
 & debonar (wes) in his speke,  
 Deuote als in oracione  
 & ful ithand in lessone, 240  
 In Jugment leile and stabile,  
 & in thewis honorabil,  
 Large in almus-dowyng,  
 & stedfaste in his hafyng,  
 In al office of to preste abile, — 245  
 He wes al tyme honorabil;  
 Of sic compaciencie he wes eke  
 þat *with* þame gretand he wald gret  
 & *with* blyth blyth he wes,  
 Gyf þare blythnes wes *in* gudnes; 250  
 & in vertuise he wes notabile  
 & in al gudnes ful lowabile. —
- And quhene he had *traualit* lange,  
 As I sad before, prechand,  
 In schenschype of þe fend of hel, 255  
 He chesit a place, þare-in to duel,  
 Be þe se-syd in Galoway,  
 þat Quhithorne to name had ay;  
 & he gert mak in lytil tyme  
 A kirk faire of stane & lyme — 260  
 & before it wes nane  
 Kirk in þe Ile of Bretane.  
 & as þe kyrk syne wes mad,

190) die Zahl der masons nennt die Vita nicht.  
 saw. 227—252) Zusatz. 234) Ms. wite st. wicis?  
 Cap. 3. 261) l. of stane, 262) na kirk?

198) Ms. pñs = presens. 212) schaw st  
 251) l. In al. 253—270) vgl. Vit. Nin.



He halouyt it but abad  
 265 Of sancte Martyne in þe lowynge,  
 þar-in to bath red & synge,  
 Be þe haly gaste, þat þane ded wes  
 & quyt þe deit of alkine flesche  
 & clommyne wes to þe hycht of hewyne,  
 270 þar wit angelis to be ewine. —

IN þat cunctre duelt þare þane  
 A king, þat wes a fellone mane  
 & wes contrare to f. Niniane prechinge  
 & for his lare wald do na thinge, f. 336  
 275 Bot erare contrare wes hyme to,  
 For ocht þat he cuth sa ore do,  
 & mare cruel worde he fene  
 þane befortyme he had bene.  
 þat god in his hede sic seknes sende  
 280 þat til de richt sone he wend,  
 & with þat he tynt þe sicht  
 Of þe day, ware it neuir sa lycht.  
 þane tyd in his hart thocht he  
 (He) þare-of na-way wariste mycht be  
 285 Bot It ware throu hyme þat he ay  
 Schupe hyme of pryd to verray;  
 þane askit he hyme fore godis sake,  
 þo he til hyme Il cause cane make,  
 Til rew one hyme & pardone gyfe,  
 290 Fore he disparit wes to life.  
 þane he, þat mercyful wes ay,  
 As he þe messagis þis herd say,  
 He come one sone mekilly  
 Quhare þis catife king cane ly,  
 295 & hely fad: »god be here-ine,  
 þat is distrowre of al syne.«  
 þane went he to þe sek but bad  
 & one his hede & his ene mad  
 þe takine of þe croice werray:  
 300 & þe seke þane but delay  
 Als gud heile (had) of hede & ewene  
 As he neuire sek had bene;  
 & fore he sa his hele wane,  
 Lofand god become gud mane. —

305 With a lord of þe sammyne lande  
 A maydine þare wes duellande,

þat wanttit nocht of bewte  
 þat suld in ony womane be;  
 & with þe sammyne lord duelt a mane,  
 þat kepare of his horse wes þane 310  
 & welth had and Idilnes,  
 þat drew hyme in to wantones.  
 For-þi ofte wald he affay  
 With þat maydine for to play,  
 Sa lang, þat he wane hire wil 315  
 Al his zarnyng to fulfil.  
 & fra þai had þare luste done,  
 Scho wox gret, and alsone,  
 & seand scho mycht consele nomare,  
 Of hir syn þane had scho care. 320  
 þane franit hire lorde sone  
 Quha sic thinge had with hir done.  
 & scho til hire lorde cane say:  
 þe parise-preste by hire lay.  
 þane þe lorde, þat wes angry, 325  
 To þe bischope þis tald in hy.  
 Bot þe bischope wift in haste  
 Be schewing of þe haly gaste  
 þat innocent þe prest wes;  
 Zet wes he noyt neuire-þe-les 330  
 þat haly kirk suld sclaunderit be  
 Or prestede in sic degre.  
 þane gert he prest & barne but delay  
 Brynge til hyme þe ewine way.  
 As þai come til his presence, 335  
 He gert þe puple kepe scilence,  
 & to þe womane cane he say:  
 »þis is þe prest þat by þe lay  
 & gat þis barne?« Scho sad za,  
 & þe zunge barne cane (þane) ta 340  
 & kest It to þe prest rycht þare  
 Before al þat (þar) gadderit ware.  
 & þe bischope, þat wiste hale  
 þe falset of þe wifis tale,  
 Sad to þe barne: »I byd þe now 345  
 In þe name of oure lord Jhesu,  
 Goddis sone, þat deit one tre,  
 Quha is þi faddir, þu tel me!«  
 & lo gret ferly for to say:  
 þe barne, þat borne wes þat day, 350  
 In manis voice ansuert þane,

271—305) vgl. Vit. Nin. Cap. 4. 280) Ms. do st. de. 283) Ms. hast st. hart. 293) Ms. & st. he. mekilly st. mekly. 305—366) vgl. Vit. Nin. Cap. 5. 310) diese Angabe fehlt in V. N. 320) Ms. & þane.



& þe hand strekit to þe mane,  
 Sayand: »zone my faddir is  
 þat *with* my modir did þis mys,  
 355 & zone prest fakles is but wene  
 & is of gud lif & clene.«  
 & as þis wes tald þame til,  
 As kind requirit, þe barne held stil.  
 & al, þat þis ferly had sene  
 360 Or herd, lowit god be-dene  
 & thankit hyme as þare lorde  
 þat þame had lent sa gud a hird. —  
 þarfor, sanct Niniane, I þe pray  
 þu succure vs & helpe ws ay,  
 365 þat we bruk in hewyne þe blise  
 Quhare we vat vele þu nov is. —

The bischope zet cuth nocht blyne f. 337  
 þat mare corne schupe god to wine,  
 In Galouay vpe and done  
 370 On fete gangand fra tone to tone,  
 Partand þe landis in paroch fere,  
 & kirkis mad quhare nane (þane) were,  
 & to serwe þame prestis mad  
 & statis al at to sic had  
 375 Partenyt. & (he) eftir þat  
 His sōnis, þat he in Criste gat,  
 Confermyt in to godis fay,  
 Syne til his awne kirk held his way,  
 þar he had foundit a gret house  
 380 Of gud mene & of relegiouse,  
 Godis seruice þare to say  
 & sing, til It be doumyfday. —  
 Sa a tyme (þar) cane befall  
 þat he ymange his brethire al  
 385 Went to met in þe frature,  
 As he þat of þaime had þe cure,  
 To tak sic commone fude  
 As þai (al) dide, il ore gude:  
 & saw þe burdis thru þe hale  
 390 þat seruice wes nane of cale.  
 þane þe monk, þat kepinge hade  
 Of þe zard, he callit but bade  
 & askit hyme quhy þat þai  
 Vare nocht seruit of caile þat day.

þane sad he: »faddir, but wene 395  
 In þe zarde is nane erbe grene.«  
 & þe bischope, þat futh wiste,  
 Bad hyme pas furth but ony first  
 & quhat he in þe zard fand,  
 Brynge til hyme in his hand. 400  
 & furth he went at (his) byddyngē,  
 þo he wiste weile to find na thinge, :  
 & in þe zard sone has sene  
 Caile & leikis faire & grene  
 & al þat mene of had neide, 405  
 þane cummyne of nev-sawine seide.  
 þe monk, þat saw þis (gret) ferly,  
 Wes þane as in extasy,  
 Seand Niniane sa ful of grace  
 þat gert þat greu in sa litil space; 410  
 Lofand god þare-of tuke he  
 & brocht befor þame al to se.  
 & god þai lowit mony-fald  
 For þis merwale, bath zung & ald. —  
 To god þe fadir be lowinge 415  
 þat for his seruand wrocht sic thinge,  
 To god þe sone ay honoure be  
 þat menskyt hyme in sic degre,  
 Til haly gaste als, god of mycht,  
 & til þame til-giddire richt, 420  
 þat sanct Niniane mad sa mychttty  
 To wirk here sa gret ferly  
 & for his trawal here *with*-al  
 To lestand (joy) sene cane hyme cal. —  
 Corne þane, (as) I vndirstande, 425  
 Wes nocht sa plentuß in lande  
 As It is now, bot one bestiale  
 þe commōnis nere lift hale;  
 For, quhare now þe corne is beste,  
 þat tyme wes (bot) wilde foreste. 430  
 Sa tyd þat Niniane a tyme wente  
 To se his catel in entente,  
 & to þe luge se quhat þai  
 Had & how þai lay (!),  
 & to gyf þame his bliffinge, 435  
 To safe þame fra al Il thinge;  
 & zed a-boute þame in-virone

351) manis voice vox virilis. 367—382) vgl. Vit. Nin. Cap. 6. 370) Ms. fote? 379) Ms.  
 fundit? 383—424) vgl. Vit. Nin. Cap. 7. 390) l. seruit? 409) Ms. sanct st. seand. 410) Ms.  
 gren. 424) Ms. for st. Joy? 425—479) vgl. Vit. Nin. Cap. 8. 432) Ms. & to.



& gef þame goddis benyfone.  
 & *with* þe stafe, in hand he had,  
 440 A *cercle* a-bout þame he mad  
 & bad his hirdis þat his fe  
 þat *nycht* in þe *cercle* suld be.  
 þane to þe catel þai tuk les kepe.  
 For-þi, as al mene war one flepe,  
 445 Thefis, þat (þat) cuth be-hald  
 þat þe catele ware *nocht* in fald,  
 In þe *cercle* þane but dout  
 Zed, for to steile þe catel owte.  
 Bot a bule fers & fel,  
 450 As kepare of þe catel,  
 One þe maister-thef ruschit  
 As brane-woud & til erde duschit  
 & in þe wame racht hyme sic a rout  
 Til al his guttis (clene) schot oute,  
 455 & sone one hyme zed *with* fete —  
 & þat taknis lestis zete  
 Sene in a stane in þat (ilk) stede  
 Quhare þe maister-thefe wes dede,  
 & al þai schrawis euire-ilkane,  
 460 þat ware in þat *cercle* gane,  
 Wex woud & mocht *nocht* gange away f. 338  
 & bad þare til þe morne-day.  
 þare þe bischope fand þame in þat stede,  
 & ymang þame þe maister-thef dede  
 465 Vndir þare fete quhare þai stude,  
 & al his feris brawne-woude.  
 þane come feil þare-one to gowe,  
 Of his ferly & gef god lowe.  
 Bot þe byschape, þat pyte had,  
 470 Sa prayt for þame but abade  
 þat he þat deit sa wrechitly  
 Wes refuscit in til hy,  
 & to þame þat woud ware gane  
 He purchasit gratly wit, ore he fane.  
 475 þane askit þai hyme forgiffnes,  
 & he ful mekly cane þame bles.  
 Sic warkis did sancte Niniane here,  
 & mony vthire als ande fere. —

Of þe bischope þe name rane sa  
 480 In al þe land to and fra,

& al þat ware honeste mene  
 Zarnit he suld þare barnis kene;  
 & he tacht þame for to be  
 Godly vyse & vicis fle.  
 Sa ymange vthire wes ane, 485  
 þat he had til his doctrine tane,  
 þat had mysdone againe byddinge,  
 Suppos it wes *nocht* ful gret thinge;  
 & þe bischope wiste it in haste  
 Threu schawinge of þe haly gaste. 490  
 For to be beste he had drede,  
 A-way he stal ful gud spede,  
 & trewand in þe halynes  
 þat he wist þane in his maister wes,  
 His patent cane *with* hyme ta 495  
 Priuely, ore he wald ga,  
 Trewand þare-of but were  
 To get helpe, gyf he had mystere,  
 & fleid a-way *with* It *rycht* faste —  
 To be beste he wes sa gaste — 500  
 Ay, til he come to þe se,  
 Zarnand oure it þane to be.  
 & as he rane one þe sand,  
 Ane alde coble þare he fand,  
 þat mony hoilis in it had; 505  
 & put it to þe se but bad  
 & lap þare-one forout drede,  
 In his purpos venand to spede.  
 Bot, or it flet fra þe lande  
 Sa far a(s) mane mycht caste with hande, 510  
 þe coble be-guth to synke.  
 & þe barne hyme cane one thinke  
 Of þe mycht of sancte Niniane;  
 For-þi his stafe sone has he tane  
 (&) in þe maste hoile he fand 515  
 It thrifit ful faste *with* his hand,  
 Trewand succure for til hafe  
 Of his meryt þat acht þe stafe,  
 & askit pardone, gretand fare,  
 Rycht as his maister had bene þare, 520  
 Of þe myse þat he had wrocht  
 Aganis hyme al for *nocht*.  
 Sone wes þe coble haile & bene  
 As It wes euir, foroutyne wene;

456) vgl. Vit. Nin., wo gesagt wird dass der Ort noch »Farres last« heisse. 474) l. grath.  
 479—550) vgl. Vit. Nin. Cap. 10, 551—592 V. N. Cap. 9. 481) & st. þat. 503) l. apone. 504 ff.) vgl.  
 Vit. Nin.



525 & sa, þat patent *gouernande*,  
 Haile & sounde he *come* to lande,  
 & lape sone out, & wes (ful) glad  
 þat he sic *parele* eschapit had.  
 & þe patent *with* hyme brocht  
 530 Quhare-of he saw sic wondir wrocht,  
 & in þe erde cane It thrink,  
 Of þat *merwale* in remembrynge  
 Requerand god it suld floure bere  
 Thru þe meryt of his maistere.  
 535 & wox it þat faste & al grene  
 & bare flouris & froite, þat wes sene,  
 & syne eftir in *procese*  
 A gret tre & fayr it was;  
 & þat þe rut of it syne  
 540 þar sprang a wel fair & fyne  
 Of watere, clere as cristel,  
 þar-of mene syndry gettis heile,  
 In lowinge of god þat is ay  
 Mare ferlyful þane mene ma say  
 545 In halowis þat war til hyme dere  
 & pleisit hyme til þai vare here;  
 As in his day did Niniane,  
 þat now helpis mony-ane  
 In quhat distresse sa-euir þai be  
 550 Sted in land ore zet be se. —

The bischope passit a tyme *percase*  
 In þe land quhare his erand was,  
 & his bruthir *Prosebia*,  
 A haly mane, cane *with* hyme ga.  
 555 For þat tyme wes na prelate  
 þat mene gef til sa mikil state,  
 Zet wald he mekly one fete ga  
 Fra *parochē*-kirk to and fra,  
 To vify in quhat wyfe  
 560 þe kirkmene did þar *seruice*,  
 Or hou lawit mene cane wirke  
 In þe treuth of haly kirke.  
 Sa sayand þare psalmis be þe gate  
 Rift þa cane, for it wes hate,  
 565 & fand a faire place, & set done,  
 To pray in mare deuocione;  
 & for þat cause athir his buke  
 Opnyt & þare-one cane luke.

& as þai goddis wark cane wirk,  
 A cloud vondir blak & myrke  
 570 Stroublit þe ayre, in sic manere  
 þat þe lifte, befor wes clere,  
 Wes myrkare þane þe nycht;  
 & þare-*with* fel þe rane sa thycht  
 þat, quha þat þare had bene to se,  
 575 Suld wene Noyus flud suld be.  
 Bot, quhare þire twa prayand ware,  
 þe fellone weddire þare forbare  
 & as a *cercle* þame about  
 þe myrke cloud wes haldine oute;  
 580 Sa na rane mycht entre þare  
 Quhare þai brethir sittand ware,  
 þat mycht dere þaime quhare þai fete,  
 Na claith na buk noþir wete.  
 & quhene þe cloud wes away,  
 585 þai rase & passit one þare way,  
 & lofit god hey one hycht  
 þat sic solace had (to) þaime dycht;  
 &, quhare þai wald be, come wele,  
 & did þare devore ilke deile,  
 590 As *seruandis* gud & leile,  
 To lose of god & of saule-heile. —  
 Thru sic merakle sancte Niniane,  
 & fere gretare, clerly schane,  
 & thru (his) lif & his techinge  
 595 Ensampil gef of gud lowinge  
 Til al þat mycht hyme se ore here  
 Or quhare he cane duel come nere;  
 For as a lavntern he wes lycht,  
 þat in myrknes giffis mene sycht,  
 600 Hou þai suld lese erreure ay  
 & to uertu ches þe vay  
 & in þis mirknes gange sa ewine  
 þat (þ)ay emples mycht god in hevynne;  
 & til mene of al estate  
 605 Ledar he wes of þe richt gat.  
 & quhene þe tyme cumyne was  
 þat he of þis lyf suld pas,  
 Of parfit dat & rype elde,  
 þe dete of flesch he cane zeld  
 610 Of septembre þe XVI day  
 þat Quhythorne in to Galouay,  
 Fra Cristis birth thre hundir zere

527) Ms. gled. 531) l. thring. 553) Ms. *prosebia*, V. N. Plebia. 564) cane st. zarne? 593—634) vgl. Vit. Nin. Cap. 11. 593) l. meraklis. 596) l. lifinge. 604) Ms. ay. mychty. 613—4) das Datum fehlt in V. N.



& twa & thretty to þat nere;  
 615 & in sanct Martynis kirke  
 Wes entirit þat he gert virke,  
 & in a costlyk kiste of stane,  
 Til mony zeris war ourgane.  
 þare god cesis nocht to virke  
 620 For hyme merakles, to strinth þe kirk;  
 Rycht as he lefand here  
 Ves clere in mony verkis fere,  
 Sa god wirkis for hyme nov  
 Ma ferlyis, for to ger mene trew  
 625 þat, þo he of þe warld dede be,  
 God hyme has in mare dante,  
 To ger mene honoure hyme here  
 & sek hyme of landis fere;  
 & he to al is helpe & bute  
 630 þat hyme sekis, one hors or fute. —  
 For-þi, sancte Niniane, ve pray þe  
 þou oure aduocat fa vil be,  
 To hewinly blis (þat) we ma wyne  
 But schame, dete & de(d)ly fyne. —  
 635 Ofe þe ferlys þis is ane  
 þat god wrocht firste for f. Niniane,  
 Fra þis lyfe fra he cane wend  
 Lestandly *with* god to lend.  
 þar duelt a mane in þat cunctre  
 640 þat wes of bot sympil degre,  
 & one his wyf a knafe child gat,  
 þat fadire & modyre gert fare gret:  
 For thru it haldine wes þar name  
 In gret lak and in schame  
 645 & to þe puple in vondrynge —  
 Sa wes it borne a byfnyng —  
 & in gret horroure but wene  
 Til al þat euire It had fene.  
 For a-gane kynd wes it sa  
 650 þat bakwart stud hele & ta,  
 & þe face als to þe bake  
 It had, þat gretly wes to lake,  
 & þe hend part þare neste  
 Of þe hed ves fast to þe breste,  
 655 Handis & harnis to þe kne

Var drawine as al ane suld be,  
 & vtirely wes it but profyte —  
 I vat nocht gyf Nature had þe wit.  
 Nocht-þane lange tyme þai It fede,  
 For þai hyme gat in lachful bedde, 660  
 & trefyt weile þat vnthriste  
 Til eld had it brocht fra schrifte (!).  
 & quhene modir & fadire bath  
 Had forouyt til þe lyf þai lath,  
 þai held þame stil, þo þai wa ware, 665  
 Nedly for þai mycht nomare.  
 & at þe laste rane þame to thocht  
 þat gret vondire sancte Niniane wrocht  
 Of goddis grace, to quhome he  
 Had bene seruand in al degre; 670  
 & in traste of his mykil mycht  
 þai tuk vpe þat for-worthine wycht  
 & brocht (it) quhar sancte Niniane lay,  
 & It done laid & cane say:  
 »Sanct Niniane, tak þis gyfte, 675  
 Ve þe brynge a thinge but thriste;  
 þe quhethire, þo it lathly be,  
 Impossible is nocht to þe  
 For to recouerit, gyf þu wil;  
 þarfor we bryng (it) her þe til, 680  
 Othir be þe to hafe remede  
 Of þis mysfigur, or be dede.  
 þar-for profe þi mykil mycht  
 For goddis sak in þis wicht!  
 & as þis done wes, in hart fare 685  
 þe byfnyne thinge þai lefit þare  
 & went agane (one) to þare place,  
 Gretand and sayand alace.  
 Now wil ve her a ferly tel  
 þat of s. Niniane þat þane befel. 690  
 For, as cummyne ves þe mydnycht,  
 þar apperit to þat ful wycht  
 A mane schenand brycht & cler  
 As dois þe sone þat ve se here,  
 & arayt in althinge 695  
 As bischope þat mes suld synge;  
 & with his hand twechit lychtly  
 His hed & bad (hyme) ryse in hy

617) tilge &. 635—718) vgl. Vit. Nin. Cap. 12: In paupere deformi; darauf folgen in dems. Cap. der V. N. noch 3 andere Mirac.: In paupere scabioso, In puella caeca, In duobus leprosis, die Barb. nicht mittheilt. 642 ff. = V. N. 646) Ms. byfnyng. 655) Ms. harnis st. armis? 658) l. I ne vat. 679) recouerit = recouer it. 689) Ms. Initiale. 690) tilge þat. 691) Ms. cūmyne. 698) Ms. sad st. bad. hyme fehlt.



& lofinge til his favor zeld,  
 700 & one his vay þane furth (he) helde.  
 þat byfnyne (thing) to þis tuk kepe  
 & vaknit as of hewy slepe,  
 & raxit hyme, & recouerit wele  
 Oyse of lymmys ilke deile;  
 705 As kynd wald it suld be,  
 Sa wes he mad in al degre.  
 þane passit he furth *one* hame  
 To þame þat of hyme had sic schame;  
 & þane had þai gret Joy & lykine  
 710 & lofit deuotely hevȳnis kinge,  
 & to þe abbay rane but mare  
 & it tald til al þai fand þare  
 Hou sanct Niniane had done þat thinge.  
 þan gert þai þe bellis rynge,  
 715 & gert þis thing knawine be  
 Til al þat ware in þe cunctre,  
 & gert it þare be put in wryt,  
 þat mene suld lang-tyme think *one* It. —  
 I treu, þare lifis nane  
 720 þat al cane say of sancte Niniane,  
 þat wes sa mek a confessoure  
 & of vicis persecutore,  
 Lofare of vertu & dyspysare  
 Of þe world, of hewine zarnar;  
 725 & for he studit here to be  
 Poure, in hewine rike is he;  
 Ay wes he besy for sawle-heile  
 In gret trawale as *scr*uand leile.  
 & for he sa weile (her) wrocht,  
 730 Of hyme god forzetful is nocht  
 Bot his relykis menskis ay,  
 Quhare þai ar fe(r)terit in Galouay.  
 þe quhilk fertir mene beris ay  
 Of witsone owke þe twysday  
 735 Vith festiuale *processione*  
 Til a chepal be-owt þe tone  
 Nere þe quartare of a myl,  
 & as It þare has bene a quhile,  
 Hame to þe abbay þai it bere  
 740 Vith gret solempnyte & fere; —

Bot one It lais na-mane hand  
 Bot þe maste vorthi of þe land,  
 þat be lyne of succeffione  
 Beris it in processione.  
 & þat tyme for þe pardone gret 745  
 Mony preffis þare it to get; —  
 þat pardone is lestand ay  
 Fra þe forsad twysday  
 Of sanct Johne þe baptist to þe birth,  
 Bath vith solempnite & mirth. 750  
 For-þi þat tyme ilke zere f. 341  
 Mene cummis (þar) of landis sere,  
 Of France, of Ingland, & of Spanze,  
 Of þe pardone for be-wanze,  
 & of al landis þis-halfe Proyse 755  
 Mene cumis þare, of commone oyse,  
 Of Valis & (of) Irland eke  
 þar hyddir mene wil seke —  
 In sic nowmir, I tak one hande,  
 þat sic day (wele) tene thousande 760  
 þar mene wil (se) for-out mare  
 Oftyme þat cumis þare.  
 & þar-of suld nane ferly,  
 For þe merwalis done Ithandly,  
 þat he kithis one sare & seke 765  
 þat deuotely vil hyme seke  
 Or fastis vith deuocione  
 His fastinge, þat nov is commone, —  
 þat is fryday fra þe novne  
 Til sonday at þe mes be done; 770  
 & how mene fastis it, gif þ<sup>u</sup> vil spere:  
 Thryse ilke rath of þe zere;  
 Twise to-giddire, þe thrid be skil,  
 In þat quartare, quhene þu wil.  
 For he þat in honour of Niniane 775  
 Deuotely þat faste has tane,  
 Quhene he fastis gyf þat he  
 In state of grace & gud lyfe be,  
 He sal eschewe of his zarnynge,  
 Bot it be vnleful thinge. 780  
 For at Quhythorne is wrocht ilke day  
 Fer ma vonderis þane I cane say,

699) l. saveor. 703) rax = stretch, extend. 707) l. one-til. 711) Ms. þane st. rane.  
 719—814) Schluss des Dichters. 749) tilge sanct. 754) Ms. for for. 758) l. þar-to? 760) wele  
 fehlt. 761) Ms. þat mene. se fehlt. 763) l. na-mane. 771) l. hou oft; tilge it. 772) rath raith =  
 the fourth part of a year, isl. reitr quadratum quodvis. 781—814) Fast dieselben Verse in Machor  
 1771—1804. 781—2) Mach.: For þar is wrocht euirilke day Sa gret wondir þat Ine tell may.



Of sancte Niniane be þe prayere  
 For mene þat ar ine parilis here,  
 785 One sey, one land, or in seknes  
 Or ony maner of distres;  
 Of þe quhilkis gyf I tald nov,  
 þe teynd part mene suld nocht trev.  
 For def mene þar gettis herynge  
 790 & blynd (mene) als parfit seyng,  
 Halt mene als þare gettis bute  
 þat has seknes in hand ore fute,  
 & dume (mene) als gettis þe speke  
 þat mekily vil Niniane seke,  
 795 And als of parlesy  
 Mene gettis þar heile parfitly,  
 & (sume thru) ydropcy (sa) grete  
 Swolline, þat þai ma nocht ete,  
 Ar swampe mad at þe prayere  
 800 Of sanct Niniane, hale & fere,  
 & vthir (mene) þat of þare vit  
 Vod war, gettis It,  
 & sume þat pane had of þe stane  
 Or seknes ine (to) flesch or bane  
 805 Or quhat-kyne (vthir) Infirmyte  
 Mane haf: gyf þat he  
 Socht sanct Niniane deuotely,  
 Gat heile, þo it ware myslary,  
 Thru þe giffar of al grace,  
 810 To quhame f. Niniane seruand vas. —  
 & grant god þat we ma be  
 His seruandis in lyk degre,  
 Of þis lyf (þat) we ma twene  
 But det, schame & dedly syne. —  
 815 **O**f sanct Niniane zet I zu tel  
 A ferly þat in my tyme befel,

In Galoway, til a nobil knycht  
 þat fir Fargus Magdonel hicht,  
 & hardy vas of hart & hand  
 & had þe ledinge of þe land, 820  
 In vorschipe & flachtyr bath  
 One Inglis-mene to do skath.  
 & for þai had of hyme ay doute,  
 þai var richt besy ay aboute  
 To fynd sume get hyme to grewe, 825  
 Gyf Fortone wald thole þaime eschewe.  
 & quhene þai had sere-vaiss socht  
 & fand þat þai (micht) profit nocht,  
 þat þai mycht nocht do be mycht  
 þai schupe þaime forto do be flycht: 830  
 & spyale gat to se quhene he  
 Fra strinth of mene mycht fundyne be,  
 þat þai mycht cume one hyme þane  
 & tak hyme but skath of mene.  
 þane þe thre counteis of Carleile 835  
 To þis var accordit weile,  
 & borne of Galouay gat a spy,  
 þat to vyne gold ves rycht besy;  
 For-þi stithly he swar þane:  
 þo he ves a scottis-mane, 840  
 þat he suddandly suld fulfil  
 þe conpand he mad þame til;  
 & þai one (hand) tuk his payment,  
 In hope to fulfil þare entent.  
 & (he) socht opartunyte 845  
 How þat best mycht (done) þane be,  
 As vmquhyle did (fals) Judas  
 þat Cristis awne discipil vas.  
 For is nane, I vndir-ta,  
 Sa paytener na sa fellone fa f. 342 850  
 As is mast hamely, gyf þat he

783) Mach. thru st. be. 784) Mach.: To folk bundine with seknes sere. 785—6) nicht in Mach. 787—8) Mach.: þat I dar nocht record all now, For sume perchaunce suld me mistrew. 789) Mach. deiff. 790) Mach. blynd mene als. 791) Mach. & halt. 792) hand st. schank. Mach.: þat seknes has in schank. 793) Mach.: & dume mene als þar gettis speke. 794) Mach. mekly. sanct M. 795) Mach.: & full feile mene of parlesy 796) Gettis þar heile parfyty. 797—9) Mach.: & sume throu ydropesy sa gret Swolne þat þai ma ete no mete, & (l. ar) mad swampe (= thin) þar thru þe prayere. 801—2) Mach.: & sume þat brawne wod of þar wit War mad & wterly tynt It, & helpe has socht at sanct Morise, Recouerit wit & war mad wise. 803) Mach. payne, 804) in to, 805) quhatkine vthir. 806—8) Mach.: þat mane or womane had, gyf he Or scho sanct Morise socht increly, At hyme þar heile þai gat in hy. 809) Mach.: throw mycht of giffar. 810) Mach.: To quhome he ay trew seruand was. 811) Mach. & swa gif god þat I. 812) Mach. in to sic. 813—4) Out of þis lyf þat I ma twyne But schame or deit or dedly syne. — Mit 814 ist die urspr. Legende abgeschlossen, das Folgende, neuere Miracula, scheint nachträglich hinzugefügt zu sein. 843) hand fehlt. 845) Ms. socht. 850) paytener vgl. 1101, Bruce pautiner, rascally; afrz. pautonnier.



Vil wikit *mane* or tratour be.  
 Rycht sa þis *mane*, þat vas hamely  
 Vith hyme, þane *cane* hyme espy,  
 855 Til he viste fere placis quhar he  
 With fow folkis suld lugit be;  
 & þane to Carleile vent one-ane  
 & tald þar-of þe capytane  
 Of his erand þat he had done.  
 860 & þane þe capytane alsone  
 þe thre counteis in til hy  
 Gert be gadderit ful *prively*,  
 & one in to Galouay rade  
 þe *nicht* þat þe trifte ves made.  
 865 Bot þe *knycht*, at viste *nocht*  
 Of þis tresone agānis hyme wrocht,  
 In til a housband tone þat *nicht*  
 To slepe & ese hyme *cane* (hyme) *dycht*.  
 & as he halfine-slepand lay  
 870 In his bed, befor þe day,  
 þar come a *mane* lyk to be  
 A bischope in al degre  
 & put one hyme fast twise or thrise  
 & bad þat he suld (al)-sone ryse,  
 875 For a gret ofte of England  
 For to supprice hyme var cumand;  
 & bad hyme pas & haf na doute  
 To contre þame, þo þai var stoute,  
 For he suld in his helpinge be.  
 880 þane askit he (hyme) quhat vas he.  
*Quod* he: »Niniane is my name  
 In Quhityre quhare I duel at hame.«  
 þe *knycht* þane as a docty *mane*  
 Dicht hyme belyf & one hors *vane*.  
 885 & quhene he bone ves to ryde,  
 He had na *mane vitn* hyme þat tyde  
 þat ves gadderit zet hyme til,  
 Bot twenty mene, gud & il. —  
 & his menstrale, Jak trumpoure,  
 890 þat vas gud *mane* & gud burdoure,  
 Of his maister vitand *nocht*  
 Na of þe gret oste hyme þane socht,  
 Come rydand thru þe vod percace  
 Quhar al þe fais cumand vas.  
 895 Bot myste ves (þane) in sic degre

þat *nane* mocht a stane-caste se.  
 Bot Jak, þat vas be þe gat syd  
 Quhare þe Inglis come þat tyd,  
 And vend veile it had his lord bene  
 þat gadderit had his men bedene, 900  
 Vnwittand hyme, to mak *sume* rade:  
 & trumpit heily but abade  
 & with al mycht vettir blew.  
 & (þe) Inglis, þat (þat) blaste vele knew,  
 Vend þar spy betraisit had 905  
 þame to þe *knycht*, & but abad  
 þai fled fast & durst *nocht* byd.  
 & þe *knycht* one þe tothire syd,  
 Quhene he hard his trumpat blaw,  
 Come one hastely but ony haw 910  
 Quhare þai ware fleand, þe self vay.  
 & þar-with wox sa brycht þe day  
 þat he saw þame fle but areste  
 Vnknyt scalit in þe foreste.  
 & þare-with sone gadderit þe land, 915  
 & til hyme come sone one hand  
 & þare fais, sa agaste,  
 þai chasit sa ferly fast  
 þat þe best part of þame ves slane  
 & feile to zeld þame vare rycht fayne; 920  
 Quheine eschapit, but merdale,  
 þat for to tak ves *nane* awaile.  
 & sa wane þe scottis-mene gret riches.  
 Quhare-for þe land relewit vas.  
 & þe *knycht* reparit hame 925  
 Vith wictory & with gud name,  
 & went to Quhithorne but abad  
 & to sancte Niniane offerand mad.  
 þar-of eftire in schort quhile  
 He gert his quere rycht wele tyle 930  
 In mynd of þe dede þat he  
 Did for hyme in sic degre. —  
 Sa byrd al Galouya hyme honoure,  
 þat to þame is sic patronoure  
 Quhene þai ned haf, gyf þat þai 935  
 In stat of grace wil (to) hyme pray.  
 For-þi honoure be til hewynis kinge  
 & to sanct Niniane honourynge  
 In al tyme of lifand mene;

856) fow st. few. 858) of st. to? 878) contre encounter. 882) Ms. quhityr. 886) *mane* = main.  
 899) tilge and. 902) & st. he? 903) Ms. bettir st. vettir = witter. 910) haw = aw. 921) Ms.  
 quhone corr.? merdale meirdel a confused crowd. 923 u. 4 umzusetzen. 929) tilge of.



940 þar-to say we al amen.  
 þis wes done but leffinge  
 Quhene fir Davi Bruys ves kinge. —

IN Inghland syne betyd,  
 A wikit mane, þat gret myse dede,  
 945 For his purpos to be tane  
 & put in preffone stith of stane.  
 & he, sa in pressone sted,  
 To de ful dede ves ful rad.  
 & þo he wes in sic effray, f. 343  
 950 Zet he vmthocht he herd say  
 þat, quha-sa had vndirtane  
 To fast or sek f. Niniane,  
 þat he suld help þaime til cume out  
 Of quhat parel þai had dout;  
 955 For-þi to sancte Niniane mad he  
 A wou: gyf (þat) he ware mad fre  
 Of þat dout, þat he suld seke  
 Sancte Niniane one his bare fet  
 & fast his fast with gud wil,  
 960 Gyf he mycht fredome get þare-til;  
 & þare, quhar he wes mad faste,  
 Deuotely (he) beguth þe fast.  
 þane weilange in þat pyful (!) pyt  
 In gret dissese he cane sit.  
 965 Syne come þe ferefe to þe tone  
 &, to hald þe law, set done  
 & gert þe mysdoaris brynge  
 To curt, to here chalansinge  
 Of sere trespas þat var done.  
 970 þane ves he brocht to curt sone,  
 & alyse callit of worthy mene,  
 & he accusit stratly þane  
 Of sere poynttis quhare-ine he  
 Had trespas in þe cunctre,  
 975 & with asyse culpabile mad  
 & to þe gebet demyt but bad.  
 þane, to þe rape wes til thifte (!),  
 A prest wes brocht to here his schrifte.  
 þane presit mony to conwoy  
 980 Hyme to þe gebet ewine þe way,  
 & þat he suld nocht eschape,  
 About his nek þai knyt a rape,

& tit hym vpe, & lefit hym þare,  
 & ilke mane away cane fayre.  
 Bot, þo þat he ves for his gilt 985  
 Be manis sicht sa foul spilt,  
 Zet duelt ane by hym, lik to be  
 A bischope in al degre,  
 þat kepit hym sa in þat sted  
 þat he mycht feile na pane of ded, 990  
 &, quhene nycht come, tuk hym done  
 & sad: »ga frely to þe tone  
 For-out dout of effray!«  
 þane cane þat wrech til hym say:  
 »Gud mane, for god I pray þe 995  
 Tel quhat þu art þat helpis me!«  
 Quod he: »Niniane is my name  
 At Quhithirne quare I duel at hame,  
 & here is cummyne to helpe þe  
 For þi awou þu mad to me, 1000  
 þare-for ga furth & be nocht rad,  
 þo þu be in parele sted,  
 For I sal ay be þe nere-hand,  
 Gyf þu be to me treu seruand.«  
 With þat (word) he went away, 1005  
 & þat catife but mare delay  
 Vent to þe tone als apertly  
 As he had neuire bene gilty.  
 þane one þe morne at dais lycht,  
 As mene one hym gottine had sycht, 1010  
 þe keparis of þe law hym fand;  
 & smertly (þai) his handis band  
 Be-hynd his bak & sad þat he  
 Suld mare treuly hangit be.  
 þane ves he harlit (furth) but let 1015  
 & hangit fast one a gebet,  
 & al bad by hym in þat sted  
 Til þame thocht þat he wes ded,  
 & syne (þai) held þare way bedene.  
 Bot þe bischope, þat ves nocht sene, 1020  
 Helpyt hym as he did are,  
 & to þe tone ek gert hym fare;  
 & þare (he) duelt trastly þat nycht  
 Til one þe morne (at) dais lycht,  
 & but dout (þane) vpe & done 1025  
 Did his erandis in þe tone.

945) Ms. purpos st. trespas. 963) Ms. weilange st. weil lange. pyful st. ruful? 965) Ms. Befe. 986) l. foully. 1005) word fehlt. 1016) one st. of. a st. þe. 1020) Ms. for st. bot. 1021) Ms. þame st. hym. 1024) at fehlt (vgl. V. 1009) oder dew?



Bot þat day ore It wes none,  
 A *seruand* one hyme hand lad sone  
 & sad: *with* wichcraft he delt  
 1030 & feile *mene* opynly he celt,  
 & sad þat he suld nomare  
 Dissawe *mene* as he did are.  
 & sone assemblit his *commone*  
 & harlit (hyme) sone of þe towne  
 1035 & his handis bundine bath  
 Behynd his bak (hangit) hyme rath,  
 & bad zet by (hyme) in þat sted  
 Til þame thocht (þat) he ves ded;  
 & ilke *mane* (þane) held his way.  
 1040 Bot þe bischope helpit hyme ay,  
 As he befor twyse had done.  
 & to þe tone zet went he sone  
 & als (a)pertly duelt als stil  
 As he had *neuir* done ony il.  
 1045 Bot or he had bene lang tyme þare,  
 He ves hynt be how and hayre f. 344  
 & to þe *ferefe* brocht fut-hete.  
 þat gert hyme swere þare how-gat  
 þe ded he (had) eschapit thryse,  
 1050 & he condempnyt be leile syse.  
 Ansuere sone til hyme he zald  
 & þe manere al hale hyme tald  
 Hou he mad, quhene he ves tane,  
 His awou til sancte Niniane  
 1055 Til fast his fastinge & þare-til eke  
 One his (bare) fet hyme to sek,  
 Gyf he wald helpe hyme til eschape  
 þe schameful ded of sword or rape;  
 »þare-for, quhene ze hangit me  
 1060 Venand weile I suld ded be,  
 Sanct Ninian ves ay by me nere  
 & me kepit haile & fere  
 & *with* me spak & bad me be  
 His *seruand*, & he suld kepe me.  
 1065 & þat tyme (þar) wes richt nane  
 Mycht hyme se bot I alane.  
 & quhene he has þis taile tald,  
 Al had wondire, zunge & ald,  
 þat he suld sa-gat eschape  
 1070 þat sa hangit ves *vith* þe rape

Thre dais fra none to *nicht*  
 Be lachtful Jugment & *rycht*;  
 þane þai haf to consel tane  
 þat for þe sak of sancte Niniane,  
 Agane quhame þai vald hald na strife, 1075  
 þat þai vald gyf þe these þe lif —  
 þo þat tyme bot lytil fame  
 Ves rysine of þis sancte Niniane.  
 þat *mane* syne zerly cane hyme seke  
 Al nakit, bot sark & breke, 1080  
 Ilke zere, I tak one hand,  
 Fra quhare he duelt in Ingland. —  
 Til god be Joy & lowinge ay,  
 þat sic meraklis for his schewit ay!  
 & þis sa schort tyme gane ves 1085  
 þat zet it is in memor fresch. —

Ane vthire tyme oure Solouay fand  
 Ane Inglis ost come in Scotland  
 Thru Nydisdale þe ewine way,  
 þane socht in to Galouay; 1090  
 & þat sa priuely v(e)s done  
 þat of þame vist (bot) *rycht* quhene,  
 Til þe forrouris scalit ware  
 (Our) al þe cunctre here & þare  
 & prayt nere þe cunctre hale 1095  
 & brocht nere to þar stale.  
 þat þar abad nocht ful lange,  
 Bot hame blyth went of þat fange;  
 & þar departyt (þai) þar pray,  
 & Ilkane a fere gat held away 1100  
 Til þai come til þare wynnyge-place.  
 & ymange vthire ane þar wes  
 þat of retenu wes for þane  
 Of þat land til a mychty *mane*.  
 þat in fet wes sa sek 1105  
 & in handis & armis eke,  
 þat he mycht nocht gange of þe place  
 Na brynge his handis til his face  
 To fed hyme-self; zet wes he  
 þe mast fellone *mane* þat mycht be, 1110  
 & cruel and *paitynere*.  
 & at his sad *mane* cane he spere  
 Hou þai had done quhare þa var

1029) l. telt? 1037) Ms. þast st. þat. 1043) Ms. pertly. l. al stil. 1061) tilge by. 1091) Ms.  
 vs st. ves. 1092) l. quhone. 1093) forr(e)ouris a pillaging party. 1096) l. & brocht þar prey  
 one to. stale main army. 1101) Ms. partynere st. paytinere V. 850. 1103) Ms. þame st. þane.



& quhat wynnynge þai gat þare;  
 1115 » & quhat my thred þarof sal be,  
 He sad til hyme, þu lat me se!«  
*Quod* he: »lord, sa haf I sele,  
 In Galouay we haf done ryght wele,  
 & of þe thinge þat I þare wane  
 1120 Ze sal haf thred as of zure mane,  
 Of nowt, schepe, hors and ky;  
 & of þat land zet brocht haf I  
 A mane to zou as presonere,  
 þar-*with* for to mend zoure chere.«  
 1125 þane sad he: »mot weile þu fare!  
 For is nocht mycht ples me mare  
 þane a scot (þat) I mycht se.  
 For, þo (þat) I þis bundine be,  
 Zet suld I fla hyme but abad,  
 1130 þo I affith for þi part mad.«  
 þane smyland sad þe mane hyme til:  
 »Me think ze (of) Il-rewlit wil  
 Gyf ze vald s(l)a, gyf þat ze mocht,  
 A presoner þat war z<sup>u</sup> brocht.«  
 1135 Sad he: »bath I wil & ma  
 Hyme sla, gif þu dois as I say:  
 Bundine bryng hyme to me but let,  
 & in my mouth þe heft þ<sup>u</sup> set  
 & outwart þe blad of a knyfe:  
 1140 & sone sal I ref his lyfe.«  
 þe squyare sad: »fir, be þe buke,  
 þe scottis-mane þat I take,  
 To faufe his lyf I hicht lely  
 For it þat he mycht gif gudly;  
 1145 þar-for wil I nocht thole þat he  
 Be sa slane, for ocht ma be.« f. 345  
 Zet þe squyar had hyme brocht  
 Til his presence, þo he wist nocht.  
 þat herd hyme schew þe fellone wil  
 1150 Al scottis-mene þat he had til,  
 & sad: »fir, quhat wynnynge had ze,  
 þo ze had mycht, to fla me?  
 Bettir war to be stil  
 þane desyre a mane to spil;  
 1155 For to god I cont a fa  
 þat but chesone a mane wald fla.  
 Bot god forbed þat mane mychtt  
 To fla war of sic fellōny

As ze, gif ze zour handis had!  
 For bettir ware a wou ze mad 1160  
 One godis half to sanct Niniane,  
 To sek hyme sone, or ze fane:  
 For of his helpe recouer ze may  
 Al zour lymmys, I dare say.«  
 þane sad he: »is þu þe scot 1165  
 þat my squyere withoutyne dout  
 Hecht þu suld safit be?  
 For, gif ne þat ware, sa mot I the,  
 In my mouth suld cume na bred  
 Til þat sudandly þu war ded; 1170  
 þo in my mouth I held þe knyfe,  
 Zet suld þu þar-*with* les þe life.«  
 þane sad he: »fir, I consel zow  
 To sancte Niniane zet ze awou,  
 In gud entent & hart meke 1175  
 Ze faste his faste & hyme seke,  
 In hope þat he grace sal gif z<sup>u</sup> til  
 To wauld zoure lymmys at zour wil.  
 For I wat weile, he is of mycht  
 To ger zu haf zoure lymmys ryght, 1180  
 Be sere ferlyse I wat (þat) he  
 Has wrocht in mony infirmyte.«  
 His spek cane þe lord enples  
 Sume-thing & his hart gef ese;  
 1185 *Quod* þe lord: »þo I ne trew  
 Al þat þu sais me as now,  
 Zet sal I in (to) Galouay fare  
 But bad to sic Niniane þare  
 & fast deuotely his fastinge,  
 1190 Of my lymmys for recoueringe.  
 & þu sal byd me here behynde,  
 In case þo he wil nocht me mende,  
 þat þu ma lose þe lif *with* schame  
 For þi spekine, quhene I cume hame.«  
 þane vrat he for a condyt, 1195  
 & it was grantit (til) hyme tyt;  
 & he ryght rathly mad (hyme) zare  
 & furth one fowne cane he fare,  
 To sek sancte Niniane in Galouay  
 & for his heile til hyme pray. 1200  
 & to þe place as he ves cumyne,  
 Mene of his hors hyme has nummyne  
 & in (to) þe kirk, or þai fane,

1120) Ms. mene.    1121) Ms. notvt.    1132) of fehlt.    1133) Ms. sa st. sla.    1172) Ms. lef.  
 1188) Ms. sic, l. sek sanct?



þai brocht hyme befor f. Niniane,  
 1205 & mad hyme þar a bed fut-hat,  
 As efferit til his estate.  
 þe mast part of þat nycht he lay  
 Vakand & zarne cane pray  
 To f. Niniane, hyme to mend  
 1210 & in his lymmys helpe hyme send;  
 & al þe morne duelt he (þar) stil,  
 Prayand sumedele with Iwil vil —  
 For he gat nocht heile sa sone  
 As he demyt he suld haf done.  
 1215 Zet duelt he þar, þat nycht stil  
 & þe hale morne þar-til,  
 Vith angry wil, for þat he,  
 As he vald, mycht nocht helpyne be,  
 & faucht & flat with Niniane  
 1220 & sad oftime (til) hyme-al-ane:  
 »Ves I nocht wele prowit a sot  
 þat trewit sa sone to þe scot  
 þat sa stratly had vndirtane  
 His scottis lord f. Niniane  
 1225 Suld gyf me heile, gif I hyme socht?  
 Bot þat ves fals, for he ne mocht;  
 & suppos þat he had mycht  
 To helpe me as þe scot (me) hicht,  
 I suld haf wityne, had I bene  
 1230 Vyse (mane) & put out of wene,  
 þat scottis-mane of Galouay þane  
 Suld neuire helpe ony Inglis-mane  
 Or zet recouer hyme of his sare,  
 Bot erare purchas þat he sek vare.  
 1235 þarfor, gif I ma cume hame,  
 þe scot sal de vith gret schame,  
 þat gert me mak þis (gret) travale,  
 Hichtand It suld me awale!«  
 Vith þis he left nocht, bot efte cane bane  
 1240 Sancte Niniane, þe haly mane, —  
 For mene hurt comunly  
 Ar mar turne & mare angry,  
 One quhat wyis sa it fal,  
 þane he þat has his lymmys al; f. 346  
 1245 & eth is (it) for til eke  
 Disese til hyme þat is seke. —  
 & fywe causis ar þai fere  
 Quhy mene ar torment(it) here:

Othir for vertu in prowynge,  
 As tyd of Job in fandinge, 1250  
 For he held ay tholmodnes  
 In tynsale of gud & seknes;  
 Or of meknes for zemsele,  
 As to sancte Paule quhile befel  
 þat had gret fandinge in his flesch 1255  
 To hald hyme in to meknes,  
 Ellis (he) suld oure-proud haf bene  
 For þe sicht he in hewine had sene;  
 þe thrid cause is but (ony) were  
 For fynnis to be clengit here, 1260  
 As tyd of hyme (þat) lange cane ly  
 In seknes of perlesy,  
 To quhame Criste sad: »ryse al fre,  
 For þi syne is forgiffine þe«;  
 þe ferd (cause) is to mak vnhyd 1265  
 þe Joy of god, as quhile betyd  
 Of hyme þat borne ves blynd mane  
 & syne thru Criste his sicht wane;  
 þe fyft (cause) is þe betaknyng  
 Of al-lestand dampnyng, 1270  
 As first here þare be giffine (!)  
 & syne euir in hel to vyne,  
 As of Judas quhyl betyd  
 For þe tresone he Crist did.  
 Bot quhilk (of) þer causis gert be 1275  
 þis mane in torment, nov sa ze! —  
 þane, quhene he had chyd his fil,  
 His mene mekly sad hyme til:  
 »Sir, ze ma haf na bewayne  
 Vith sanctis þis to mak bargane, 1280  
 For of þame for ony thret  
 Mene ar nocht wont þare erand gat,  
 Bot erare mone be (askit) þai  
 Vith meknes þane with outray.  
 þarfor lefis zoure crabitnes 1285  
 & þis a nycht with meknes  
 To f. Niniane makis prayere  
 þat he wil mak zow haile & fere,  
 & to-morne but (mar) delay,  
 Gyf ze wil, fare hame zoure way!« 1290  
 & þat nycht as he slepand lay,  
 A lytil (we) befor þe day  
 Ane put one hyme, lyk to be

1218) l. holpyne. 1241) l. þat hurt ar. 1242) Ms. turne st. tarne torne fierce, cholerick, belg.  
 toornig. 1247 u. 75) Ms. cause. 1247—76) Excurs. 1271) Ms. us. 1284) askit fehlt. 1292) we fehlt.



A bischope in al degre.  
 1295 þane waknyt he in gret affray  
 & sone to þat mane cane say:  
 »I pray þe, þat waknis me,  
 Tel me þi name quhat þu be!«  
 Quod he: »Niniane is myne name,  
 1300 þat þe waknis for to blame  
 For þe foly þat þu ded  
 Quhene þu *with* me sa roydely chid  
 & mystrowand þat I mocht  
 Helpe þe ocht, þu me socht —  
 1305 þare þu mysdid, nocht anerly  
 To me, bot to god almychty,  
 Mystrowand he wald gif me mycht  
 þi lath lymmys for to rycht;  
 & nocht conuertand þare-of þane  
 1310 Sad þu suld ger fla my mane  
 For he for þi gud ekit (!) þe  
 To cume here þe way to sek me.  
 Bot þu sal wit now be sycht  
 þat god has grantit me sic mycht  
 1315 þat I ma helpe quhome I wil,  
 þat mekly sekis here me til;  
 þi lymmys haile & fare sal be,  
 Bot *with* þine ene þu sal nocht se,  
 þat vthire ma ensample tak  
 1320 *Vith* halouys bargane to mak.  
 Bot ga þu nov hale hame & send me  
 My mane, (þo) þu stand-blynd be,  
 Or þu sal wyt I ame of mycht  
 Ver þane þu wes þe to dycht.«  
 1325 þis sanct Niniane vent away,  
 & þat fellone, quhare he lay,  
 Raxit hyme, & fand (al) hale  
 His lymmys al þat mad hyme bale;  
 & bad his curtinge vpe suld be  
 1330 Drawine, þe lycht for to se.  
 & quhene (þat) it vpe ves tycht,  
 þane wist he he (had) tynt þe sycht,  
 & gretand sare he sad: »alace!  
 For myne ogart I haf tynt grace!  
 1335 þat is oure-weile kyd one me:  
 For blynd I ame quhyt & fre.  
 Bot lofit be þu, sancte Niniane:  
 þocht þu fra me þe sycht has tane,

My lymmys hale þu has me lent  
 Quhare-in lange I haf had turment, 1340  
 To gere be (me) mysterful kene  
 þat wele þu may helpe al mene,  
 & to be were be me þat þai  
 Nocht bot lowyng of þe say; f. 347  
 For be me knawine has þu made 1345  
 þat þu cane helpe & hurt but bade.«  
 þane went he one til his lande,  
 & þis tald til al he fande,  
 & sone his presonere hame sende  
 & gef hyme gud, hyme til amende. — 1350  
 For-þi, Joyful sanct Niniane,  
 þat oft helpis mony-ane,  
 Agane al fais þu helpe me,  
 Sene or vnsene quethir þai be,  
 & gyf me grace sa til lif here, 1355  
 Quhethire I be haile or ellis fere,  
 Out of þis varld (þat) I ma twyne  
 But schame, det & dedly syne. —

A lytil tale zet herd I tel,  
 þat in to my tyme befel 1360  
 Of a gudmane, in Murrefe borne  
 In Eglyne, & his kine beforne,  
 & callit vas a faithful mane  
*Vith* al þame þat hyme knew þane —  
 & þis mare trastely I say 1365  
 For I kend hyme weile mony day;  
 Johnê Balormy ves his name,  
 A mane (þat wes) of ful gud fame.  
 & in processe of tyme tyd hyme  
 Til haf þe worme in til his lyme, 1370  
 & wrocht sa in his schank & kne  
 þat bath ware þai lyk tynt to be;  
 For bath þai var sa swollyne  
 Of þat worme fellone, & bollyne  
 & þat syndry holis rynnand, 1375  
 þat one þat syd he mycht nocht stand  
 Na gange na fut (out) of þe sted  
 To wyne his fude na eschew ded;  
 & þat held hyme ful thre zere,  
 Ay were & were in þat manere, 1380  
 þat helpe of gris gat he nane  
 Na of charme na of stane.

1311) Ms. þe st. þi. ekit st. eggit. 1304) l. þo þu? 1317) l. fere. 1322) þo fehlt. 1341) me fehlt.  
 1362) Ms. elg'yne. 1368) þat wes fehlt. 1371) & st. þat. 1373) l. sa gret, vgl. 797. 1381) l. cuth get.



Syne a tyme, as he (sa) lay,  
 Hyme come to mynd (þat) he herd say  
 1385 þat, quha wald sanct Niniane seke  
 & to fast his fastinge awou eke,  
 þat he suld gif þaime þare askyne,  
 Bot it ware wnleful thinge.  
 þarfor he awouyt, ore he fayne,  
 1390 To fast & sek sanct Niniane,  
 In hope sic grace he suld gif hyme  
 þat he mycht weile recouer þe lyme.  
 & fra he sic awou had made,  
 Of þe maft redy gud he hade  
 1395 Sone his spendinge he cane zare  
 þar-with he suld to Quhythorne fare,  
 & gat men to by hyme be,  
 To helpe hyme in necessyte.  
 & quhene þis wes redy made,  
 1400 He fure his way but (mar) abade  
 & held one þe nerraste way  
 Quhar met & drink ves fundine ay.  
 & mylys are, quha cane tel,  
 Fra Eglyne, quhar he cane duel,  
 1405 To Quhythirne, I dare say,  
 Twa hundre mylis of met way.  
 Zet with (gret) diseze and payne  
 Ydire he wane, & ves fayne.  
 & quhene he come to þe kirk,  
 1410 þai tuk hyme of his hors (ful) Irke,  
 & one twa handis & a kne  
 To þe hye altere trawalyt he  
 & offerit þare; & mene hyme dycht  
 A bed to ly in (in) þat nycht.  
 1415 & he, þat sare wes & wery,

Slepit oure þat nycht sadly.  
 & one þe morne, as It dew day,  
 Til hyme, þat halfly-slepan lay,  
 Sancte Niniane (þar) cane apere  
 & teyndirly cane at hyme spere 1420  
 Gif he in wil wes to fulfil  
 þe awou he mad hyme til.  
 Quod he: za, for wa or weile  
 He suld fulfillit ilke-deile.  
 þane sad sanct Niniane: »þo I spere, 1425  
 þi gud wil haf I nocht in were;  
 Bot sene þu has with gret diseze  
 þis traweile mad me til enples,  
 I lat þe wit (þat) þu sal nocht  
 þi erand tyne þat þu has thocht. 1430  
 For-þi gang hame, quhene-euir þu wil!  
 For, þo þu cume one hors me til,  
 To gang hame þu sal hable be  
 One þi fete in prosperyte  
 & haf þi lyme (al) hale & lycht, 1435  
 As euire þu had in þi mast mycht.«  
 & as day come, he fand his schank  
 Hale & fere, & zarne cane thank  
 God of his grace, & sanct Niniane,  
 & mad þis kyd til mony ane; 1440  
 For bath his schank & his kne  
 Ware als haile in al degre  
 As þai ony tyme befor wes —  
 Owtane þare wes les of flesche  
 & smallare sumpart (it wes) but wene 1445  
 þane þe todire leg had bene.  
 & þis merakle wes mad kyd . . . . .  
 (Der Schluss fehlt mit dem folg. Blatt.)

(Beilage:) I. Vita Niniani,

Pictorum australium apostoli, auct. Ailredo Revallensi (c. 1150).

(Mss. Bodl. Laud. Misc. 668, Cott. Tib. D III, Cott. Tib. E I.)

(ed. Pinkerton Vitae SS. Scot.)

Praefatio. Testimonium Bedae de Niniano,  
 cum observationibus Ailredi.

Gratiosam sanctissimi Niniani vitam divina  
 nobis commendat auctoritas, quae sanctum pa-  
 triarcham Abraham, patrem multarum gentium  
 et fidei principem ante tempora secularia prae-

destinatum, tali primum probatur instituisse  
 oraclo: Egredere de terra tua, et de cognatione  
 tua, et de domo patris tui, et vade in terram  
 quam monstravero tibi et faciam te in gentem  
 magnam. Ita beatissimus Ninianus, relicta pa-  
 tria domoque patris, didicit in terra aliena  
 quod post doceret in propria, constitutus a

1406) Ms. myle. 1416) Ms. slepand st. slepit. 1424) = fulfill It. 1432) cume st. come.  
 1447) Ms. meralle. Nach 1447 fehlen nur noch wenige Verse.



domino super gentes et regna, evellere et destruere, plantare et edificare. Hujus beatissimi viri, et conversationis sacra primordia, et sanctitatis insignia, dignitatem officii, et fructum ministerii, finem optimum, et laboris praemium, venerabilis Beda in Ecclesiastica Historia gentis suae (sc. lib. III, cap. 4) paucissimis commendans verbis, ita de eo scribit: »Anno ab incarnatione Domini 565, quo tempore gubernaculum Romani Imperii, post Justinianum Justinus minor accepit, venit de Hybernia presbiter et abbas, habitu et vita monachi insignis, nomine Columba, Britanniam, praedicaturus verbum Dei provinciis septentrionalium Pictorum, hoc est, eis qui arduis atque horrentibus montium jugis ab australibus eorum sunt regionibus sequestratae. Namque ipsi australes Picti, qui inter eosdem montes habent sedes, multo ante tempore relicto errore Idolatriae, fidem veritatis acceperant, praedicante eis verbum Niniano Episcopo reverentissimo et sanctissimo viro, de natione Bretonum, qui erat Romae fidem et misteria veritatis edoctus. Cujus sedem episcopatus s. Martini Episcopi nomine et ecclesiam insignem, ubi ipse etiam corpore una cum pluribus sanctis requiescit, jam nunc Anglorum gens obtinet. Qui locus ad provinciam Berniciorum pertinens vulgo vocatur ad Candidam Casam, eo quod ibi ecclesiam de lapide, insolito Bretonibus more, fecerit.«

Tanti itaque viri fideli testimonio didicimus viri hujus principia, qui eum de gente Bretonum oriundum, regulis fidei in sancta Romana ecclesia astruit institutum. Didicimus et officium, qui eum episcopum, et verbi Dei praedicatorem, commendat. Dedicimus et fructum laboris, qui australes Pictos ejus industria ab idolatria ad veram fidem probat esse conversos. Dedicimus et finem, qui eum in s. Martini ecclesia cum pluribus sanctis requiescere praetestatur. Verum, quod ipse breviter, prout historiae suae tenor postulare videbatur, tantum tetigisse videtur, nobis liber de Vita et Miraculis ejus, barbarice scriptus, latius exequendum proponit. Qui quidem liber a testimonii illius fundamento nusquam devians, modum cum quo talia initia arripuit, quo talem fructum promeruit, quo tam laudabilem finem obtinuit, hystorico more conscribit.

### Cap. I. Natales Niniani, et educatio.

In insula quae quondam a Bruto, ut dicitur, Britanniae nomen accepit, in ipsius nominis gente, haud ignobili familia, beatus Ninianus extitit oriundus; in ea, ut putatur regione, quae in occiduis ipsius insulae partibus (ubi oceanus quasi brachium porrigens et ex utraque parte quasi duos angulos faciens, Scotorum nunc et

Anglorum regna dividit) constituta, usque novissima ad Anglorum tempora proprium habuisse regem, non solum hystoriarum fide, sed et quorundarum quoque memoria comprobatur. Pater eius rex fuit, religione Christianus; talis apud Dominum fidei, talis meriti, ut tali prole dignus haberetur, per quem ea quae gentis suae fidei deerant supplerentur et alterius gentis natio quae fidei sacramenta non noverat, sacrae religionis imbueretur misteriis. Hic in ipsa infania, sacra sui baptismatis unda renatus, vestem nuptialem quam candidatam (!) suscepit immaculatam conservans, victor vitiorum christiani (!) eam conspectibus praesentavit; ac spiritum sanctum quem primum habuit mundatorem, sanctissimis moribus sui sacri pectoris habere meruit illustratorem. Ipsius namque magisterio quod contrarium religioni, quod castitati adversum, quod bonis contrarium moribus, quod legibus veritatis dissonum, adhuc puer, sed non sensu puerili, exhorruit. Quod vero legis erat, quod gratiae, quod honestatis, quod utile proximo, quod gratum Deo, senili jam mente excolere non cessavit. Felix cujus voluntas fuit in lege Domini die ac nocte, qui tanquam lignum quod plantatur secus decursus aquarum fructum dedit in tempore suo, cum in aetate virili strenue impleteret quod summa cum devotione didicerat. Mira illi circa ecclesias devotio, mira erga socios dilectio. In cibo sobrius, parcus in verbis, in lectione assiduus, gratus moribus, joci abstinens, et spiritui semper carnem subjiciens. Igitur in scripturis sacris intendens animum, cum a peritioribus quibusque gentis suae viris fidei regulas eorum more didicisset, intellexit adolescens sagacis ingenii sedulum sensum, quem inspiratione divina ex scripturis ipse conceperat, multa illis ad perfectionem deesse. Hinc fluctuare animo cepit, seque infra perfectum non sustinens, aestuabat, suspirabat; concaluit insuper cor ejus intra eum, et in meditatione ejus exarsit ignis. »Et quid, inquit, faciam? In terra mea quaesivi quem diligit anima mea, et non inveni. Surgam, et circuibo mare et aridam, queram veritatem quam diligit anima mea. Itane tantis opus est? Nonne Petro dictum est Tu es Petrus et super hanc petram edificabo ecclesiam meam et portae inferi non pra(e)valebunt adversus eam? Igitur in fide Petri nihil minus est, nihil obscurum, nihil imperfectum, nihil adversum quod doctrina nequam sententiae perversae, quasi portae inferi, praevalere sufficiant. Et ubi fides Petri nisi in sede Petri? Illuc certe, illuc mihi eundum est; ut exiens de terra mea et de cognatione mea et de domo patris mei, merear in terra visionis videre voluntatem Domini et protegi a templo ejus. Arridet seculi malefica prosperitas, alludit mundi vanitas, blanditur cognationis affectio,



deterret labor et carnis afflictio. Sed qui diligit patrem aut matrem plus quam me, ait dominus, non est me dignus; et qui non bajulat crucem suam et sequitur me, non est me dignus. Didici nam quod contemnentes aulam regiam pervenerint ad regna celestia. Itaque sancti spiritus instinctu animatus, spretis divitiis omnibusque calcatis affectionibus, peregrinationem nobilis adolescens arripuit. Transiensque Britannicum mare, et per Gallicanas Alpes ingressus Italiam, prospero itinere ad Urbem usque pervenit.

Cap. II. Advenit Romam. Episcopus ordinatur a Pontifice. Conversatio cum S. Martino. Reditus in patriam.

Veniens Romam adolescens beatissimus, cum ante sacras Apostolorum reliquias devotionis suae obsides lacrymas demisisset ipsorumque patrocinio desiderium suum multis orationibus commendasset; accedens ad summae sedis presulem, cum ei itineris sui causam exposuisset, amplexatus ejus devotionem Pontifex loco eum filii summa cum devotione suscepit. Moxque doctoribus veritatis, fidei disciplinis ac sanis scripturae sensibus tradidit imbuendum. Anniadvertit autem adolescens Deo plenus se non frustra vel in vacuum laborasse: intelligens nimirum ab imperitis Doctoribus multa sanae doctrinae adversa sibi, suisque compatriotis, fuisse persuasa. Tota deinde aviditate inhyans verbo Dei, instar apes, argumentose ex diversis doctorum sententiis, quasi ex multi generis floribus, sapientiae sibi favos composuit, atque jam alveolo sui pectoris recondens, ad interioris hominis sui refectionem, aliorumque multorum consolationem, ruminandos perferendosque servavit. Digna sane recompensatio, ut qui amore veritatis patriam, divitias deliciasque contempserat, in ipsa, ut ita dicam, penetralia inductus et ad ipsos sapientiae et scientiae thesauros admissus, pro carnalibus spiritualia, pro terrestribus caelestia, pro temporalibus aeterna bona perceperat. Interea dum castus corpore, animo prudens, in consiliis providus, in omni actu verboque circumspectus, ab omnibus praedicaretur; accidit ut ad ipsius summi pontificis gratiam familiaritatemque conscenderet.

Pluribus igitur annis in Urbe laudabiliter conversatus, et in sacris scripturis sufficienter eruditus, ad virtutem summam provehitur et pennis caritatis subvectus, ad caelestia contemplananda sustollitur. Audiens deinde pontifex Romanus quosdam, in occiduis Britanniae partibus, necdum salvatoris veri suscepisse fidem, quosdam vel ab hereticis vel a lege Dei parum scientibus verbum Evangelii audisse: tactus

spiritu Dei praedictum Dei virum ad episcopatus gradum propriis manibus consecravit, et primum suae genti, data benedictione, Apostolum destinavit.

Floruit tunc temporis beatissimus Martinus, Turonicae civitatis Episcopus, cujus vita miraculis gloriosa jam ab eruditissimo viro sancto Sulpicio descripta, totum illustraverat orbem. Rediensque itaque ab Urbe vir Dei spiritu plenus, tactusque desiderio videndi eum, ad civitatem Turonicam iter divertit. Quo gaudio, qua devotione, quo affectu ab eo susceptus sit, quis facile dixerit? Ex gratia quippe prophetici luminis, novi eum pontificis virtus non latuit: quem sanctificatum a Spiritu, et multorum salutis profuturum, Deo revelante cognovit. Junguntur in tabernaculo Domini columnae, altera ad alteram, duoque Cherubin expandentes alas suas tangunt se mutuo, et nunc pennis virtutum subvecti excedunt Deo, nunc stantes, et dimittentes alas, fiunt sobrii proximo. De superioribus igitur ad haec inferiora regressi, beatus Ninianus a Sancto cementarios sibi dari postulat, propositum sibi esse asserens, sicut sanctae Romanae Ecclesiae fidem, ita et mores in construendis Ecclesiis, Ecclesiasticisque officiis constituendis, imitari. Annuit votis vir beatissimus. Et sic, mutuis colloquiis quasi celestibus epulis saginati, post amplexus, et oscula, et lacrymas invicem fusas, Sanctissimus Martinus in propria sede resedit, Ninianus in opus quo fuerat demissus a spiritu, duce Christo, festinavit. Quo in patria recepto, fit magnus populorum concursus et occursus, ingens cunctis laetitia, mira devotio, laus ubique resonat Christi; quidam sicut Prophetam eum habebant. Mox strenuus agricola Domini sui agrum ingressus, cepit male plantata evellere, male collecta dispergere, male aedificata destruere. Purgatis deinde ab omni errore fidelium mentibus, cepit in eis sincerae fidei jacere fundamenta; superaedificans aurum sapientiae, et scientiae argentum, bonorumque operum lapides; quae omnia fidelibus agenda, et verbo docuit et exemplo monstravit, cum multis et magnis miraculis confirmavit.

Cap. III. Fundatio ecclesiae de Whithern.

Elegit autem sibi sedem in loco qui nunc Witerna dicitur; qui locus super litus Oceani situs, dum se ipsum mare longius porrigit ab Oriente, Occidente, atque Meridie, ipso pelago clauditur; a parte tantum Aquilonali, via ingredi volentibus tantum apperitur. Ibi igitur jussu viri Dei cementarii, quos secum adduxerat, ecclesiam construunt; antequam nullam in Britannia de lapide dicunt esse constructam.



Et jam quidem sanctissimum Martinum, quem miro semper venerabatur affectu, a terris ad coelos didicerat transmigrasse, ipsam ecclesiam in ejus honore studuit dedicare.

#### Cap. IV. Regem Tuduvallum sanat, et convertit.

Itaque lucerna super candelabrum posita, cepit his qui in domo Dei erant signis lucere coelestibus, et radiantibus virtutum flammis, verbo Domini lucido et ignito mentes illuminare tenebrosas et succendere frigiditas. Fuit in regione eadem rex quidam (nam tota insula diversis regibus divisa subjacuit) Tuduvallus nomine, quem divitiae, potestas, et honor erexerant in superbiam; quem concupiscentia carnis, et concupiscentia oculorum, et divitiae mundi, elacionis suae et superbiae incentivum; dum quantum quisque habet tantum se posse presumit, tantum sibi et licere confidit. Hic viri Dei monita contemnens, et clam doctrinae ejus et moribus ejus derogabat, et sanae doctrinae ejus in facie resistebat: ita ut terra videretur reproba et maledicto proxima, utpote quae semper super se venientem bibens imbrem spinas et tribulos, non herbam opportunam germinabat. Quodam autem tempore cum plus solito molestus esset viro Dei, non ultra passus iudex coelestis servi sui inultam iri injuriam, intolerabili morbo superbum percussit in capite, confregitque verticem capilli perambulantis in delictis suis. Tantumque praevaluit aegritudo, ut elatos illos oculos caecitas repentina obduceret, et qui lucem impugnaverant veritatis, lucem amitteret carnis; nec frustra neque ad insipientiam ei. Jacebat enim miser pressus dolore, privatus lumine, sed externis obtenebratus, internis illustratus, dum rediens ad cor confitetur excessum, ab illo solo sperans remedium, cui se semper exhibuerat inimicum. Vocatis postremo necessariis amicis, accepto ab eis consilio, quoniam ipse detentus infirmitate ire non potuit, nuncios mittit ad virum Dei, obsecrans ut non intret in iudicium cum servo suo, nec retribuat ei secundum opera sua, sed, ut imitator divinae benignitatis, retribuere ei bona pro malis et dilectionem pro odio. Audiens haec vir beatissimus, non in gloriam eam elatus humanam, sed ut semper misericordiae miseribus affluens, premissa ad Dominum oratione, ad aegrotum cum summa humanitate et devotione perrexit. Et primum quidem leni increpatione virum corripit, deinde medica manu caput tangit aegroti, caecisque luminibus signum vitae salutaris impressit. Quid plura? Fugit dolor, caecitas luce superveniente fugatur. Sicque factum est, ut, morbus corporis morbum animi

curaret, morbum vero corporis viri Dei virtus expelleret. In utroque igitur, corpore scilicet et mente, sanatus, coepit deinceps sanctum Dei omni affectu colere et venerari, sciens expertus quod Dominus erat cum illo, et omnia opera ejus dirigebat, praestans ei virtutem super omnem hominem extollentem se adversus scientiam Christi, cum in promptu haberet ulcisci omnem inobedientiam et injuriam illatam famulis Christi. Si igitur contemptor iste, gratia humilitatis et penitentiae, a sanctissimo viro meruit sic sanari, quis dubitet eum qui certa fide, sincero et humili corde, ad interioris hominis sui vulnera sananda auxilium tanti viri poposcerit, citum remedium ejus sanctis meritis promeretur. Sed jam ad alia transeamus, quae tanto videntur esse majora, quanto ipsi naturae probantur esse contraria.

#### Cap. V. Presbyterum stupri accusatum absolvit.

Fuit puella quaedam in obsequium alicujus viri nobilis, secundum carnis hujus putredinem, pulchra facie et venusto aspectu. In quam cum oculos iniecisset juvenis impudicus, amore corripitur coeco, conceptaeque libidinis flammam non sustinens, cepit puellam de consensu sceleris convenire. Effecit tandem vel prece vel pretio, ut conciperet dolorem et pareret iniquitatem. Subditur alienae libidini misera mulier, de Dei judicio parum sollicita, quae humanum se putabat latere posse conspectum. Sed tumescente utero crimen proditur, et mox risus in luctum, gaudium in dolorem, voluptas mutatur in poenam. Sed quid ageret? Quo se verteret? Lex, parens, Dominusque timentur. Iniiit ergo infelix mulier foedus cum morte, et in mendacio spem ponit, credens se minus ream videri, si ab aliquo magni nominis viro deceptam se diceret vel oppressam. Compulsa itaque a majoribus reum prodere, presbitero, cui curam Parrochiae pontifex delegaverat, stupri crimen imponit. Stupebant omnes, qui audiebant verbum, puellamque absolvunt crimine, quod tantae auctoritatis virum aestimant commisisse. Scandalizantur boni, mali laetantur, ridet vulgus, et sacer ordo ab impiis blasphematur; presbiter, cujus laesa fuerat fama, tristatur. At Deo dilectum antistitem, spiritu revelante, non latuit innocentia sacerdotis. Ecclesiae tamen scandalum, et sanctae Religionis detrimentum, haud jucunde sustinuit. Mulieri interim impleti sunt dies ut pareret, peperitque filium, non in sacerdotis ut putabatur, sed in patris simul et ignominiosae matris obprobrium. Convocat enim ad ecclesiam Pontifex omnes clericos universumque populum, habitoque ad



eos sermone exhortatorio, manum etiam imposuit baptizatis. Interea procax faemina omni pudore postposito, cum suis prorumpens in populum, in faciem presbyteri projecit puerum, in auribus totius ecclesiae ipsum patrem pueri, ipsum corruptorem sui ac deceptorem vociferans. Fit clamor in populo: pudor bonis, risus malis. At sanctus silentium imperans plebi, jubet sibi puerum praesentari, non nisi unius noctis aetatem habentem. Dei itaque spiritu inflamatus, cum intendisset in eum, »Heus, inquit, o puer, in nomine Jesu Christi, si presbyter iste te genuit, coram plebe edicito.« O rem stupendam, et omni admiratione dignam! O miram Dei clementiam! O ineffabilem fidei Christianae virtutem! Vere omnia possibilia credenti, sed quid dico? non expectata est aetas ad instrumentum, non doctrina ad officium, non tempus ad usum: sed fide impetrante vis divina linguam infantis disertam fecit, et ex ore infantis et lactantis confundit reum, convincit mendacem, innocentem absolvit. Ex infantili itaque corpore vox virilis insonuit; lingua inerudita rationabilia verba formavit. Extendensque dextram, proprium patrem designans in populo: »Hic est, inquit, pater meus; ipse me genuit, ipse crimen quod imponitur sacerdoti commisit. Innocens quippe ab hoc piaculo presbyter tuus est, o episcopo, nihil mihi et illi nisi communis naturae consortium. Satis haec.« Siluit deinde infans, secundum legem naturae vicesque aetatum sibi succedentium postmodum locuturus. Sonat mox in ore omnium gratiarum actio, et vox laudis; populus omnis gratulabundus exultat, intelligens quod propheta magnus surrexerat inter eos, et quod Deus visitavit plebem suam.

#### Cap. VI. Pictorum conversionem suscepit. Ad suos revertitur.

Interea aegre ferens vir beatissimus quod expulsus ab orbe Zabulus (= Diabolus) infra Oceanum, in angulo hujus insulae, in cordibus Pictorum sibi sedem invenerit, ad ejus tyrannidem expellendam strenuus athleta accingit; sumens nimirum scutum fidei, galeam salutis, lorica caritatis, et gladium spiritus, quod est verbum Dei. Talibus igitur armis munitus et sanctorum patrum consortio quasi caelesti militia constipatus, illius fortis armati invadit imperium, innumera captivitatis vasa ejus dominio erepturus. Itaque australes Pictos, quibus adhuc error gentilis inhaerens, idola muta et surda et venerari ac colere compellabat, aggrediens; evangelii veritatem et Christianae fidei puritatem praedicabat, Deo cooperante et sermonem confirmante sequentibus signis.

Caesi vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui surgunt, oppressi a daemone liberantur. Aperuit ostium verbo Dei, gratia spiritus sancti fides suscipitur, error abdicatur, templa diruuntur, ecclesiae eriguntur. Currunt ad salutaris lavacri fontem divites et pauperes, juvenes et virgines, senes cum junioribus, matres cum infantibus; abrenunciantesque Sathan et omnibus operibus et pompis ejus, populo credentium fide et voce sacramentisque junguntur. Agunt gratias miserecordissimo Deo, qui in insulis, quae procul, revelaverat nomen suum, mittens eis praedicatorem veritatis, lucernam suae salutis, et vocans non plebem suam plebem suam, et non dilectam dilectam, et non misericordiam consecutam misericordiam consecutam. Cepit deinde sacer Pontifex ordinare presbiteros, consecrare episcopos, caeterasque ecclesiasticorum graduum distribuere dignitates, totam terram per certas Parrochias dividere. Confirmatis postremo in fide et bonis operibus filiis suis quos in Christo genuerat, omnibusque qui ad honorem Dei et animarum salutem videbantur dispositis, valedicens fratribus ad propriam ecclesiam revertitur, ubi vitam omni sanctitate profectam, et miraculis gloriosam, in magna deinceps tranquillitate transegit.

#### Cap. VII. Miraculum in porris.

Accidit autem quadam die ut vir beatus, rectorium cum fratribus commessurus intraret; cernensque nihil olerum vel herbarum mensis impositum, vocat fratrem cui fuerat horti cura commissa, queritque causae quid fuerit quod nihil porrorum vel herbarum fratribus ea die esset appositum. Et ille: »Vere, pater, quicquid porrorum vel hujusmodi supererat, hodie terrae mandavi, nec aliquid adhuc aptum esui hortus produxit.« Tunc sanctus: »Vade, inquit, et quicquid invenerit manus tua tolle, et affer ad me.« Miratus ille stabat trepidus, hesitans quid faceret. Sciens tamen nihil frustra Ninianum posse percipere, hortum cunctabundus ingreditur. Mira res, et illis tantum, qui fidelem nihil non posse confidunt, credibilis! Videt porros, aliaque herbarum genera, non solum crevisse, sed etiam semen produxisse. Stupet ille, et quasi factus in extasi aestimabat se visum videre. Reversus tandem in semetipsum, et sancti viri virtutem ad memoriam revocans, agit gratias Deo; carpensque quantum sufficere videbatur, ante pontificem mensae imposuit. Aspiciunt se mutuo convivae, Deumque in sanctis suis operantem corde simul ac voce magnificant; et sic multo melius mente quam corpore pasti recedunt.



## Cap. VIII. De animalibus et furibus.

Placuit aliquando sanctissimo Niniano, armenta sua et pastorum suorum visitare tuguria, volens greges suos, quos in usum fratrum, pauperum quoque et peregrinorum aggregaverat, episcopalis benedictionis esse participes. Congregatis itaque in uno aliquo loco animalibus, cum ea Domini famulus aspexisset, elevatis manibus, se et omnia sua divinae custodiae commendavit. Circuiens deinde omnia, baculo cui innitebatur, quasi ariacunculam (= areolam) modicam circumducens, pecora circumcinxit, jubens ut infra orbicem illum sub divina custodia omnia ea nocte consisterent. His ita gestis, ad dominum cujusdam honestae matronae vir Dei ea nocte, ibi quieturus, divertit. Refectis autem cibo corporibus, verbo Dei mentibus, cum se cuncti sopori dedissent, fures advolant, videntesque pecora nec inclusa maceria, nec sepe munita, nec circumdata vallo, explorant vel si adessent vigiles, vel quin aliquid eorum conatui obstitisset. Cumque viderent silere omnia, nec voce, nec motu, nec latratu quidem aliquid quod terreret instare, transeuntes metas quas sanctus prefixerat impetu irruunt, omnia abducere laborantes. Sed affuit vis divina resistens impiis, immo obruens impios, contra eos qui velut bruta animalia mentem non colebant sed ventrem, pro instrumento bruto utens jumento. Taurus enim armentarius quasi in furorem versus invadit homines, latronumque principem inter caeteros inpetens prostravit miserum, cornibus ventrem perforat, animam simul cum visceribus excuciens. Deinde terram ungulis fodiens, mirabili impetu saxum quod invenerat pede percutit, ac mirum in modum in tanti miraculi testimonium, quasi in molli cera, in lapide pes mergitur, relinquens in petra vestigium et ob vestigium loco nomen designans. Adhuc enim ipse locus anglice *Farres last*, latine tauri vestigium nuncupatur. Interea pater beatissimus solemni orationum statione soluta digreditur, cernensque hominem evisceratum inter pecudum pedes jacere exanimem, alios huc atque illuc discurrentes quibusdam furiis agitari; misericordia motus est; totusque ad Deum conversus ut mortuum resuscitaret oravit. Nec a lacrymis cessat aut precibus, donec hominem, non modo vivum, sed et sanum et incolumem, eadem quae occiderat virtus reddidisset. Vere enim virtus Christi ob sancti viri meritum percussit et sanavit; mortificavit, et vivificavit; deduxit ad inferos, et reduxit. Interea caeteri quos intra septum, quod pater formaverat, tota nocte discurrentes amentia quaedam concluserat, cernentes Dei famulum, cum timore et tremore ad ejus genua provolvuntur, veniam postulantes. Quos ille benigne corripiens, et

timorem Dei, poenam rapacibus praeparatam salutari sermone insinuans, tandem data benedictione licentiam abeundi concessit.

## Cap. IX. Queritur Ailredus de moribus sui saeculi. Mores Niniani.

## Miraculum imbris.

Cogitantem me sanctissimi viri morem sanctissimum, pudet socordiae nostrae, pudet hujus miserae generationis ignaviae. Quis rogo nostrum etiam inter domesticos saepius jocosa quam seria, otiosa quam utilia, carnalia quam spiritualia, in medium mutua confabulatione, collatione non proferat? Ora quae ad laudandum Deum, ad sacra misteria celebranda, gratia divina sacrauit, quotidie detractionibus verbisque secularibus polluantur. Et Dei psalmos, evangelium, prophetasque fastidiunt; per hominem opera vana et turpia, tota die discurrunt. Quid in itinere positur? Nonne, sicut corpus, ita et animus, tota die immotus est, lingua in otio? Rumores et mores hominum impiorum in ore versantur; risu et famulis gravitas religiosa dissolvitur; negotia regum, episcoporum officia, ministeria clericorum, principum altercationes, vita insuper omnium moresque discutuntur. Praeter ipsum iudicium nostrum omnia judicamus; et, quod magis dolendum est, invicem mordemus et comedimus, ut ab invicem consumamur. Non sic beatissimus Ninianus, non sic: cujus quieti turba non obfuit, nec meditationem impeduit iter, nec lassitudine oratio tepuit. Ubicunque enim incedebat, aut oratione, aut contemplatione, animum ad coelestia erigebat. Verum quoties divertens ab itinere, requiei corporis, vel etiam jumenti, indulgebat, producto libello quem propter hoc ipsum circumferebat, legere aliquid aut psallere gratum habebat. Sentiebat enim quod ait Propheta: quin dulcia faucibus meis eloquia tua, super mel ore meo. Unde illi tantam gratiam virtus divina contulerat, ut etiam sub divo recumbens, et legens inter densissimas pluvias, nihil unquam humoris, cui intendebat codicem attigisset, sed vicinis locis circumquaque aqua irruente mudentibus, solus cum libello suo ita sub undis, quasi sub tecti alicujus culmine resideret. Contigit autem virum reverentissimum cum suo aliquando fratre, viro aeque scientissimo, *Plebia* nomine, iter agere, ac more suo laborem itineris hymnis solari Davidicis. Cumque, post aliquod viae spatium, ut modicum repausarent, a via publica divertissent, aptis Psalteriis, sacra Lectione, animos recreabant. Mox aeris jocunda serenitas atris obducta nubibus aquas pluviales quas haustu naturali conceperat, de superioribus ad inferiora transmisit. Quid plura? Tenuis aer, instar camerae, circa Dei famulos



arcuatus, quasi paries aliquis undis defluentibus impenetrabilis persistebat. Verum inter psallendum beatissimus N. oculos a libello detorsit, tactus modicum cogitatione illicita, etiam desiderio quodam, suggestionem titillabatur daemonica. Sed mox ipsum, codicemque ejus, imber invadens prodidit quod latebat. Tunc frater qui assidebat, intelligens quid agebatur, leni correptione ordinis eum et aetatis commonuit, et quantum talem talia dedecerent aperuit. Statim vir Dei in se reversus erubuit se inutili cogitatione fuisse preventum; eodemque momento temporis et cogitationem deposuit, et imbrem suspendit.

#### Cap. X. Miracula baculi Niniani in mari et in terra.

Interea beato pontifici plures, tam nobiles quam mediocres, filios suos tradunt sacris literis imbuendos. Quos et scientia erudiebat, et moribus informabat; vitia, quibus ea aetas implicari solet, salubri disciplina corrigens; virtutes quibus sobrie, juste et pie viverent insinuans. Delinquerat aliquando unus ex adolescentibus, quod sanctum Dei latere non potuit. Et quia non debuit disciplina deesse peccanti, parabantur virgae, saevissima tormenta puerorum. Territus adolescens fugam iniit. Nec virtutem viri ignorans, baculum cui solebat inniti secum asportare curabat, optimum sibi viae solatium arbitrans adquisisse, si aliquid de rebus sancti secum attulisset. Fugiens itaque a facie viri, navem quae transfretaret in Scotiam quaeritabat. Solet illis in locis vas quoddam in similitudinem craterae ex virgis conpingi, tantae magnitudinis, ut sedentes juxta se tres homines carpere sufficiat. Cui corium bovinum superducentes non solum nabilem, sed et aquis impenetrabilem, reddunt. Forte tunc temporis eodem modo naves immensae magnitudinis parabant. Unam itaque talem, non tamen corio superductam, appulsam littori adolescens offendit. Quam cum incautius fuisset ingressus, divina providentia, nescio an propria levitate, facili enim tactu tales super undas longius evolant, porro in mare navis abripitur. Aquis vero irrudentibus stat nauta miserabilis, quid ageret, quo se verteret, vel quid facto opus esset ignorans. Si navem deserat, vita periclitaretur; residentem mors certa manebat. Tunc demum miser fugae poenitens ultrices paternae injuriae undas pallente vultu spectabat. Tandem in se reversus, et S. Ninianum in suo baculo arbitrari esse presentem, quasi ante ejus vestigia lacrymabili voce confitetur reatum, veniam postulat, ejusque sanctissimis meritis, adesse sibi divinum precabatur auxilium. Deinde de nota sibi pontificis pietate, simul ac virtute confusus,

in uno foraminum baculum fixit, ut etiam in mari quid posset Ninianus posteris non lateret. Mox ad tactum baculi elementum expavit et quasi divina virtute repulsum, per aperta foramina ulterius influere non presumpsit. Tuae sunt haec, Christe, opera, qui discipulis tuis loquens, fideles tuos hac promissione donasti: Qui credit in me, opera quae ego facio et ipse faciet. Tu undis maris sacra impressisti vestigia, virtus Niniani naturalem maris virtutem compressit. Discipulum titubantem et propter hoc inter undas periclitantem, ne mergeretur, tua manus erexit. Disciplinam fugientem, ne fluctibus absorbere-tur, baculus Niniani protexit. In mari imperasti et ventis, ut discipulis timor adimeretur: virtus Niniani ventos moderavit, et mare, ut ad optata littora juvenis transferretur.

A parte quippe Orientali ventus exurgens, naviculam leni pulsu portabat. Baculus pro velo ventum excipiebat, baculus pro gubernaculo navem regebat, baculus pro anchora navem sistebat. Stat in littore Orientali populus, cernens navicellam instar aviculae fluctibus insidere, nec velo agi, nec urgeri remige, nec gubernaculo regi; quid hoc esset miraculi attonitus expectabat. Applicat interim adolescens, et, ut viri Dei merita latius innotescerent, fide animatus baculum fixit in littore: rogans Deum ut in testimonium tanti miraculi, missis radicibus, humoreque contra naturam recepto, ramos frondesque produceret, ac flores fructusque par-turiret. Affuit propitia divinitas orantis affectui, ac mox lignum aridum porrectis radicibus, et novo se cortice vestiens, frondes ramosque produxit, ac postmodum in arborem non modicam crescens, virtutem Niniani etiam nunc cernentibus patefacit. Adjicitur miraculo miraculum. Ad radicem quippe arboris fons limpidissimus erumpens, vitreum rivululum serpentem murmurare, ductu longiori emittit, et aspectu delectabilem, et dulcem haustu, infirmis autem ob sancti merita utilem et salubrem.

#### Cap. XI. Declamatio de morte Niniani. Ejus sepultura apud Whithern.

His atque hujusmodi miraculis beatissimus Ninianus mirabiliter fulgens, ac summis virtutibus pollens, ad diem vocationis suae felici cursu pervenit. Dies illa beato viro dies exultationis et letitiae, sed populo cui praeerat dies tribulationis et miseriae. Exultabat ille cui coelum aperiebatur; dolebat populus qui tali patre orbabatur. Exultabat ille cui corona perpetua parabatur, tristabantur illi quorum salus periclitabatur. Verum et ipsius gaudium interpellabat affectus, cum et ipsos deserere grave, a Christo autem diutius separari intolerabile videretur. Sed animam sic cunctantem Christus



consolans, Surge, inquit, propera amica mea, columba mea, et veni. Surge, inquit, amica mea, surge columba mea, surge per intellectum, propera per desiderium, veni per affectum. Congruit sane beatissimo viro vox ista, utpote amico sponsi, cui sponsam suam sponsus ille coelestis commiserat, cui revelaverat secreta sua, cui thesauros suos aperuit. Merito amica vocatur anima illa, ut ex amore totum, ex timore nihil constabat. Amica, inquit, mea, columba mea. O columba! columba sane docta gemere, quae felle amaritudinis nescia flebat cum flentibus, cum infirmis infirmabatur, urebatur cum scandalizatis. Surge, propera, amica mea, columba mea, et veni; jam enim hiems transiit, imber abiit et recessit. Tunc certe, vir beate! hiems tibi transiit, quando coelestem illam patriam contemplari felici oculo merebaris, quam sol justitiae lumine suae claritatis illustrat, quam succendit amor, quam mirabilis rerum aequitas, quasi verna quaedam temperies, temporis ineffabili unitate modificat. Tunc tibi (transiit) hyemalis intemperies quae omnia haec terrena distemperat, quae frigida mortalium corda vitiis irruentibus durat, in qua plene nec veritas lucet nec caritas ardet. Transierunt et recesserunt imbres temptationum, et persecutionum grandines. Anima illa sancta perfecte triumphans, in gloriam perpetuae viriditatis evasit. Flores, inquit, apparuerunt in terra nostra. De floribus quippe Paradisi, odor tibi coelestis, beate Niniane! spirabat, quando tibi et purpuratorum et candidatorum grex quasi familiarissimo suo vultu placido arridebat et ad suum te consortium invitabat, quem nimirum et castitas candidum, et roseum reddiderat caritas. Nam etsi occasio corporalis hujus martirii non prestitit signum, illud sine quo martirium nihil est, martirii meritum, non negavit. Quotiens enim gladiis se optulit perversorum, quotiens se, propter justitiam, tyrannorum armis exposuit, pro veritate paratus occumbere, mori pro justitia! Merito ergo ad flores rosarum et lilia convallium, ipse purpuratus et candidatus adsciscitur, ascendens de Libano, ut inter coelestia agmina coronetur. Tempus enim purificationis advenit; quasi maturus enim botrus jam a stipite corporis vel a terrenae hujus ecclesiae vinea fuit amputandus, liquendus caritate, et in apothicis coelestibus recondendus.

Beatus itaque Ninianus vita perfectus, aetate maturus, feliciter migravit e mundo; aeternaque percepturus stipendia, angelicis spiritibus comitantibus invehitur coelo. Ubi nimirum Apostolicis choris sociatus, martiriis admixtus cuneis, sanctorum confessorum insertus agminibus, virginibus etiam floribus adornatus, in se sperantibus, ad se clamantibus, se laudantibus, subvenire non desinit. Sepultus est in ecclesia beati

Martini, quam ipse a fundamentis construxerat, positusque in sarcophago lapideo juxta altare, clero et populo astante, hymnis coelestibus voce, corde cum suspiriis et lacrymis personante. Ubi virtus quae in vivente claruerat circa corpus defuncti apparere non cessat; ut omnis fidelis agnoscat eum in coelestibus vivere, quem in terris constat operari. Ad ejus namque sacratissimum tumulum curantur infirmi, mundantur leprosi, terrentur impii, caeci illuminantur: in quibus omnibus fides credentium roboratur, ad laudem et gloriam Domini nostri Jesu Christi; qui vivit et regnat cum Deo patre in unitate spiritus sancti per omnia secula seculorum.

Amen.

## Cap. XII. Miracula reliquiarum Niniani.

### 1) In paupere deformi.

Translato igitur ad superos beatissimo Niniano, plebs fidelium quae viventem dilexerat, hoc quod de eo sibi videbatur esse relictum, sanctissimas scilicet ejus reliquias, summa devotione frequentabat. Cujus religioni ac fidei favens Divinitas sanctum suum, quem communis conditio terris exemerat, in coelestibus vivere crebris miraculis comprobabat. Cuidam de plebe de uxore propria natus est filius miserabilis, utriusque parentis dolor, plebis admiratio, intuentium horror, quem contra naturam natura formaverat, omnibus membris in contrarium versis. Retroversis namque pedum articulis, tali antea prominebant, dorsum vultui cohaerebat, pectus vicinabatur occipiti, curvatis brachiis manus cubitis insidebant. Quid plura? Jacebat illa atra effigies cui data fuerant membra sine usu, vita sine fructu, cui artubus caeteris dissolutis sola lingua supererat, quam miseram planget, qua intuentes ad luctum, qua audientes provocaret ad fletum. Parentibus dolor continuus erat, tristitia quotidie crescebat. Venit eis tandem in mentem sanctissimi Niniani totiens experta majestas; ac fide pleni miserum illud cadaver arripiunt adeuntesque sacri viri reliquias sacrificium contriti cordis cum lacrymarum profusione offerunt, ac precibus devotis usque ad horam vespertinam insistunt. Deinde truncum illum ante tumulum sancti projicientes: »Suscipe, inquit, o beate Niniani! quod offerimus, munus quidem invisum, sed ad tuam virtutem comprobendam satis idoneum. Certe nos fessi, nos fatigati, nos affecti tristitia, nos taedio victi, tuae illud pietati exponimus. Nimirum si munus est, debetur gratia offerentibus; si onus, tu utique fortior ad sustinendum, cui potior virtus est ad subveniendum. Hic igitur aut moriatur, aut vivat; aut sanet, aut pereat.« Haec, vel similia, cum lacrymis prosecuti, relicto



ante sacras reliquias aegroto, discedunt. Et ecce intempestae noctis silentio videt miser ad se virum adventantem, celesti luce coruscum, pontificalibus insigniis perfulgentem. Qui tangens ei caput jubet sanum consurgere et Deo, sanatori suo, gratias agere. Quo abscedente, quasi de gravi somno evigilans, pauper membra singula ad loca naturalia facili motu retorquet; recuperatoque officio omnium, ad suos sanus incolumisque revertit. Deinde totum se in ecclesia ecclesiasticisque disciplinis, primum attensus in clericum, et postmodum in presbiterum ordinatus, in ipsius patris obsequium vitam finivit.

2) In paupere scabioso.

Excitata fama miraculi accurrunt multi, sui singuli incommoda ante sacras reliquias componentes. Inter quos vir quidam simplex, censu quidem paupere, sed fide ac bona voluntate dives advenit; cujus inaudita scabies totum corpus invaserat omniaque obsederat membra, adeo ut cutis mirabiliter obdurescens venarum meatus obcluderet, arterias circumquaque obstringeret, nihilque aliud nisi mortem patienti pararet. Accedens itaque miser ad corpus sancti, devotissimas orationes altari, fidei, domino, offerebat. Fiunt lacrymae, singultus prorumpunt, succutitur pectus, ipsa viscera contremiscunt. Non defuit tantae fidei tantaeque contritioni meritum sancti, non defuit pietas Christi: et sanctum suum glorificans, et miserum miseriter salvans. Quid multis morer? non cessat a precibus pauper Adelfridus — hoc ei nomen viro — donec paucis expletis diebus pristinae redditur sanitati.

3) In puella caeca.

Erat praeterea tum in populo puella quaedam, Deisuit nomen ei, quae tanto odore et dolore vexata est, ut vis morbi omnem ei videndi sensum adimeret, tenebrisque omnia occupantibus, etiam solis ei lumen absconderet. Dolor patienti, majoribus suis compatientibus meror. Sed quid ageret? Facta ejus de medicorum industria desperatio, quod solum spei superfuit, quaeritur Ninianus. Ad manus itaque tracta ante scientissimam glebam (!), dolens

ploransque dimittit(ur). Quaerit intente, petit sollicite, pulsatur importune; non exciderat pio Jesu quid in suo promiserit evangelio: Petite et accipietis, quaerite et invenietis, pulsate et aperietur vobis. Itaque memoratae illi puellae apparuit gratia quam quaesivit. Aperta est janua precis ad quam pulsavit. Data est sanitas quam petivit. Sublatis enim tenebris lux amissa reperitur, dolor omnis abscedit; ita ut quae alio ducente ad sacrum venerat tumultum, proprii luminis ductu ad domum rediret, cum magna exultatione parentum.

4) In duobus leprosis.

Visi sunt praeterea venire in civitatem viri duo leprosi. Qui presumptuosum aestimantes cum leprae contagio scabiem tangere, quasi de longe poscunt auxilium. Accedentes autem ad fontem, et sanctum arbitantes quidquid sanctus contigerat Ninianus, lavacro illo se ablundos putarunt. O novum Helisei prophetae miraculum! O nova non unius, sed duorum, Naaman emundatio! Venit Naaman in spiritu praesumptionis, isti in spiritu humilitatis: ille in dubitatione, isti in fide. Dubitabat Rex Syriae, dubitabat Rex Israel, dubitabat Naaman. Dubitabat rex Syriae, dubitabat et superbiebat, qui non ad Prophetam, sed ad regem, leprum suum mittendum putavit. Dubitabat Rex Israel, qui auditis litteris regis Syriae, scidit vestimenta sua, et ait: Numquid Deus ego sum, ut vivificare possim et mortificare? Dubitavit Naaman, qui audito Prophetae concilio, recedebat indignans. Naaman ergo in curru superbe stetit ad ostium Helisei. Isti in fide et humilitate ad misericordiam vociferant Niniani. Merito ejus fons vertitur in Jordanem, Ninianus in prophetam. Mundantur leprosi tactu lavacri, sed meritis Niniani, et restituta est caro eorum, sicut caro parvuli: revertunturque ad sua incolumes, ad gloriam Niniani, in laudem Dei in sanctis suis mirabiliter operantis. Sed jam sit hujus operis finis, quamvis miraculis s. Niniani necdum sit finis: quae adhuc nostris temporibus coruscare non desinunt, ad laudem et gloriam Domini nostri Jesu Christi, qui cum Patre et Spiritu sancto vivit et regnat per omnia secula seculorum. Amen.



II. Officium Niniani<sup>1)</sup>,

aus dem

Breviarium Aberdonense, pars aestiv. fol. CVII.

In festo scti patris nostri Niniani episcopi &amp; Coafessoris.

## I. In primis ves(peris):

*Antiph.* Ovans agat hec concio | Niniani so-  
lemnia,  
trine vocis tripudio | laudum sonat obsequia,  
vt mens, lingua, & actio | pari concordent  
gloria;  
placebit sic laudacio | deo, reddenti premia.

*Ps.* Laudate pueri.

*Ant.* Ille Pictorum tenebras | fugat, dans vite  
monita,  
mundi contempnens blandicias, | dux plebis  
ad celestia.

*Ps.* Laudate dominum omnes gentes.

*Ant.* Vita precessit populum | sic sanctitate pre-  
uia:  
nunc haurit in te poculum | dux cum duc-  
tis in patria.

*Ps.* Lauda anima.

*Ant.* Tanto patrono plaudere | iure debes, Al-  
bania,  
secura salua sistere | dum vitas vite deuia.

*Ps.* Laudate dominum quoniam bonus.

*Ant.* Ad celos migrans hodie | locandus in de-  
liciis,  
ad mores fac quotidie | migrare nos a viciis.

*Ps.* Lauda Hierusalem.*Capitulum Vnius Confes.*

*Respm.* Quod cambuca vir dei circueat,  
taurus custos armentum vigilat,  
qui latronis dum ventrem perforat,  
infelicem vltor exanimat;  
Mox cadauer sanctus viuificat,  
Saulum sternens Paulum resuscitat.

*Versus.* Insigne geritur signum certaminis:  
pes saxo iungitur bouis et hominis.  
Mox. Gloria.

*Hymnus.* Christe, qui rex es glorie, | caput  
sanctorum omnium,  
tu Niniano gracie | tue dedisti pre-  
mium.  
Ortus regali semine, | clare puer est  
indolis;  
vir veritatis lumine | dat vitam pastor  
incolis.  
Pictis iunctis Britonibus, | turmis dua-  
rum gencium,  
mercatur in celestibus | regionem vi-  
uencium.

Regem percussit vlcio; | vir Belial  
qui fuerat,  
sanatur, et deuocio | pia mitem red-  
diderat.

A mortis soluit vinculo | quem taurus  
perforauerat;  
a mortis & periculo | vir vndis raptum  
liberat.

Egris se reddit habilem, | multos cu-  
rans miraculis,  
deum sibi placabilem | beatis videns  
oculis.

Presta Christe victoriam | nobis, de-  
uictis hostibus,

Niniani memoriam | vitam confer  
agentibus. Amen.

*Versus.* Amauit eum.

*Ant.* Stirps regalis que vita floruit  
prolem profert, regem quem decuit;  
patrum pater patronum genuit  
Ninianum, quo mundus claruit;  
hic ut sydus signis emicuit,  
dum Britannos fidem perdocuit.

*Ps.* Magnificat.

*Oratio.* Deus qui hodiernam diem beati Ni-  
niani confessoris tui atque pontificis festiuitate  
honorabilem nobis dedicasti: concede propi-  
cius, vt, cuius eruditione veritatis tue luce  
perfundimur, eius intercessione celestis vite  
gaudia consequamur. Per dominum.

Memoria de oc. nativit. b. Marie so-  
lemniter, et de martyribus Eufamia  
cum sociis suis priuatim.

*Oratio.* Presta quesumus domine precibus nos-  
tris cum exultacione prouentum, vt, quorum  
diem passionis annua deuocione recolimus,  
eciam fidei constancia subsequamur, p. d. n.

## II. Ad matu(tinum).

*Inui(tatorium):*

Christus laudetur,  
Niniano laus iubiletur.

*Ps.* Venite.*Hymnus.* Christe qui rex e. c.

In I. nocturno.

*Ant.* Ninianus teneris annis constitutus  
inhiabat superis moribus imbutus.

*Ps.* Beatus vir.

<sup>1)</sup> Die 9 lectiones dieses Officiums sind aus dem Anfang der Vita Niniani genommen, vgl. Altengl. Leg. N. F. p. XVI.



*Ant.* Romam petens dogmatis causa visitauit,  
sed vite pro meritis presul remeauit.

*Ps.* Quare fremuerunt.

*Ant.* Factus hic Britonibus fidei legatus,  
perfidus sollicitus reprimat conatus.

*Ps.* Domine quid.

*Vers.* Amauit e. c.

*Lectio I.* Gloriosam sanctissimi Niniani vitam divina nobis commendat autoritas, que sanctum patriarcham Abraham patrem multarum gentium & fidei principem ante tempora secularia predestinatum, tali primum probatur instituisse oraculo: Egredere de terra et de cognatione tua et de domo patris tui & vade in terram quam monstraui tibi et faciam te crescere in gentem magnam.

*Resp.* Ninianus nobilis, | clare puer indolis, | sacris inardescit;

Ut sic prosit patrie, | se presentat curie, |  
qua presul recessit.

*Vers.* Et coniectu spiritus | eius mentis habitus | Martino clarescit,

Ut e. c.

*Lectio II.* Beatissimus Ninianus relicta patria domoque patris didicit in terra aliena quod post doceret in propria, constitutus a domino super gentes & regna, euellere & destruere, plantare & edificare. Huius beatissimi viri & conuersationis eius sacra primordia & sanctitatis insignia, dignitatem officii & fructum ministerii, finem optimum & laboris premium venerabilis Beda in ecclesiastica hystoria genti sue paucissimis commendans verbis ita de eo scribit.

*Resp.* Pastor redit: fit plausus omnium,  
plebs obedit, fugit demonium,  
reueratur fides credencium,  
Cedit error, crescit miraculum.

*Vers.* Gens seducta suggestu demonum  
per hunc sanctum credit in dominum,  
Cedit e. c.

*Lectio III.* Anno ab incarnatione domini quingentesimo sexagesimo quinto, quo tempore gubernaculum romani imperii post Justinianum Justinus minor accepit, venit de Yberniam presbyter et abbas habitu et vita monachi insignis, nomine Columba, Britanniam, predicaturus verbum dei prouinciis septentrionalium Pictorum: hoc est eis que arduis atque horrentibus montium iugis ab australibus eorum sunt regionibus sequestrate.

*Resp.* Rex nequam, monita contempnens presulis,

luit obprobria dolore capitis;

Sed quem obduxerat cecitas luminis,  
firmum reddiderat in fide numinis.

*Vers.* Fit morbi duplicis duplex curacio:  
cordis et corporis illuminacio.  
Sed e. c.

In II. nocturno.

*Ant.* Tactu viri iusticie | visu priuantur oculi  
regis, fastu superbie | molesti sancto presuli.

*Ps.* Cum inuocarem.

*Ant.* Presul placatus venia | lumen amissum reddidit;  
rex ductus penitencia | Christo renatus credidit.

*Ps.* Verba mea.

*Ant.* Crimen matris panditur | ex infantis ore,  
dum confuso soluitur | insons corruptore.

*Ps.* Domine dominus noster.

*Vers.* Justum.

*Lectio IV.* Namque ipsi australes Picti qui inter eosdem montes habent sedes, multo ante tempore relicto errore ydolatrie fidem veritatis acceperant, predicante eis verbum dei Niniano episcopo reuerendissimo & sanctissimo, viro de natione Britonum: qui erat Rome regulariter fide et misterio veritatis edoctus.

*Resp.* Per incastum grauidata | mater, tandem coartata | partus patrem prodere,  
femen (!) cepit accusare, | sic se credens excusare | de commisso scelere.

Res stupenda! contra morem | pandit infans genitorem.

*Vers.* Ex infantis lactentis pectore  
vox virilis sonat cum robore,  
patrem prodit victum facinore,  
Res stupenda e. c.

*Lectio V.* Cuius sedem episcopatus scti Martini episcopi nomine et ecclesiam insignem, vbi ipse eciam corpore vnacum pluribus sanctis requiescit, ... qui locus a vulgo vocatur »ad candidam causam« (!), eoquod ibi ecclesiam de lapide insolito Britonibus more fecerit.

*Resp.* Sedens sanctus in refectorio | et confratres pascens miraculo  
ortolanum vocat continuo | olus ferri iubens ex ortulo.

Herbam profert cum seminario | iam tunc satam, dans grates domino.

*Vers.* Ad preceptum Niniani | mens stupescit ortolani,

sciens tamen nichil vani | voto sancti succedere;

ipso die seminatum | profert terra fructum gratum | iubente pontifice.

Herbam profert cum seminario | iam tunc satam e. c.

*Lectio VI.* Tanti itaque viri fideli testimonio didiscimus viri huius principia, qui eum de



gente Britonum oriundum, regulis fidei in sancta romana ecclesia (astruit) instructum. Didiscimus et officium, qui eum episcopum et verbi dei predicatorem fuisse commendat. Didiscimus et fructum laboris, qui australes Pictos eius industria ab ydolatRIA ad veram fidem probat esse conuersos. Didiscimus et finem, qui eum in sancti Martini ecclesia vnacum pluribus sanctis requiescere protestatur (que in presens in honore eiusdem dedicatur).

*Resp.* Ducem furum taurus aggreditur,  
cornu bruti brutalis ceditur,  
rupto ventre vita discutitur.  
Rursum viuus ac sanus redditur.

*Vers.* Discursu deuio volant latrunculi,  
in municipio stringuntur baculi.  
Rursum e. c. Gloria. Rursum.

In III. nocturno.

*Ant.* Patrem linquit paruulus | verberis timore:  
quem reduxit baculus | vorticis ab ore.  
*Ps.* Domine quis.

*Ant.* Lignum florens aridum | cunctis stat in  
signum,  
fons erumpens famulum | probat deo dig-  
num.

*Ps.* Domine in virtute.

*Ant.* Niniano singula | parent elementa:  
ignis, aer, arida, | potus & fluenta.  
*Ps.* Domini est terra.

*Vers.* Justus vt palma.

*Euangelium.* Homo quidem peregre et c.  
& c.

Omelia vener. Bede presbiteri de  
vita & miraculis scti Niniani.

Lectio VII. Verbum quod ipse breuiter,  
prout historie sue tenor postulare videbatur,  
tantum tetigisse videtur, nobis liber de vita et  
miraculis eius barbarice scriptus laciis exe-  
quendum proponit. Qui quidem liber a testi-  
monii illius fundamento nusquam deuians, mo-  
dum tantum quo talia incipit arripuit, quo talem  
fructum promeruit, quo tam laudabilem finem  
obtinuit, historico more conscribit.

*Resp.* Uirgam timens reus discipulus  
fugam subiit adolescentulus;  
Clam defertur magistri baculus,  
quo saluatur nauclerus tremulus.

*Vers.* Multi foraminum | patescunt aditus,  
incursus fluminum | sistit diuinitus.  
Clam e. c.

Lectio VIII. (In) Insula igitur, que quondam  
a Bruto vt dicitur Britannie nomen accepit, in  
ipsius nominis gente, haud ignobili familia bea-  
tus Ninianus extitit oriundus, in ea vt (putatur)  
regione que in occiduis ipsius insule partibus, vbi  
oceanus quasi brachium porrigens ex (Ms. Rex)  
vtraque parte quasi duos angulos faciens Sco-

torum nunc et Anglorum regna diuidit, consti-  
tuta, vsque ad nouissima Scotorum tempora pro-  
prium habuisse regem, non solum historiarum  
fide, sed quorundam memoria comprobatur.

*Resp.* Cum collega vir proficiscitur, | sic psal-  
lendi locus eligitur;  
atra nube dumus obducitur, | ymber de  
qua fusus emittitur;  
Supra sanctum vnda restringitur, | curua  
nube cum circumcingitur.

*Vers.* Ymbris stillam prohibet nubes camerata,  
ne vestis vel littera sancti sit rigata.  
Supra e. c.

Lectio IX. Pater eius rex fuit fidei talis-  
que meriti, vt tali prole dignus haberetur, per  
quem ea que gentis sue fidei deerant supple-  
rentur, et alterius gentis natio que fidei sacra-  
menta non nouerat, sacre religionis imbueretur  
misteriis. Hic in ipsa infancia sacrosancti bap-  
tismatis vnda renatus vestem nupcialem quam  
candidatus (!) suscepit immaculatam conseruans  
victor viciorum Christi eam conspectibus pre-  
sentauit, ac spiritum sanctum quem primum ha-  
buit mundatorem, sanctissimi(s) moribus sui sacri  
pectoris habere meruit illustratorem. Ipsius nam-  
que magisterio quod contrarium religioni, quod  
castitati aduersum, quod bonis moribus contra-  
rium, quod legibus veritatis dissonum, adhuc  
puer, sed non sensu puerili, exhorruit. Quod  
vero legis erat, quod gracie, quod honestatis,  
quod vtile proximo, quod gratum deo, senili  
iam mente excolere non cessauit.

*Resp.* Infans inuisus nascitur, | effigies horri-  
bilis,  
vultus dorso transumitur, | monstrum for-  
me mirabilis,  
Manus, pedes et brachia | cunctis priuan-  
tur vsibus;  
Christi fulgent magnalia | membris in  
transuersalibus:  
sospes regreditur.

*Vers.* Ad Niniani tumulum | tetrum munus ad-  
ducitur,  
in summi laudis titulum | sanatus resti-  
tuitur.  
Manus. Gloria. Manus.

*Prosa.* Sospitati Niniani dat egris oracio:  
Tumor cedit ydropicis, & lepre contagio,  
Redditur vita (de)functis et mutis locutio,  
Cecis visus, claudis gressus, et surdis  
audicio,  
Gaudent portu naufragati, et sterilis filio,  
Liberantur carcerati, dementes demonio,  
Fugit thifis, gutta, febris, epilenfis passio,  
Aridorum membra suo redduntur officio.  
O quam probat sanctum dei furum li-  
beracio,



Oculorumque membrorum noua resti-  
tutio.

Ergo laudes Niniano nostra psallet  
concio,

Nam qui corde poscunt illum loto prius  
vicio,

Sospes regreditur.

*Vers.* Ora pro nobis beate Niniane.

### III. In laudibus.

*Ant.* Collaudemus omnium summum creatorem,  
suum qui mirificat signis confessorem.

*Ps.* Dominus regnavit.

*Ant.* Ad sancti reliquias siciens virtutem  
monstrum deo gratias recepit salutem.

*Ps.* Jubilate.

*Ant.* Hinc pro luce perdita pulsante puella  
leta luce reddita redit iam nouella.

*Ps.* Deus deus.

*Ant.* Morphea mortifera, que corpus obsessit,  
non linquens vestigia corpori recessit.

*Ps.* Benedicite.

*Ant.* Niniani meritis morbidi curantur,  
Ceci vident, audiunt surdi, muti fantur.

*Ps.* Laudate.

*Hymnus.* Adest dies leticie | Niniani pontificis,  
quo stolam sumpsit glorie, | choris  
sceptus angelicis.

Plaude turba fidelium, | patris colens  
solempia,

ejus laudans preconium | qui suis  
dat presidia.

In paradiso ecclesie | virtutum ex  
dulcedine

spiramen dat aromatum | Ninianus  
celestium.

Hic Ninianus sumitur | calcato luctu  
seculi,

celum victor ingreditur | cum turmis  
multi populi.

Jesu, rector luctancium, | tua nos  
rege gracia,

supplantando demonium, | mundum,  
carnem iusticia.

*Ant.* Ora Christe victoriam (!); | o quam pia  
pura | patris almi cura

circa simplices! | nulli nam in vanum | pos-  
cunt Ninianum;

quamuis complices | culpe sint et rei, |  
dum in arce spei

constant supplices, | hic corde contritos |  
solvit compeditos,

frangens compedes.

*Ps.* Benedictus.

*Oratio vt supra.* Memoria de marty-  
ribus (Eufemia cum sociis).

### IV. Ad vesper(as).

*Ant.* Collaudemus omnium e. c.

*Ps.* feri(ales).

*Cptlm Vnius confessoris vt super.*

*Resp.* Nos qui sumus inuoluti | viciorum fini-  
bus,

dementes et imbuti | delictorum sordibus,  
Niniane, te rogamus, | faue supplican-  
tibus:

vt celorum rex placatus | a te fuis pre-  
cibus

nos mundatos a peccatis | iungat celi  
ciuibus.

*Vers.* Nobis sis patronus | pius, pastor bonus, |  
memor miseris,

qui te colunt corde, | purgatos a sorde |  
redde superis. Niniane e. c.

*Hymnus.* Plaudat turba fidelium | nouis pro-  
ductis canticis,

promat laudis preconium | Niniani  
pontificis.

Cuius doctrina et monitis | gens gra-  
ditur feliciter,

error ab illicitis | conuersa est salu-  
briter.

Virga vetus mosayca, | & baculus  
antistitis

signa conformant celica, | Niniani  
pro meritis:

Virga mare diuiditur, | ducatum pre-  
bens populo;

vnda maris reflectitur, | nauem re-  
gente baculo.

Aqua fluxit de lapide, | hebreum  
potans populum;

exiuit fons a cuspide | baculi mit-  
tens riuulum.

Virga legalis arida | frondes, flores  
produxerat;

tali virtute valida | baculus arens  
creuerat.

Ymber inuasit codicem, | dum mens  
vacaret ocio,

inundans, suspendit laticem | labens  
mentis oracio.

In mundo laude egregia | florebat  
mirabilibus,

nunc est in celi curia | viuens cum  
sanctis omnibus.

Laus trino et vni domino | sit, qui  
est sine termino,

qui Niniani precibus | (nos) iungat  
celi ciuibus. Amen.

*Versus.* Justus germinabit.

*Ant.* Pastor, pasce gregem, | superum pete pro  
grege regem:

gratus (ut) reddatur | et ouili restituatur;



lumine perfunde | famulos virtutis ha-  
bunde,

lucifer eterne | lucis, Niniane superne.

Ps. Magnificat. & c.

(Dann folgt noch die Notiz: Notandum est quod, si aliquod festum IX lect. in aliqua feria quatuor temporum septembris acciderit, totum seruicium fiat de festo cum missa eiusdem festi IX lect., ad principale altare. Si vero aliquod festum trium lectionum in

aliqua feria predicta quatuor temporum septembris acciderit: fiant matutini de festo cum noctur. et missa de ieiunio: cum memoria de festo ad missam de ieiunio: nisi hystoria. Peto domine: per ebdomadem cantanda sit: tunc enim non dicantur de sancto III lectio, sed de feria matuti. fiant vt percantetur hystoria: & festum trium lectionum omnino pretermittatur. & c.)

## XLI. Agnes.

(Anfang fehlt.)

. . . . .  
»& his fadire of wyf wat noch f. 348  
Na of sic delyt neuire rocht,  
To quhome feruis ythandly  
þe angelis & has ferly;  
5 As of habundance is na lessinge  
Na of his riches na myniffinge;  
& of his odoure thru þe smel  
þa ryse agane þat deid cane fel  
& al sekmene of his twechinge  
10 Of verray heile gettis mendinge;  
& his luf is ay chastyte,  
& haly mone his twechinge be,  
His cuplyne is madynhed,  
Ay schenand in word & deid.«  
15 þer fywe scho repetyt efte

& sad til hyme, or scho lefte:  
»His kyne Is of hye degre,  
& mare fare is possibilyte,  
& to behald he is farare,  
& to luf hyme he is swetare, 20  
& al grace is excedand;  
& fywe benyficis reknand  
þat hir spouse gef hir & al þai  
þat hir to spouse lykis to ta:  
& first, in takine of wedinge 25  
He erlis þaime with his rynge,  
Of fele vertuse with syndrynes  
He clethis þame, & neuir-þe-les  
With þe fare blud of his passione  
Taknys þar chekis vpe & done, 30  
& cuplis þaime with hyme til hand  
Of luf þat euir is lestand,

Vgl. L. A. Cap. 24. Der Anfang fehlt auf dem ausgefallenen Blatte; er lautet in L. A.: Agnes virgo prudentissima, ut testatur Ambrosius, qui ejus passionem scripsit, XIII anno aetatis suae mortem perdidit et vitam invenit. Infantia quidem computabatur in annis, sed erat senectus mentis immensa, corpore juvencula, sed animo cana, pulcra facie, sed pulcrior fide. Quae dum a scholis revertitur, a praefecti filio adamatur. Cui ille gemmas et divitias innumerales promisit, si consensum ejus conjugio non negaret. Cui A. respondit: discede a me, fomes peccati, nutrimentum facinoris, pabulum mortis, quia jam ab alio amatore praeventa sum, coepitque ipsum suum amatorem et sponsum a quinque commendare, quae sponsae in sponsis praecipue requirunt, sc. a nobilitate generis, a decore pulcritudinis, a divitiarum abundantia, a fortitudine et potentiae efficacia et ab amoris excellentia, sic dicens: illum amo qui longe te nobilior est et genere dignior, cuius mater virgo est,

1) cuius pater feminam nescit, cui angeli serviunt, (cuius pulcritudinem sol et luna mirantur), cuius opes nunquam deficiunt, cuius nunquam divitiae decrescunt, cuius odore reviviscunt mortui, cuius tactu confortantur infirmi, cuius amor castitas est, tactus sanctitas, unio virginitas. 15) Haec autem quinque ponit in quadam auctoritate dicens: cujus generositas celsior, possibilitas fortior, aspectus pulcrior, amor suavior et omni gratia elegantior? Deinde ponit quinque beneficia quae sibi sponsus contulit et aliis sponsis confert, sc. quia eas fidei annulo subarrat, multiplici virtutum varietate eas vestit et ornat, passionis suae sanguine eas assignat, vinculo amoris eas sibi copulat



& rychis þame *with* þe tresoure  
 Of hewinly Joy, grathit þarfore;  
 35 » & my luffar in sic wedynge  
 Has me erlyt *with* his rynge  
 My richt hand, & (my) als at-anys  
 Has ennornyt *with* schenand stanis,  
 & *with* his mantele cled has me  
 40 Of fyne gold, fulfare to se,  
 & syne *with* bruchis ful mony  
 Has me arayt craftly;  
 & he þar-to of his gret grace  
 Has mad a takine in my face,  
 45 þat I sal tak one na manere  
 Bot hyme any (vthir) lufere,  
 & his blud has my chekis mad  
 Ful fare, þat falow ware & fad;  
 & als his body is to myne  
 50 Cuplit *with* Joy þat ma nocht fyne,  
 & he sic tresoure schewit me  
 þat neuire mar gane sal be,  
 Gif I wil as til hyme dere  
 In til his luf ay perseuere.  
 55 Al sic giftis, & wele mare,  
 He has giffine me *with* Joyful fare;  
 þarfor suld (I) vnhappy be,  
 Gif I lef sic a luf for þe.  
 & quhene þe zunge mane herd þis tale,  
 60 His hart (þane) cane to-brift for bale,  
 For sorow hyme sa sadly socht  
 þat of hyme-self na-thing he rocht;  
 Bot feknes *had* he nothir-quhare,  
 Bot in his hart he had sic care  
 65 þat til his chawmir he hyme sped  
 & ruschit done (ap)one his bed.  
 þane cane þai til his fadir tel  
 Hou at his sone in seknes fel,  
 Bot quhat seknes, þai ne wiste.

For-þi his fadir send but friste 70  
 Medicinaris, his stat to se  
 & to deme quhat seknes had he.  
 þe quhilkis quhene þai saw his stat,  
 Has sone persawynge be his late  
 þat hyme nothire ailyt mare ne myne 75  
 Bot þat luf distrenzet hyme.  
 His fadir sperit quhat scho wes  
 He luffit. & þai sad Agnes,  
 þat hyme behuffit haf til his vif  
 Or ellis for hir tyne þe lyf. 80  
 þane ves he blyth & thocht (al)-sone  
 His sōnis zarnynge suld be done:  
 & gert Agnes be brocht hyme til,  
 Venand his etlynge to fulfil,  
 & sad hir: »Agnes, þu suld kene 85  
 þat þu art cummyne of symple mene  
 In regard of my gret mycht  
 & of my dignite þe hicht;  
 Zet sal I thole my sone wed þe,  
 Anerly for þi bewte, 90  
 & gif þe far possessione  
 Of castellis, towris & of towne,  
 & gold and siluir neuir-þe-les,  
 In sic plente as þu wil ges;  
 & sa ma þu to mare stat wyne 95  
 þane euir wane ony of þi kyne,  
 & ful war þu for to forsak  
 Til haf my sone (one) to þi mak.  
 þat has na cause (for) to tak þe  
 Bot anerly for þi bewte.« 100  
 þane Agnes sad-hyme schortly:  
 »Certis, gud fir, maryt ame I,  
 & I ma na-wyse brak þat band,  
 For gold, siluere na for land;  
 & my spouse is mychtyere f. 349 105  
 þane þi sone, & fere richere,

et thesauris coelestis gloriae eas ditat, sic dicens: qui annulo suo subarravit dextram meam et collum meum cinxit lapidibus pretiosis, induit me ciclade auro texta et immensis monilibus ornavit me, posuit signum in faciem meam, ut nullum praeter eum amatorem assumam, et sanguis ejus ornavit genas meas; jam amplexibus ejus castis adstricta sum; jam corpus ejus corpori meo sociatum est; ostendit mihi thesauros incomparabiles, quos mihi se daturum, si in eo persevera- vero, repromisit. 27) l. of treucht with r.? 31) l. til hyme with band? 33) Ms. rychtis. 37) my fehlt; als = hals. 59) L. A. kurz: Audiens haec insanus juvenis lecto prosternitur et quod amore aegrotet, per alta suspiria a medicis aperitur, cumque pater juvenis eadem virgini replicaret et illa prioris sponsi foedera se violare non posse assereret, coepit praefectus inquirere quis esset ille sponsus de cuius se Agnes potestate jactaret. Cum ergo quidam assereret quod Christum sponsum suum diceret, blandis prius sermonibus, demum terroribus eam pulsant. Cui Agnes: quid- quid vis, age, quia quod quaeris, non poteris obtinere. Ipsum enim terrentem et blandientem si-



- & has giffine me in mariage  
 þat neuir sal falze, his herytage;  
 For-þi, fir, spek to me nomare  
 110 Here-of, for þis is þine answare.«  
 þane þe prefet begane to spere  
 At frendis þat hyme teyndir were,  
 Quhat mane it wes & quhat he had,  
 þe mane þat Agnes þe rufe of mad.  
 115 & sume of þame (þane) sad hyme to:  
 þat Crist hir spouse callit scho.  
 þane þe prefet newit his spek  
 & gluthryt hir with wordis mek  
 & fandit far to bow hir vil;  
 120 Bot scho plat nay ay sad hyme til.  
 & quhene faire spek cuth nocht awalze,  
 With harsknes he cane hir assalze  
 & manesit hire to bet & bynd  
 & put hir al turment he mycht fynd  
 125 & pyne hire, til scho granttit do  
 His soñis zarnyng. bot na sais scho,  
 Bot his thret na his gluthryng  
 Scho set bath in til a lyne  
 & at his vordis mad smylunge  
 130 In manere of scornunge.  
 þe prefet þane, þat wes wrath,  
 Sad: »of twa thingis ches ane rath:  
 Gif (þat) þu wil virgine be,  
 Mak sacrifice, þat I ma se,  
 135 Humyly one til oure goddes,  
 þat mychty is & euire zet wes,  
 Or ellis to þe bordale ga  
 To thole al mene þe frely ta.«  
 Zet for-cause scho wes freborne  
 140 & hire eldris hir beforene,  
 Of hire kyne he had dred  
 For to supprice hir as of ded;  
 þarfor he thocht hire to gere sla  
 For þat cristine treucht scho cane ta  
 Agayne þe lawis oysit þane, 145  
 Quhare-for war slane wyf & man.  
 þane sad scho: »nothire wil I  
 To þi fals godis sacryfy  
 Na zet sal I fylit be  
 Vith ony manis flesch, parde; 150  
 For I haf goddis angele ay,  
 þat kepis me bath nycht & day.«  
 þe prefet þane but ony mare  
 Gert dispole hir (þar) al bare  
 & gert hire til þe bordale lede, 155  
 To fylyt be with ful dede.  
 & quhene hire clathis al of ware,  
 God send sic fyndes in hyre hare  
 þat scho wes cled mare ewinely  
 With hare þane with hire clathis in hy. 160  
 Nocht-þane, as scho in þe bordale  
 Wes brocht, agane hir wil haile,  
 Godis angel scho redy fand  
 þare, in clernes schênand,  
 þat cled hir in a garment quhyte, 165  
 þat to behald wes delyte.  
 & sa þe bordale wes but bad  
 þe place of haly prayer mad,  
 Sa fere þat, quha enteryt þare,  
 Suld cume of it fere clennare, 170  
 & gyf he zald dettyt honoure  
 Til god þat al thinge has in cure.  
 Ful mony for-þi entryt þare  
 þat for sic licht hire forbare  
 & come owt frely þat þare wil, 175  
 For reuerence þat lycht þai gaf til.  
 þe prefet sone merwale had  
 þat nane in þe bordale bade

militer deridebat. 63) Ms. & st. had 101) Ms. agānis st. Agnes. 117) Ms. þā þe prefec þā. 119) Ms. fat. til st. vil. 131) Cui praefectus: unum tibi de duobus elige, aut cum virginibus Deae Vestae sacrificia, si tibi virginitas placet, aut cum meretricibus scortaberis. Quia enim nobilis erat vim sibi inferre non poterat, et ideo titulum sibi christianitatis opposuit. Cui illa: nec sacrificabo Diis tuis, nec sordibus polluar alienis, mecum enim habeo custodem corporis mei angelum domini. 127) bot st. for. na st. &. 153) Tunc praefectus jussit eam exspoliari et nudam ad lupanar duci. Tantam autem densitatem capillis ejus dominus contulit ut melius capillis quam vestibis tegeretur. Ingressa autem turpitudinis locum, angelum domini praeparatum invenit, qui locum claritate nimia circumfulsit sibique stolam candidissimam praeparavit. Sicque lupanar fit locus orationis, adeo ut mundior exiret quam fuisset ingressus, qui immenso lumini dabat honorem. 162) Ms. wrocht. 177) l. prefetis. 173) Praefecti autem filius cum aliis juvenibus ad lupanar venit et eos prius ad ipsam invitavit. Qui ingressi, sed ex miraculo territi, compuncti redierunt; quos ille miseros appellans et ad eam furens intrans, cum vellet eam contingere, in ipsum lumen irrui. Qui cum Deo non dedisset honorem, praefocatus a dyabolo exspiravit.



Vith hir þane for to play,  
 180 Bot but abad come away;  
 For-þi in þe bordale he went,  
 To tak hire furth in (til) entent,  
 & ruschit syne in þe gret lycht.  
 Bot, or þat he hir tweche mycht,  
 185 þe feynd threst his throt sa fare  
 þat ded done he fel þare.  
 & quhene þe prefet herd tel  
 þe myschefe (til) his sone befel,  
 He rayrit rudly & gret fast;  
 190 & to þe bordale at þe last  
 He come, quhar his sone lay ded,  
 & til Agnes in þat sted  
 He sad: »quhy has þu myne sone slane?»  
 & sobrely scho sad agane:  
 195 »Certis, I did na scath hyme til,  
 Bot he, of quhame he did þe wil,  
 In til hyme did his pouste  
 & weryit hyme, as ze (ma) se,  
 For he na reuerence gef þe lycht  
 200 þat schane here-ine be godis fycht,  
 As did þe laf, þat come here-Ine  
 & lefit for dred of god to syne.«  
 þe prefet sad: »now sal apere  
 Gyf þu my sone, til me ful dere,  
 205 Has be þi wichcrafte slane,  
 Or gyf þu may rase hyme agane f. 350  
 Othir be craft or be slicht  
 Of hyme (þat) þu (sas) has sic mycht,  
 Crist, þi spous, þat þu sais wil  
 210 & may þi zarnynge wel fulfil.«  
 Vith þat one kneis scho fel done  
 & mad to god hire or(acione),  
 Deuotely, þat mene mycht here,  
 Sayand: »my spous & lord dere,  
 215 Rase þis mane be-cause of me,  
 þat al þir folk þi mycht ma se!«

& as scho þat word cane say,  
 þe corse rase but (mar) delay  
 & prechit til al apone hicht  
 Of Crist, hir spouse, þe mykil mycht, 220  
 & quhou þat he had sene in hel  
 Of werchis þare þe panis fel,  
 & þe gret Joy in hewine þat he  
 Saw, þat vnnoumerit mycht be.  
 Ful fele þane, seand þis ferly, 225  
 Become cristine sone in hy.  
 Of þe tempil þe bischopis al,  
 Seand þis gret ferly fal  
 & considerand þe ty(n)fel grete  
 Of gud þat þai war wont to gete 230  
 Of þame þat tuk þe cristine fay  
 & fra þar ryt went away,  
 Sedicione rasis in hy  
 Ymange þe puple felloun(l)y  
 & cryit fast: »ga fla hir sone 235  
 þat þis wichcrafte has done  
 & peruertis thocht and wil  
 Of al þat treucht giffis hir til;  
 For, suthly, bot scho slane be,  
 In schort tyme mene sal se 240  
 þat mene sal hale lef oure lay  
 & twrne þaime to þe cristine fay.«  
 Bot as þe prefet hyme bethocht  
 Of þat gret wondir þat scho wrocht  
 Til his sone, þat witnes bare 245  
 Til his ded & til his lare,  
 Vald, scho had bene of þat sted;  
 Bot for he his awne mene dred,  
 He deput in his sted þare,  
 þe law to hald þaime, a vicare, 250  
 & sorouful went away, for he  
 As he wald mycht nocht hir fre.  
 þat vicar þane, or he fane,  
 þat Aspacius had to name,

187) Quod praefectus audiens cum ingenti ploratu ad eam venit et causam mortis ejus diligentius sciscitatur. Cui Agnes: ille cuius voluntatem volebat perficere, potestatem in eum accepit et occidit, nam socii ejus de viso miraculo territi redierunt illaesi. Cui praefectus: in hoc apparebit quod non magicis artibus hoc egisti, si impetrare poteris ut resuscitetur. Orante Agnete juvenis resuscitatur et Christus ab eo publice praedicatur. 200) sycht st. micht. 212) Ms. of. 224) Ms. vnnormebit. 227) Ad hoc templorum pontifices seditionem excitantes in populo exclamaverunt: tolle magam, tolle maleficam, quae mentes mutat et animos alienat. Praefectus autem viso tanto miraculo eam liberare voluit, sed proscriptionem metuens vicarium dereliquit et, quia eam liberare non potuit, tristis abscessit. 244) Ms. he st. scho. 253) Tunc vicarius, Aspacius nomine, jussit eam in copiosum ignem jactari, sed in duas partes flamma divisa seditiosum populum exurebat et eam minime



255 As inflāmyt of fellone yre  
 Gert tormentouris mak a fyre  
 & Agnes bundine cast þare-in,  
 þat al men mycht se hir bryne.  
 Bot þar men mycht se godis mycht:  
 260 For þat fyre in-twa ewine ryght  
 Departit & scalit ful wyd,  
 & þe mystrowand of al syd  
 It brynt; sa þat (þe) hethine had  
 Gret care, þe cristine (mene war) glad.  
 265 Aspacius þane, þat wes wa,  
 Gert tormentouris Agnes ta  
 & thru hir als put a sword,  
 For þat scho prechit godis vord.  
 & sa be schedinge of hir blud  
 270 He mad to god a martir gud  
 & send hir sa one til hir spouse,  
 To duel *with* hyme in til his house, —  
 Thre hundre zere fra Crist flesch tuk  
 & nyne (þar)-to, as sais þe buk.  
 275 Hir (frendis) come *with* Joy þat day  
 To tak hir cors & bere away,  
 & eschapit narrowly  
 Of þe fel paianis for inwy  
 (þat) kist stanis at þame þane;  
 280 Bot of godis mycht a-way þai wane,  
 & dicht for hir a sepulture  
 & lad (hir) in *with* gret honoure;  
 þar at hire prayer far & sek  
 Gettis heile, þat cane hir sek,  
 285 In lofinge of god, hewȳnis kinge,  
 To quhame be honoure but endinge.  
 & þis wes done, I zou say,  
 In Rome þe ane & twenty day

Of þe moneth of februerē,  
 & þe dat for-wrytine here. — 290  
 þar bad stil Amarentia,  
 þat nawyse wald fra hyre grawe ga,  
 For þai to-giddir ware feid  
 Of a mylk & of a clath cled  
 & *with* hir als (scho) kepit had 295  
 Ine to clenness hire madinhad;  
 & scho þe payanis sta(l)wartly  
 Reprowit of þar fel folly,  
 For þai tynt had gastly sycht  
 Na wald god kene (na) his mycht, 300  
 Sene þai mycht *with* fleschly ee  
 His wondire-werkis clerly se  
 þat he had wrocht to þis vergine  
 þat þai saklasly put to pyne.  
 þane þai, þat to Crist had na lof, 305  
 Quhene þai herd hire þaime reprof,  
 Stainyt hyr (ful) fellowly, f. 351  
 Til stark-ded þar cane scho ly.  
 þane god, þo he debonare be,  
 Sic tent tuk to þar cruelte 310  
 þat he gert thōnir & fire-flacht  
 Stirk done þe payanis þar stracht,  
 & mony of þame fled; sa  
 Fra þine furth þat, quha wald ga  
 To visit þat suet virgine, 315  
 Mycht frely cume at al lykine.  
 þane tuk þa Emeranciane  
 & lad hir þare ryght fare in stane  
 By þe tome of sanct Agnes,  
 þat hir trew falow al tyme was. — 320  
 Syne eftir (þat) þe aucht day

contingebat. 263) l. þe hethinis. 267) als st. hals. 265) Tunc Aspasius in gutture ejus gladium immergi praecepit et sic sponsus candidus et rubicundus ipsam sibi sponsam et martirem consecravat. Passa est autem ut creditur, tempore Constantini magni, qui coepit a. d. CCCIX. Cum igitur corpus ejus Christiani et parentes ipsius cum gaudio sepelirent, vix a paganis in eos lapides mittentibus evaserunt. 279) þat fehlt. 283—290) Zusatz. — 291) Emerentiana autem, ejus collactanea, virgo sanctissima, licet adhuc catechumena, dum juxta sepulcrum ejus staret et constanter gentiles argueret, ab iis lapidata est, statimque terrae motus, coruscationes et fulgura exstiterunt a Deo et ex paganis plurimi perierunt, ita quod ipsi de cetero venientes sepulcrum virginis non laeserunt. Corpus autem Emerentianae juxta corpus s. Agnetis positum est. 297) Ms. stewartly. 307) Ms. stamyt. 321—338) (Agnetis secundo, Octav des Festes von S. Agnes): Cumque parentes ejus VIII die juxta tumulum vigilarent, viderunt chorum virginum vestibus aureis radiantem, inter quas viderunt b. Agnetem simili veste fulgentem et a dextris ejus candidiorem agnum nive stantem. Quibus illa: videte ne me quasi mortuam lugeatis, sed congaudete mecum et congratulamini, quia cum his omnibus lucidas sedes accipi. (Propter hanc visionem celebratur festum Agnetis secundo.) 321) l. auchtand þat fehlt. 325 u. 32) schaw st. saw. 330) had fehlt. 338) l. segis.



Sancte Agnes kyne, I herd say,  
 Come to wak dewotely  
 A nycht quhare Agnes cane ly :  
 325 & schaw cume about mydnycht  
 A cumpany of madinis brycht,  
 Cled in clathis of gold schenand,  
 & sanct Agnes þame ymange,  
 In þe sammyne clethinge cled,  
 330 & at hire hand (had) in þat sted  
 A lame quhytare þane ony snaw  
 þat euir þai schaw of þe lif-thraw;  
 & Agnes to þame cane say;  
 »Se, ze na sorou be naway  
 335 For me, þo ze wene I ded be,  
 Bot erare makis Joy *with* me!  
 For I *with* al þir madynis here  
 Has gottine lestand sege clere.« —

Constancia, a virgine, syne,  
 340 þat douchtyr wes of Constantyne,  
 Of foule lepre wes strikine sa  
 þat nocht wes hale fra tope to ta.  
 As scho herd þis avisione,  
 Sone eftir scho mad hire bone  
 345 & of Agnes þane for þe sak  
 Went til hir fertre for to wak.  
 & as scho had hire oracione  
 Mad in gud devocione,  
 One slepe scho fel for werynes;  
 350 & til hire apperit sancte Agnes  
 & sad til hire: »Constancia,  
 Stedfast confort to þe þu ta!  
 For, gif þu in Crist wil trew,  
 Of mysalry þu sal (sone) now  
 355 Be clene«, & Agnes but delay

Out of þat place vaniste away.  
 Constancia þane ves vakand  
 & hale & fere hire-self fand;  
 & baptysme tuk (scho) but abad,  
 & gert a costlik kirk be mad;  
 360 In virginite syne þare ay  
 Scho lifit furth til hire enday,  
 & mad of madynis a conwent  
 To serwe god þare in gud entent. —  
 & of þat kirk a prest had syne  
 365 þe cure and callit ves Paulyne,  
 A deuot mane, & had bene chaste  
 Langtyme. þarfor þe wikit geste  
 Fandit hyme ful felloun(ly)  
 Vith þe brodis of lichery,  
 370 þat hyme worth, þo he wes zape,  
 Of wemene haf þe fawlouschepe.  
 Bot, þat he mocht do lefully,  
 He went (one) to þe pape in hy  
 & affkit lef to wed a wife,  
 375 For *with* his flesch he mocht nocht strife.  
 þe pape þane be his symplenes  
 Considerit veile þane how it was,  
 & þane gef he hyme a fare rynge,  
 Ane admyrald hafand þare-in,  
 380 & bad hyme þat he suld nocht Irke  
 Bot sped hyme hame (one) til his kirk  
 & to þe ymage of Agnes,  
 At þare richt wele payntit vas, . . .  
 & þat rynge til hire gefe (!),  
 385 & to wed hire he gef hyme leife.  
 þane vent he to þe ymage in hy  
 & mad hire prayere deuotely,  
 & tald syne hou þe pape (hyme) bad  
 Gif hire þat rynge (þat) he þare had;  
 390

— 340) Constantia virgo, filia Constantini, lepra gravissima laborans, cum hanc visionem audiisset, tumultum ejus adiit et ibi, dum in oratione persisteret, obdormivit viditque b. Agnetem sibi dicentem: constanter age Constantia, si in Christum credideris, continuo liberaberis. Ad hanc vocem evigilans perfecte se sanatam invenit, quae baptismum recipiens super corpus b. Agnetis basilicam fecit et ibi in virginitate degens multas exemplo suo ibidem virgines aggregavit. — 365) Quidam vir nomine Paulinus in ecclesia s. Agnetis sacerdotii fungens officio mira coepit carnis tentatione vexari, sed cum Deum offendere nollet, a summo pontifice licentiam petiit contrahendi. Cuius bonitatem et simplicitatem papa considerans, annulum ei cum smaragdo dedit et jussit ut ymagini formosae b. Agnetis, quae in sua ecclesia depicta erat, ex parte sua praeciperet ut se permetteret desponsari. Cumque hoc sacerdos ymagini imperaret, illa continuo digitum annularem porrigens et annulo suscepto digitum retrahens, omnem tentationem a sacerdote fugavit. Praedictus tamen annulus adhuc dicitur in ejus digito apparere. L. A. lässt dann noch eine andere Version von dem Ringe folgen, darauf die laudatio des h. Ambrosius. — 371) þo st. so? Nach 384 fehlt ein Verspaar? 388) Ms. hire st. his. 391) Ms. prooferyt. 395) scho fehlt; tilge sone. 400) Ms. bad st. vad.



& he *proferyt* hire þe ryngē.  
 & lo, þare fel a ferly thinge:  
 For scho put furth þe fyngir þare,  
 & he put one þe ryngē but mare,  
 395 & (scho) drew in hire hand, & sone he

Of fleschly fandingē ves al fre.  
 & here-of in vitnesfyngē  
 Remanis ay þe forsad ryngē  
 One þe fyngire of þat ymage  
 Of vad of wedingē in to vage.

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## XLII. Agatha.

Agatha, þe madine clere,  
 Ves cumyne of gentil kyne, but vere,  
 & (ful) fare vas of hire body,  
 & cler of thewis but velany;  
 5 & in þe tone of Cathenence  
 Seruit god (ay) but offence.  
 & Quinciane ine þat quhile  
 Ves consol(ar) of Cesile,  
 & cumyne ves of carlis kine,  
 10 þo he til sic a stat cane vine;  
 Chynsche he ves, lycherus als,  
 & seruice mad til ydolis fals.  
 & for þe stat þat þane held he,  
 He gert Agatha til hyme brocht be,  
 15 Til haf hire to wyf for hire gret kyne —  
 Sa mene suld þe mare dout hyme;  
 & for hir beute he had wil  
 Vith hir his foule lust to fulfil;  
 & to get gud of gredines,  
 20 He wald hir haf als for riches;  
 & as he seruit ydolis fals,  
 He wald (þat) scho sa did als.  
 Sa til his presence quhene scho  
 Cumyne wes, he sad hir to:

f. 352

»Quhyne art þu borne, madyne fre, 25  
 & of quhat kyne, þu tel me,  
 & to quhat godis has þu mad  
 Sacrifice fra þi zouthad?»  
 Scho sad (til) hyme stedfastly:  
 »To god of hewine ay serwe I 30  
 & euire sal do, for ocht ma be;  
 For mychtyaste of al is he,  
 Na I sal hyme neuire nyt,  
 For he is my suffrane delyt.«  
 As Quinciane persawinge had 35  
 þat scho wes of wil sa sad,  
 Til a matrone he cane hir ta  
 þat callit ves Effrodosya:  
 þat wes a commone bordelere,  
 & douchteris nyne scho had þat were 40  
 Of þat (ilk) crafte richt as scho;  
 & to þe teynd he tacht hir to (!),  
 þat þai hire thretty dais suld prufe,  
 Quhile be aw & quhile be lufe,  
 To change hir purpos & wil 45  
 & to ger hire consent hyme til.  
 þai tene (þane) tuk þat innocent  
 & to þare Innys with hir went,

Vgl. L. A. Cap. 39. Die etymol. Einl. fehlt. 1) L. A.: Agatha virgo ingenua et corpore pulcherrima in urbe Cataniensium Deum semper in omni sanctitate colebat. Quintianus autem consularis Siciliae, cum esset ignobilis, libidinosus, avarus et ydolis deditus, b. Agatham comprehendere nitebatur, ut, quia erat ignobilis, comprehendendo nobilem timeretur, quia libidinosus, ejus pulcritudine frueretur, quia avarus, ejus divitias raperet, quia ydolatra, Diis eam faceret immolare, fecitque eam ad se adduci. 8) Ms. consol. 23) Quae cum adducta esset et ejus immobile propositum cognovisset, tradidit eam cuidam meretrici, nomine Aphrodisiae, et novem filiabus ejus ejusdem turpitudinis, ut per XXX dies suaderent et quomodo ejus animum immutarent. 42) l. tene. 47) Et modo promittendo laeta, modo terrendo aspera, sperabant eam a bono proposito revocare; quibus b. A. dixit: mens mea super petram solidata est et in Christo fundata, verba vestra venti sunt, promissiones vestrae pluviae, terrores vestri flumina sunt; quae quantumvis impugnant, stat fundamentum domus meae, cadere non valebit. Haec autem dicens flebat quotidie et orabat sitiens



& fandyt hire in syndry wyse  
 50 To ger hir mak sic sacrifice  
 & syne to ger hir til consent  
 & to Quincyane get hire entent.  
 To do sa, þai vald quhyle  
 Hir flesch far hir to begil  
 55 & ferly far hichtis hir make —  
 Bot in thank scho ne vald tak;  
 Syne vthir tyme þai wald  
 Hir schore *vith* visage bald  
 & gere hire sa thole sic payne  
 60 þat (scho) suld þe ded zarne fayne,  
 & syne manance hire þat scho  
 þe foule bordale suld be led to.  
 Bot scho stedfaste ves in thocht,  
 þat of al þis na-thing rocht,  
 65 Bot tuk bath ewine in a lyne  
 þar harsknes & þare flechingē.  
 & as fandyt þai had hire sa  
 þai thretty dais als & ma  
 & mocht be naway get hyre wil  
 70 þare godis to sacryfy til  
 Na to consent to Quincyane,  
 Bot (scho) sad nay ay in ane,  
 Sayand: scho had fondit hir thocht  
 One a grond þat fallis nocht,  
 75 »þat is, in my god Criste Jhesu,  
 þat nopire ma brak na bow.  
 þare-for zoure wordis ar bot wynd,  
 & I zoure hichtis bot hething find,  
 & al þe manance of zoure payne  
 80 I dred fere les þane I do rayne;  
 For þe grownd-wal of my thocht  
 Ma nocht falze, þat dred I nocht«  
 & sayand þis, ilke day  
 Scho gret & ythandly cane pray  
 85 þat worthy scho mycht be to take

Martirdome for Cristis sake, —  
 For scho thriftyt oure althinge  
 For til cume til hewynis kyngē.  
 & fra Affrodysya  
 Saw þat scho persewerit sa 90  
 & wald nocht fal fra hir entent,  
 To Quincyane scho sone went  
 & sad: it wes les maystry  
 Hard stanis (for) to grynd, suthly,  
 & yrne (for) to mak als nefß 95  
 As leide — þat neuir zet done ves,  
 »þane for to wryth Agathis wil  
 Fra Cryst, (for) to consent zou til;  
 For nane way ma scho changit be  
 Fra hir entent, þat sal ze se.« f. 353 100  
 þane Quincyane wes rycht wrath  
 & gert bryng hyme þe madyne rath  
 & sad: »of quhat condicione  
 Art þu?« & scho redy-bowne  
 Sad: »gentil-womane ame I, 105  
 My kine þat vitnesis opynly.«  
 Quod he: »quhy mais þu þe þane thril?«  
 & sone scho answert þare-til:  
 »For I ame Cristis maydine ay,  
 þare-for I ame seruand, I say; 110  
 For it is fwferane mast gentrise  
 To Jhesu Crist to mak serwice.«  
 þane Quincyane, as þis ves done,  
 Sad: »of twa thingis ches ane sone:  
 Til oure godis opire sacryfy, 115  
 Or thole hard turment in til hy.«  
 Quod scho: »þi vyf mot be  
 Lyk as þi god is to þe,  
 Jubitere, thru quhame þat þu  
 Has na grace in god to trew.« 120  
 þane in wryth (bad) Quynicyane  
 Gif hire buffetis mony-ane,

ad martirii palmam pervenire. 54) Ms. fat. 68) l. & als. 89) Videns Aphrodisia ipsam immobilem permanere, dixit Quintiano: facilius possunt saxa molliri et ferrum in plumbi mollitiem converti quam ab intentione christiana mens istius puellae converti seu revocari. 95) Ms. pyne st. yrne. 97) Ms. wryt. 101) Tunc Quintianus fecit eam ad se adduci et ait illi: cuius conditionis es? Cui illa: non solum ingenua, sed et spectabilis genere, ut omnis parentela mea testatur. Cui Q.: si ingenua es, cur moribus te servilem personam habere ostendis? Illa respondit: quia ancilla Christi sum, ideo servilem meam exhibeo personam. Q. dixit: si te ingenuam dicis, quomodo ancillam asseris? Illa respondit: summa ingenuitas est in qua servitus Christi comprobatur. Q. dixit: elige quod volueris, aut sc. diis sacrificare aut diversa supplicia sustinere. Cui A.: sit talis uxor tua qualis Venus dea tua, et tu talis sis qualis fuit Deus tuus Jupiter. 111) l. mast swferane. Nach 117 fehlt ein Verspaar? 121) Ms. wryth st. wrath. bad fehlt. 122) Ms. gef st. gif. 124) l. aganis. 121) Tunc Q. jussit eam alapis caedi, dicens: in injuriam iudicis noli temerario ore garrire. A. respondit:



- Sayand til hire: »quhy channeris þu  
My gret god agane now?»
- 125 Sad scho (til hyme): »I haf ferly  
þat þu art brocht to sic foly  
þat þu sal þaime þi godis cal  
Or mak þame seruice, gret ore smal,  
& vald nocht þat þi wedyt wyf
- 130 Suld nocht þame resemble in þis lyf,  
& sais fene (þat) I do foly  
þat wil nocht to þame sacryfy,  
& sais gret wrange I do þe to —  
þat I forthink, sa haf I ro!
- 135 Bot, gif þi goddis gud be,  
þat þu þaime folow, gud semes me;  
& gif þu lathis þare company,  
To me þu consent(is) playnly.«  
*Quod* Quyncyane þane agane:
- 140 »Of nocht seruic þire wordis vayne.  
Sacrifice til oure godis mak,  
Or til hard tormentis þe tak!«  
Sad Agatha til hyme: »parde,  
Vith wyld bestis þo þu ryf me:
- 145 Fra þai here my godis name,  
But dout þai sal be stil Ilkane;  
& gyf be fyre þu threttis me,  
Godis angele mene ma se  
Vith dew of hewine ma softine sa
- 150 þat þi fyre sal me do na wa;  
& gyf þu me wond, I gyf na tale:  
þe haly ga(s)t sal mak me hale.  
þare-for do one as þu has thocht,  
For of þi panys rak I nocht.«
- þane bad he hir til presone drav, 155  
For þat scho stud of hyme nane aw.  
& scho went furth to thole sic pane,  
& ves þar-of mare blyth & fayne  
þane þo scho callyt had bene  
To þe best fest, euire wes sene, 160  
& to god betaucht al þe striwe  
þat scho suld thole in (to) þis lyf.  
þane Quyncyane one þe morne  
Gret bryng þis maydine hyme beforne  
& bad (hir) þat scho Cryst suld nyt 165  
& sacryfy is godis to tyt.  
& for scho vald nocht nyt þat name,  
He gert strek hire in a frame  
& torment hir in syndry vyse,  
For scho wald mak na sacrifice. 170  
Zet sad scho: »mare delyt haf I  
In þere panys, sekyrly,  
þane ony mane fane suld be  
To se þe thinge (he) fanest vald se,  
Or gyf a mane sudendly 175  
A hurd had fundine wn(u)enandly.«  
þane Quynciane gert hir hynge  
One hicht & syne hyre dyng  
& in hir pap wirk hir way  
& syne ryfe it quhyt in-twa. 180  
þane scho sad: »tyrand fel  
& prentyse of þe feynd of hel,  
To fra me ryfe has þu na schame  
Sic as þu swkyt of þi dame?  
Bot zet haf I my papis hale 185  
In my sawle, & euire sal.«

miror te virum prudentem ad tantam stultitiam devolutum ut illos dicas deos tuos esse, quorum vitam non cupias tuam conjugem vel te imitari, ut dicas tibi injuriam fieri si eorum vivas exemplo; nam si dei tui sunt boni, bonum tibi optavi, si autem execraris eorum consortia, mecum sentis. Q. dixit: quid mihi superfluum verborum cursus? aut sacrificia diis aut te faciam diversis suppliciis interire. A. respondit: si feras mihi promittas, audito Christi nomine mansuescunt, si ignem adhibeas, de coelo mihi rorem salvificum angeli ministrabunt, si plagas vel tormenta ingeras, habeo spiritum sanctum per quem despicio universa. 130) tilge nocht. 131) Ms. fere aus fore corr. 141) Ms. to mak. 148) Ms. evangele st. angele. 155) Tunc jussit eam trahi ad carcerem, quia voce eum publice confundebat, ad quem laetissime et glorianter ibat et quasi ad epulas invitata agonem suum domino commendabat. 163) Sequenti die dixit ei Q.: abnega Christum et adora Deos. Quae cum renueret, jussit eam in equuleum suspendi et torqueri, dixitque Agatha: ego in his poenis ita delector, sicut qui bonum nuntium audit, aut qui videt quem diu desideravit, aut qui multos thesauros invenit. (Non enim potest triticum in horreum poni nisi theca fuerit fortiter conculcata et in paleis redacta. Sic anima mea non potest intrare in paradysum cum palma martirii, nisi diligenter feceris corpus meum a carnificibus attrahere.) 164) l. gert. 174) he fehlt. 176) Ms. wnenandly. 177) Tunc Q. iratus jussit ejus mamillam torqueri et tortam diutissime jussit abscidi. Cui A.: impie, crudelis et dire tyranne, non es confusus amputare in femina quod ipse in matre suxisti? Ego habeo mamillas integras in anima mea, ex quibus nutrio omnes sensus meos, quas



- pane gert he put hire in presone,  
 & mad strat Inhibicione  
 þat na-mane access suld hafe  
 190 To leche hire na hir lyf safe,  
 Na for til gyf hire til hir fud  
 Bred or wattir, to do hir gud. —  
 & as scho set about mydnycht  
 In þat preffone forowt lycht,  
 195 Ane *commone* ald mane enteryt þare,  
 & a barne befor hyme bare f. 354  
 Of brynnand fergis sic fusione  
 þat licht as day ves þe presone;  
 & brocht al medycinis nere  
 200 þat for hyr tyse gānand were,  
 & sad hir: »(þo) þe consulare  
 In ser wais torment þe sare,  
 Zet has þu done hyme wel mare il  
 In ansuer þu has mad hyme til;  
 205 & þo he þi fare pape haf ryfine,  
 To þe hel (he) sal sone be gyfine.«  
 þane sad scho: »medycyne fleschly  
 Zet gef I neuir to my body,  
 & schame war gyf I now tynt It  
 210 & sa lange now had It kepyt.«  
 þane sad þe ald: »my douchtyre dere,  
 Schame nocht with me in ony manere,  
 For I ame *cristine* mane, þu trew.«  
 Quod scho: »schame may nocht helpe  
 nov, . . .  
 215 Bot I lowe þe fadir of blis,
- þat þus of me thochtful is  
 As for to do sic besynes  
 To confort me in to distres.«  
 »Quhene wil þu thole, quod þe mane,  
 þat I þe helpe, sene I crafte cane?« 220  
 Quod scho: »for I haf god nere,  
 þat be word ma mak me fere,  
 & gyf it lykand til hyme be,  
 At his wil he ma hele me.«  
 Quod he: »I ame his appostil, þu trew, 225  
 & to heile þe, he send me now,  
 & lo, art þu nov hale & sownd  
 Of al weme & als of wond!«  
 Sanct Petir þane vanyst away.  
 & scho one kneys fel but delay 230  
 & lowit god þat scho hir fand  
 Hale & fere, fut and hand. —  
 þe geyleris tuk þe flicht —  
 þai war sa red of þe gret lycht;  
 Zet ane of þame þane hire bad 235  
 þat away scho vald pas sa stad.  
 Quod scho: »god scheld þat I  
 Tyne my crone, nov is redy!« . . .  
 Quod Quynceyane: »gif þu wil lyf,  
 Honoure til oure godis þu gife!« 240  
 Quod scho: »þu trew trewly  
 þat al þi wordis are foly.  
 Suld I honoure stok or stane  
 Or ony thing bot god alane,  
 þat helyt veile has my body 245

ab infantia domino consecravi. 187) Tunc jussit eam in carcerem recipi prohibens ingressum medicorum et panem vel aquam sibi ab aliquo ministrari. Et ecce circa mediam noctem venit ad eam quidam senex, quem antecedeat puer luminis portitor, diversa secum ferens medicamenta et dixit ei: licet consularis insanus tormentis te afflixerit, tu eum tuis responsis amplius afflixisti, et licet ubera tua torserit, sed illius ubertas in amaritudinem convertetur, et quoniam ibi eram, quando hoc patiebaris, vidi quia mamilla tua potest curam salutis suscipere. 199) Ms. medycinaris. 200) Ms. tyse, st. liss? 201) þo fehlt. 202) Ms. ar st. þe. 207) Cui A.: medicinam carnalem corpori meo nunquam exhibui, et turpe est ut, quod tamdiu servavi, nunc perdam. Dixit ei senex: filia, ego christianus sum, ne verecunderis. Cui A.: et unde verecundari possum cum tu sis senex et grandaevus, ego vero ita crudeliter lacerata, quod nemo de me possit concipere voluptatem; sed ago tibi gratias, domine pater, quia sollicitudinem tuam mihi impendere dignatus es. Nach 214 fehlen Verse. 219) Cui ille: et quare non permittis ut curam te? A. respondit: quia habeo dominum J. Chr., qui solo verbo curat omnia et sermone restaurat universa; hic si vult, potest me continuo curare. Et subridens senior dixit: et ego apostolus ejus sum et ipse me misit ad te, et in nomine ejus scias te esse sanata. Et continuo Petrus apostolus disparuit. Et procidens b. A. gratias agens invenit se undique sanata et mamillam suam pectori restitutam. 219) Ms. quhē st. quhy ne. 233) Cum ergo ex immenso lumine custodes territi aufugissent et apertum carcerem reliquissent, rogant eam quidam ut abiret. Absit, inquit, ut fugiam et coronam patientiae perdam et custodes meos tribulationibus tradam. Nach 238 fehlen Verse. Post dies quatuor dixit ei Quintianus ut deos adoraret, ne graviora supplicia sustineret. 233) l. had tane? 241) Cui A.: verba tua



- þat þu gert ryf sa cruely?«  
 Sad Quynciane: »quhat is he?«  
 Quod Agatha: »of hewine god he,  
 (Crist), þe quhilk (I), til þat I  
 250 Ma lif, (I) sal luf Ithandly.«  
 Quod Quynciane: »now we sal se  
 Gyf þi Criste ma helpe þe.«  
 þane bad he schellis & brynnand cole  
 Strow in þe floure, herd to thole,  
 255 & nakyt þare-one hire rol,  
 Til scho of ded had quyt þe tol.  
 & as (þ)ay his bydinge had  
 Fulfillit, but mare abad  
 þe erde steryt sa felloun<sup>(1)</sup>y  
 260 þat al þe cyte in til hy  
 Schuke & to-giddire strake,  
 & of mystrowand tuk sic wrake  
 þat of þe tone gret part cane fal  
 & twa gret consulis with-al  
 265 Of Quynciane ware smorit sone.  
 þane blamyt þe puple hyme rycht sone  
 & sad til hyme in gret hy:  
 »Al þus we thole for þi foly.«  
 þane dred he þe sedicione  
 270 & gert haf hire zet in preffone.
- þar scho mad hire oracione;  
 & as to god scho had tald  
 Hire oracione, þe gast scho zald, —  
 Thre hundre L zeris & thre  
 Fra god mane lykit here to be. 275  
 þane hewinely mene of marmour fyne  
 A tabil mad & lad it syne  
 By þe cors, & away sone  
 þai vanist but ony hone,  
 Of þar sicht wanest away (!) 280  
 & neuire ware sene to þis day.  
 & wrytine ves in þat tabil  
 Rycht fare lettire & legeabile:  
 »Haly thocht, wilful & clene,  
 & honoure gef scho god but wene, 285  
 & deliuerance of hire cuntre  
 Scho gat at god & mad It fre.«  
 & fra þis tale, I tel zow nov,  
 Ves kid, als wele payane & Jow  
 & crystine mene come in to wil 290  
 Devot prayere (to) mak hire til. —  
 & Quynciane, eftire ded scho ves,  
 Socht hir riches in syndry place; f. 355  
 Sa come twa hors (in) þat sychtware  
 & fast faucht vith dyntis sare, 295

fatua sunt et vana, aerem maculantia et iniqua. Miser sine intellectu, quomodo vis ut lapides adorem, et deum coeli qui me sanavit, dimittam? Q. dixit: et quis te sanavit? Cui A.: Christus filius dei. (Q. dixit: iterum tu Christum audes nominare quem ego nolo audire? Agatha dixit:) quamdiu vixero, Christum corde et labiis invocabo. Q. dixit: nunc videbo si Christus te curabit. 253) Et jussit testas fractas spargi et sub testas carbones ignitos mitti et ipsam desuper nudo corpore volutari. Quod cum fieret, ecce terrae motus nimius factus est, qui totam civitatem ita concussit ut palatium corruens duos consiliarios Quintiani opprimeret et omnis populus ad eum concurreret clamans quod propter injustum Agathae cruciatum talia paterentur. 257) Ms. ay st. þay. 264) Ms. consalis? 269) Tunc Q. ex una parte terrae motum, ex alia seditionem populi metuens, ipsam iterum in carcerem recipi jussit; ubi sic oravit (dicens: domine J. Chr., qui me creasti et ab infantia custodisti, qui corpus meum a pollutione servasti et a me amorem saeculi abstulisti, et qui tormenta me vincere fecisti et in iis virtutem patientiae tribuisti, accipe spiritum meum et jube me ad tuam misericordiam pervenire). Haec cum orasset, cum ingenti voce spiritum tradidit c. a. d. CCLIII sub Daciano imperatore. 276) Cum autem fideles cum aromatibus corpus ejus condirent et in sarcophago collocarent, quidam juvenis sericis indutus cum plus quam C viris pulcherrimis et ornatis et albis indutis, qui nunquam in illis partibus visi fuerant, ad corpus ejus venit et tabulam marmoream ad caput ejus ponens ab oculis omnium statim disparuit. Erat autem in tabula scriptum: mentem sanctam, spontaneam, honorem Deo et patriae liberationem. Quod sic intelligitur: mentem sanctam habuit, spontaneam se obtulit, honorem Deo dedit et patriae liberationem fecit. Et hoc miraculo divulgato, etiam gentiles et Judaei sepulcrum ejus plurimum venerari coeperunt. Nach 275 fehlen Verse. 277) Ms. sepulture st. tabil. 290) Ms. als wele to payane. 293) Quintianus autem, dum ad ejus investigandas divitias pergeret, duobus equis inter se fremitum dantibus calcesque jactantibus unus eum morsu appetiit, alter calce percussus in flumine projecit, ita quod corpus ejus nusquam potuit inveniri. Revoluto anno circa diem natalis ejus mons quidam maximus circa civitatem ruptus eructavit incendium, quod quasi torrens de monte descendens et saxa terramque liquefaciens ad urbem cum magno impetu veniebat.



& of þe hors *rycht* fast þe tane  
*Vith* his fete dange *Quincyane*,  
 & þe todir bate hyme faste  
 & in þe rywere cane hyme caste —  
 300 Bot in quhat place his caryone lay,  
 West nane to þis day. —  
 & eftir, be a zere wes ovtgane  
 þat Agatha þe ded had tane,  
 A gret hyl, ves nere þe tone,  
 305 Brak owt in fyre & brynt done,  
 Weltrand, as (it) a borne had bene,  
 Meltand stanis & erde brynt clene,  
 & sa ner come (to) þe tone  
 Be lyklynes as to bere It done.  
 310 þane of payanis a multytud,

Seand þis, one wallis stud,  
 For reddure ware abaisit sa  
 þat þai ne wist quhare to ga.  
 þane come þame to mynd percace  
 þe uertu of sanct Agas : 315  
 & til hir fertre went þai  
 & tuk a clath (þat) þar-one lay,  
 & sped þame *vith* It to þe wal  
 & *with* a cord let It oure-fal  
 Agane þe fyre: & It stud stil 320  
 Ne come nerrare þe tone til. —  
 þar-for, sanct Agatha, I þe pray  
 þu helpe ws sa, at we may  
 Owt of þis wrechit warld twyne  
 But sudende ded, schame & syne. 325

### XLIII. Cecile.

To say sume thinge is myne entent  
 Of sanct Cecile, þe fare & gent,  
 þat cumyne wes of þe best kine  
 þat Rome þane nere wes withine;  
 5 & scho folouyt wele þare trace,  
 For bath wyfe & uertuse scho wes,  
 Fare of fasone for to se,  
 Enhornyt of al bewte;  
 & fosterit ves in *Cristis* fay,  
 10 & *Cristis* ewangele scho had ay  
 Hyd in hire brest & þare-one thocht,  
 Na *nycht* na day cesit nocht . . .  
 Mekly to god, þat kepe vald he

Clenly hir virginite.  
 & scho eftir þe custume þane 15  
 Ves handfast *vith* a zungmane,  
 & callit ves Valaryane,  
 þat in maryage vald hire haf tane.  
 þe day ves cumyne þat þai twa  
 þat band of mariage suld ma; 20  
 Next hire flesch, þat wes fare,  
 Scho had al tyme þe harsk hare  
 & ves owtewart to þe sicht  
 Cled in gold schenand brycht.  
 & quhene al maft mery 25  
 Mad *with* mouth & menstra(l)fy,

311) Tunc paganorum multitudo descendit de monte et ad sepulcrum ejus fugiens velum unde coopertum erat sepulcrum, arripuit et ipsum statuit contra ignem statimque in die natalis ipsius virginis ignis stetit et ultra ullatenus non processit. In L. A. folgt noch ein Citat aus Ambrosius.

Vgl. L. A. Cap. 169. Die etymol. Einl. fehlt. V. 1) L. A.: C. virgo praeclarissima ex nobili Romanorum genere exorta et ab ipsis cunabilis in fide Christi nutrita, absconditum semper evangelium Christi gerebat in pectore et non diebus neque noctibus a colloquiis divinis et oratione cessabat suamque virginitatem conservari a domino exorabat. 5—9) Zusatz. Nach 12 fehlt ein Verspaar? 15) Cum autem cuidam juveni, nomine Valeriano, desponsata fuisset et dies nuptiarum instituta esset, illa subtus ad carnem cilicio erat induta et desuper deauratis vestibus tegebatur et cantantibus organis illa in corde soli domino decantabat dicens: fiat domine cor meum et corpus meum immaculatum ut non confundar; et biduanis et triduanis jejuniis orans commen-



pane wald scho in hart god pray  
 Be hir-ane & til hyme say :  
 »God, grant þat my hart ma I  
 30 Vnuemmyt kepe & my body,  
 Sa þat I thole na varldis schame  
 Bot ay be thankful to þi name«;  
 & for þat fastinge & prayere  
 Scho mad to god tymis sere.  
 35 Bot quhene þa suld to bed ga  
 & nane wes þar bot þai twa,  
 Scho tuk hyme by þe hand in hy  
 & til hyme sad deuotely :  
 »My maste fwet & lowit thinge,  
 40 I wald tel þe a priwe thinge  
 Sa þat I mycht sekire be  
 þu suld neuire discouer me,  
 For gud na Il na for mede.«  
 »Tel one þarfor & haf na dred!«  
 45 Scho sad : »goddis angel haf I,  
 þat kepis me ay Ithandly  
 & lufis me sa wele, þat he  
 Wil thole na warldly mene haf me;  
 þe quhilk gif he persawe þi wil  
 50 þat þu *with* lust nicht me til,  
 He sal þe sla, ore euire he fyne,  
 & þu þi fare zuthed sal tyne;  
 Bot he þat be þi wil cane prove  
 Gyf þu me lufit of clene lufe,  
 55 In gret daynte he sal haf þe  
 & luf þe als wele as me  
 & al his Joy (sal) saw þe til.«  
 Valaryane þane, thru godis wil

Chastyit, sad : »gif þu wil I  
 Trow þi wordis parfytly, 60  
 Schaw me þe angel, þat I may  
 Se þat þi wordis are verray :  
 & I sal do al þi bydyng;e;  
 Bot gif I ma haf persawynge f. 355  
 þat þu luffis ony warldis mane, 65  
 I sal sla þe & hyme rycht pane.«  
 Quod scho þane : »gyf þat þu  
 Wil prove it suth I sa now,  
 þu sal trew in god hicht me,  
 & in his name baptiste be : 70  
 & þu sal se þe suth rycht pane  
 þat he is angel & na mane.  
 þarfor ga fra þe cyte ewine  
 Thre myle in name of god of hewine,  
 & in a rew, callit »via apia«, 75  
 Syndry poure mene þu sal ourta,  
 & to þame sal þu sa but gyle  
 þat »me til 3<sup>u</sup> has send Cecile,  
 To sanct Urbane to kene me  
 To tel hyme hire priwete. « 80  
 & quhene þu fyndis hyme, þu ma  
 Tel hyme þire wordis þat I say.  
 & quhene he has hofine þe,  
 þane godis angel þu sal se.«  
 Valaryane þane but abad 85  
 Passit furth þe gat scho hyme bad,  
 & be þe taknys, he had tane,  
 Fand þe bischope sanct Urbane  
 Lurkand, ymange pure mene mekly,  
 Quhare mony marteris cane ly. 90

dabat domino quod timebat. 23) Ms. vt owtirwart. 27) Ms. hirt st. hart. 33) Ms. þaft. 35) Venit nox in qua suscepit una cum sponso cubiculi secreta silentia, et ita eum alloquitur: o dulcissime atque amantissime juvenis, est mysterium quod tibi confitear, si modo tu juratus asseras, tota te illud observantia custodire. Jurat Valerianus se illud nulla necessitate detegere, nulla prodere ratione. Tunc illa: angelum Dei habeo amatorem, qui nimio zelo custodit corpus meum; hic si vel leviter senserit quod tu me polluto amore contingas, statim feriet te et amittes florem tuae gratissimae juventutis, si autem cognoverit quod me sincero amore diligas, ita quoque diliget te sicut me et ostendet tibi gloriam suam. 53) l. bot gif he. 54) Ms. gyf st. þat. 57) l. schaw. 58) Tunc V. nutu Dei correctus ait: si vis ut credam tibi, ipsum angelum mihi ostende et si vere probavero quod angelus sit, faciam quod hortaris, si autem virum alium diligis, te et illum gladio feriam. Cui C.: si in Deum verum credideris et te baptizari promiseris, ipsum videre valebis. Vade igitur in tertium miliarium ab urbe via quae Appia nuncupatur, et pauperibus quos illic invenies dices: Caecilia me misit ad vos ut ostendatis mihi s. senem Urbanum, quoniam ad ipsum habeo secreta mandata quae perferam. Hunc dum tu videris, indica ei omnia verba mea, et postquam ab eo purificatus fueris et redieris, angelum ipsum videbis. 79) Ms. barbane st. Urbane. 85) Tunc V. perrexit et secundum signa quae acceperat, s. Urbanum ep. intra sepulcra martirum latitantem invenit. cumque ei omnia verba Caeciliae dixisset, ille manus ad coelum expandens cum lacrymis ait: domine J. Chr. seminator



& quhene þat he þame tald had  
 His erand as Cecile hyme bad,  
 þe ald his handis but (ony) mare  
 Vphewit to þe hewine rycht þare  
 95 & gretand sad: »lord Jhesu,  
 þat chast consal wele chewis nov,  
 Of þat fede froit nov þu tak  
 þat in Cecil þu cane mak!  
 For Cecil as (a) besy be  
 100 Ententifly feruit has þe;  
 For hyme, þat scho als fellone  
 Til spouse (tuk) as a woud lyone,  
 Mek as a lame scho has þe send,  
 þi treucht til ek & til amend.«  
 105 & as þe bischope þis & mare  
 had sad, þane apperit þare  
 A zung mane, þat nane cuth knaw,  
 Cled in quhytare thinge þane snaw,  
 & in his hand (he) bare a buke,  
 110 þe quhilk rycht fare ves one to luke,  
 Vith goldine lettris wrytine brad.  
 Quhame quhene Valeryane sene had,  
 He fel for rednes in þat sted  
 As a mane þat had bene ded.  
 115 Bot rath þe zung mane raisit hyme  
 & bad hyme rede þe buk with-ine.  
 & he red: & fand (wrytin) þare:  
 »þar is a god, forout mare,  
 & bot a treucht, & a baptyme,  
 120 þat sal al leilemene saf fra pyne,  
 A fadir, a makare of al,  
 A-beoufe althinge & euir be sal.«  
 & as he had red þis wryt,  
 þe bischope sais: »trewis þu It

Or art þu zet of dout 125  
 Of It þu come here about?«  
 Valaryane þane loud cane cry  
 & sad: »na thinge sa weile trev I  
 Vndir hewine as I trew It  
 þat I saw wrytine in zone wryt.« 130  
 þe zung mane þane wanyst away.  
 & Valeryane but delay  
 Of sancte Vrbane tuk baptyme,  
 & hame to Cecile went syne  
 & fand hire one hire bed stanand, 135  
 & ane angel, þat in his hand  
 Had twa cronis mad wȳnly  
 Of spanyst rose & quhyt lely;  
 Of þame to Cecile he gef ane,  
 & ane to Valaryane, 140  
 & sad: »þir cronys I brocht now  
 Of paradyse, to gif til zow;  
 þe quhilkis gif ze kepe clenly  
 With hart wnuemmyt & body,  
 þai sal neuir falow na tyne 145  
 þe odour þat ze think sa fyne,  
 Na zet na vthire sal þame se  
 Bot gif he kepe chastyte.  
 & Valeryane, sene þat þu  
 Has trewit heilesome consel now, 150  
 Ask at me quhat-euir þu wil,  
 & I þi zarnyng sal fulfil.«  
 Sad he: »gif sa þat it sal be,  
 þar is na thinge sa suet, think me,  
 As my nane brothire; þare-for I 155  
 Ask þat he (als) knaw in hy  
 þe suthfastnes þat nov I kene.«  
 þe angel sad til hyme þane:

casti consilii, suscipe seminum fructus quos in Caecilia seminasti, domine J. Chr. pastor bone, C. famula tua quasi apis tibi argumentosa deservit; nam sponsum quem quasi leonem ferocem accepit, ad te quasi agnum mansuetissimum destinavit. 96) l. sawis. 105) Et ecce subito apparuit senex (!) quidam niveis vestibibus indutus, tenens librum aureis litteris scriptum. Quem videns V. prae nimio timore quasi mortuus cecidit et a sene levatus sic legit: unus Deus, una fides, unum baptisma, unus Deus et pater omnium qui super omnes et per omnia et in omnibus nobis. 113) Ms. þāft. 123) Cumque haec legisset, dixit ei senior: credis ita esse an adhuc dubitas? Tunc exclamavit dicens: non est aliud quod verius credi possit sub coelo. 131) Statimque illo disparente V. a s. Urbano baptisma suscepit, et rediens Caeciliam cum angelo loquentem in cubiculo invenit. Angelus autem duas coronas ex rosis et liliis in manu habebat et unam Caeciliae et alteram Valeriano tradidit dicens: istas coronas immaculato corde et mundo corpore custodite, quia de paradiso Dei eas ad vos attuli, nec unquam marcescent nec odorem amittent nec ab aliis nisi quibus castitas placuerit, videri poterunt. Tu autem Valeriane, quia utili consilio credidisti, pete quodcunque volueris, et consequeris. Cui V.: nihil mihi in hac vita exstitit dulcius quam unicus fratris mei affectus, peto igitur ut et veritatem ipse mecum agnoscat. Cui angelus: placet domino



- » For þine askyne is rychtwyse f. 356  
 160 & to god plesand mony-vise,  
 þu & þi bruthire bath  
 Cronit to god sal cume rath,  
 Of *martirdome* þe fare crone  
 To bruk in hewine at *zoure* wardone.«  
 165 Tyburcyane syne enterit þare  
 Quhar Cecile & his bruthire ware,  
 & feld þe odoure in til hy  
 Of þe rose & þe lely,  
 & sad: »bruthir, hou hapnis here  
 170 þis swet sawoure þis tyme of zere,  
 Of Nouember in þe moneth,  
 Quhene flouris haldine ar vndirneþ? —  
 For betyre odire I cane neuir fele.  
 þare-for til zou twa I grant wele  
 175 þat I ame clengit (!) sudendly.«  
 Valaryane sad: »na ferly;  
 For fare cronis & fresch haf we,  
 þat þine ene zet ma nocht se,  
 Of rose & lyle wynly mad,  
 180 þat neuir-mare fal falou na fad.  
 Bot as þu nov be my prayere  
 Has feld wele þis odore here,  
 Sa sal þu, gif þu trewis me,  
 It þat þou felis clerly se.«  
 185 Tyburcius cane hyme ansuere:  
 »Gif þis in slepe be at I here  
 Or it be in to suthfastnes  
 þou me tellis mar & les?«  
 þane sad til hyme Valaryane:
- » Ve haf slepit al our tyme gane, 190  
 Bot in suthfastnes now we duel.«  
 Tyburcius sad: »þu me tel  
 Hou þis ma be?« þane one-ane  
 Til hyme sad Valaryane:  
 »Godis angele it tacht to me; 195  
 þe quhilkis gif þu zarnis to se,  
 Tak baptye & renunce til al  
 Fals ydolis þat ze godis cal!«  
 þane Cecile prechit hyme in hy  
 & schewit it hyme al opynly 200  
 þat ydolis ma fele na thinge  
 Bot ar dume & defe, but smelling,  
 Na nocht ma grape na zet se,  
 »Bot ar mad ne ma helpe þe,  
 & þu ma breke þaime as þu wil; 205  
 Quhy suld þu þane gif suth þaime til?«  
 & as scho had hire *sermone* done,  
 Tyburcius sad til hire sone:  
 »Quha trewis nocht þis, mast & leste,  
 In fawte of wit is bot a beste.« 210  
 Cecile þane hyme in armys hynt  
 & kissit his briste, or scho stynt,  
 & sad til him: »I grant þis day  
 þat þu art my mach verray;  
 For, richt as luf of god has mad 215  
 þi bruthire my husband, but bad,  
 Richt sa sal godis luf mak þe  
 My mache, gif þu wil treu me,  
 Gif þu al ydol(is) wil forsake  
 & treu in god & baptye tak; 220

petitio tua et ambo cum palma martirii ad dominum venietis. 164) at st. as. 165) Post hoc ingressus Tiburtius frater Valeriani, cum nimium rosarum sensisset odorem, dixit: miror hoc tempore roseus hic odor et liliorum unde respiret; (nam si ipsas rosas vel lilia in manibus meis tenerem, nec sic poterant odorama tanta mihi suavitatis infundere;) confiteor vobis, ita sum refectus ut putem me totum subito immutatum. Cui V.: coronas habemus quas tui oculi videre non praevalent, floreo colore et niveo candore vernantes, et sicut me interpellante odorem sensisti, sic et, si credideris, videre valebis. Cui T.: in somnis hoc audio an in veritate ista tu loqueris Valeriane? Cui V.: in somnis usquemodo fuimus, sed jamnunc in veritate manemus. Ad quem T.: unde hoc nosti? Et V.: angelus domini me docuit, quem tu videre poteris si tu purificatus fueris et omnibus ydolis abrenuntiaveris. (In L. A. folgt hierauf ein Citat aus Ambrosius.) 175) I. changit? 185) Ms. tyburciū. 199) Tunc Caecilia evidenter ostendit ei omnia ydola esse insensibilia et muta, ita ut Tiburtius responderet ac diceret: qui ista non credit, pecus est. 205) Ms. heke st. breke. 207) Ms. & scho as scho. 213) Ms. hir. 207) Tunc C. osculans pectus ejus dixit: hodie te fateor meum esse cognatum, sicut enim amor Dei fratrem tuum mihi conjugem fecit, ita te mihi cognatum contemptus faciet ydolorum. Vade igitur cum fratre tuo, ut purificationem accipias et angelicos vultus videre valeas. Dixitque T. fratri suo: obsecro te frater ut mihi dicas ad quem me ducturus es. Cui V.: ad Urbanum episcopum. Cui T.: de illo Urbano dicis qui totiens damnatus est et adhuc in latebris commoratur? hic, si inventus fuerit, cremabitur et nos in illius flammis pariter involvemur, et dum quaerimus divinitatem latentem in coelis, incurremus furorem exurentem in terris. Cui C.: si haec sola esset



& sa sal god grace gif to þe  
 His angel in to face to se.  
 For-þi se þu na lettyngē ma  
 Bot with þi bruthire sone þ<sup>u</sup> ga! «  
 225 Til his bruthire Tyburcyane  
 Sad: »tel me, Valaryane,  
 To quhat is it þu sal me led  
 To mak ful endyng of þis ded? «  
 Sad he: »to bischope Vrbane.«  
 230 þane sad Tyburcius one-ane:  
 »Is þat Vrbane þat to þe dede  
 Has bene condampnyt in þis sted  
 (&) In til hydliis ay syne duellis?  
 For, be he fundine, as mene tellis,  
 235 He wil be brynt for-out mare,  
 & we *with* hyme mone fal þare,  
 & sa, til we are sekande  
 Diuinite in hewine scheuand,  
 Ve sal be wappyt in til yre  
 240 Percace in erde in brynnand fyre.«  
*Quod* Cecile til hyme: »gif ware nane  
 Life bot in þis world alane,  
 Ferly var na mene wald dout  
 To tyne it, war þai neuir sa stout;  
 245 Bot þar is a fere bettyre lyf,  
 þat ma (nocht) tynt be for þis strife,  
 þat godis sone (h)as til ws tald,  
 þat mad al think, as his fadir wald;  
 þis godis sone command fra hewyne  
 250 Til lar, tacht ws *with* his stewyne  
 þat (vthir) lyf is þat lestis ay,  
 In hewine, but opir tene or tray, f. 357  
 þat he has grathit til al his,  
 Til bruk in euire-lestand blis.«  
 255 Tyburcyane sad: »tel me þus:

Sene þu sais bot a god is,  
 Quhy is þat þu tellis me  
 þat þai are nov godis thre? «  
 & Cecile sad, þat ves war:  
 »As in a mane thre thingis ar, 260  
 Wit frist, memor þe todire thinge,  
 & þe thred vndirstandinge:  
 Richt swa in þe mycht of godhed  
 Thre personis are but ony dred:  
 þe fadire, þe sone, he haly gast, 265  
 & nocht ane of þire are in waste.«  
 þane tald scho hyme mare & les  
 Quhy god in world come & in fles,  
 & how hyme lykit for to tak  
 Passione of ded for mānis sak, 270  
 & tald hyme syne congruiyte  
 Why his passione suld nedful be:  
 »& first he tholit hyme-self ta,  
 At as mane suld be lattine ga  
 þat had bene haldine lang (in) syne; 275  
 & to be myssad lykit hyme,  
 Sa mane, þat ves in malysone,  
 Mycht þar chese lestand benysone;  
 & he tholit scornyt to be,  
 To mak mene of fendis scorne fre; 280  
 & he tholit a crone of thorne  
 One his heid be put for scorne,  
 For þat þe hed-senffes suld be  
 Fra mankind tane þat first gef he;  
 & gal he tastit, for to bet 285  
 It þat mane tynt tastand þe swet;  
 & nakit one þe croice he wes,  
 Til hele Adamys nakitnes;  
 & hangit one þe croice ves he,  
 Of first trespas to mak ws fre.« 290

vita, juste hanc perdere timeremus; est autem alia melior, quae nunquam amittitur, quam nobis Dei filius enarravit. Omnia enim quae facta sunt, filius ex patre genitus condidit, universa autem quae condita sunt, ex patre procedens spiritus animavit. Hic igitur filius Dei in mundum veniens verbis et miraculis aliam vitam esse nobis monstravit. 227) l. quham. 238) Ms. diuīte. l. schenand? 249) Ms. cōmaund. 250) Ms. Zar? 255) Cui Tiburtius: certe unum Deum esse asseris et quomodo nunc tres esse testaris? Respondit C.: sicut in una hominis sapientia sunt tria, sc. ingenium, memoria, et intellectus, sic et in una divinitatis essentia tres personae esse possunt. Tunc coepit ei de adventu filii Dei et passione praedicare et multas congruitates ipsius passionis ostendere. Nam ideo, inquit, filius Dei est tentus, ut genus humanum dimittatur peccato detentum; benedictus maledicatur, ut homo maledictus benedictionem consequatur; illudi se patitur, ut homo ab illusionē daemonum liberetur; spineam coronam accepit in capite ut a nobis sententiam auferat capitalem; fel suscipit amarum, ut sanaret hominis dulcem gustum; exspoliatur, ut parentum nostrorum nuditatem operiat; in ligno suspenditur, ut ligni praevaricationem tollat. 255) l. þis. 261) l. first. 274) Ms. at (?) as. 275) Ms. langsū syne. 282) Ms. he had fenffes st. þe hed-sentens. 291) Tunc Tiburtius fratri dixit: miserere mei



Tyburcius þane but delay  
 Til his bruthire þis cane say :  
 »Gud bruthire, haf in þe mercy,  
 I pray þe, & me led in hy  
 295 To godis mane, þat I ma be  
 Clene mad, þe angel to se!«  
 His bruthire þane hyme has tane  
 Be þe hand & led til Vrbane;  
 þat, baptiste þane, he  
 300 þe angel clerly mycht se,  
 þat vald gif hyme his askine  
 Debonarly but gruchinge. —  
 Tyburcius þane, or he fane,  
 & his bruthire Valaryane  
 305 þare faculte, til It mycht leste,  
 Til poure folk disponyt faste,  
 & of þe marteris þe bodyis  
 Sa slane for godis seruice  
 þai enterit ful prywely.  
 310 Almacius þane in (til) hy  
 Gert þai brethire til hyme bringe  
 & sad to þame, as in hethinge :  
 »Quharfor haf ze sa mykil cure  
 & besynes and laboure  
 315 To grawe þame þat for trespas,  
 As resone mad, *condamni*t ves?«  
 Tyburcius þane but delay  
 To þe prefet sadly cane say :  
 »Vald god we war *seruandis* al  
 320 To þame (þat) ze dampnyt cal!  
 þat has dispysit *with* clere thoct  
 It þat aperis & is nocht . . .«  
 þe prefet sad : »þu tel me  
 Quhat manere þat may be?«

Quod he : »þat semys & is nocht 325  
 Is al þat in þis warld is wrocht,  
 & ledis mane to vanyte  
 & til it þat nocht sal be;  
 Bot it þat semys nocht to be  
 & is, gif þu ma clerly se, 330  
 Is of richtwise mene þe lyfe  
 & of Il mene þe payne but strife.«  
 þe prefet sad : »I trew nocht þis  
 þu sais; of þi-self al is.«  
 & bad þane þat Valaryane 335  
 Befor hyme suld be brocht *one*-ane,  
 & sad hyme : »þo þi bruthire be  
 Nocht of *parfy*t wit, as think me,  
 I consal þe for-out mare  
 þat þu to me mak gud ansuare; 340  
 For it war lyk þai ware wod  
 þat refusis bath Joy & gud  
 Bot folely þat maste zarnis  
 þat is maste fay to Joy & blis.  
 For-þi is gud ze wyse zu weile, 345  
 Or ze tyne al varldis fele.« f. 358  
 Valaryane sad til hyme þane :  
 In froist þat he saw Idil mene  
 Playand þame, makand gud chere,  
 & scorne þame þat wirkand were, 350  
 Bot in tyme of het, quhene þai  
 Froyt of þare travale bar away  
 & gret Joy & mery mad,  
 þane þai þat Idil bene had,  
 Mad anoy & ewil chere; 355  
 »Richt sa til ws has hapnyt but were :  
 For we thole nov cald & het,  
 Quhile t(h)riste, quhyle hungire gret,

et perduc me ad hominem Dei, ut purificationem accipiam. Ductus igitur et purificatus, angelos Dei saepe videbat et omnia quae postulabat, protinus obtinebat. 292) Ms. þane þis. 303) Valerianus igitur et Tiburtius elemosinis insistebant et sanctorum corpora quos Almachius praefectus occidebat, sepulturae tradebant. Quos Almachius ad se vocans, cur pro suis sceleribus damnatos sepelirent, inquisivit. 305) Ms. þare fatil faculte. 316) Ms. mad st. wald? 317) Cui Tiburtius: utinam illorum servi essemus quos tu damnatos appellas! qui contemserunt illud quod videtur esse et non est, et invenerunt illud quod non videtur esse et est. Cui praefectus: quidnam est illud? Et T.: quod videtur esse et non est, est omne quod in hoc mundo est, quod hominem ad non esse perducit; quod vero non videtur esse et est, est vita justorum et poena malorum. Cui praefectus: non puto quod mente tua loquaris. Tunc jubet adstare Valerianum dicens ei: quoniam non est sani capitis frater tuus, tu saltem poteris sapienter dare responsum; constat plurimum vos errare qui gaudia respuitis et omnia inimica gaudiis affectatis. 322) Ms. aperit. 329) Ms. for st. bot. 346) Ms. fele. 347) Tunc V. se vidisse ait glaciali tempore otiosos jocantes et operarios agricolas deridentes, sed aestivo tempore, dum advenissent gloriosi fructus laborum, gaudentibus illis qui putabantur vani, coeperunt flere qui videbantur urbani. Sic et nos nunc quidem sustinemus ignominiam et laborem, in futuro autem recipiemus gloriam



Bot sal resawe (syne) til oure med  
 360 Ay-lestand Joy, þat is na dred;  
 Bot ze, þat warldis glore has now,  
 In tyme to cume ful sare sal grew  
 & for a schort tyme lestand blis  
 In zour foly are lyk to mys.«  
 365 þane þe prefet ansuert hyme but mare  
 & sad: »be þe pryncis, are  
 Vndisconfit of þis varld hale,  
 Sal thole, as ze say, lestand bale,  
 & ze, þat are *content* (!) wrechis here,  
 370 Sic lestand blis sal bruk but were?«  
 Valaryane sad til hyme þane:  
 »Ze ar na princys, bot smal mene,  
 Borne in our tyme, & de sal sone  
 & zeld resone hou ze haf done.«  
 375 þe prefet sad, þat wes fel:  
 »In sic spek ganys *nocht* to duel.  
 Mak sacryfice for-out delay  
 &, quhar þu lykis, pas þi way!«  
 þai brethire þane vnerely  
 380 Sad to þe prefet opynly:  
 »Lele sacrifice to god we gife,  
 & sal do, til we ma lif.«  
*Quod* þe prefet to þame one-ane:  
 »Of zoure god tel me þe name!«  
 385 Valaryane til hyme þane cane say:  
 »Certis, his name fynd þu na ma,  
 þo þu had wengis for to fle.«  
 þe prefet sad: »zet thinkis me  
 þat Jubiter is *nocht* þe name  
 390 Of god þat suld be I(n) mast fame?«  
 Valaryane sad: »Jubitere  
 Ves þe name of a murtherere

& of a kyd houlloure,  
 þat racht nopire of mensk na honoure.«  
 þane ansuert hyme Almachius 395  
 & sad: »gif suth be þu sais ws,  
 Al þis warld erris bot þu ane  
 & þi bruthire, þat has zone tane  
 To trew in a god verraly?«  
 Valaryane þane sad in hy: 400  
 »It is *nocht* anerly we twa  
 þat a god al-ane cane ta,  
 Bot þai are sa feile ma þane we,  
 þat þai ma *nocht* nomeryt be,  
 þat resawit þis halynes, 405  
 & ay sal eke & be na les.«  
 þane gert þe prefet tak þaime bath  
 & put þame in til preffone rath,  
 In zemsale of Maxymy.  
 þat sad til þame ful felloun(l)y: 410  
 »Ze, þat are zunge & fals alsa,  
 & bruthire-lufe betwene z<sup>u</sup> twa,  
 Me think ze haste z<sup>u</sup> to ded nov  
 As til a feste men callit zow!«  
 Valaryane sad: »gif þat þu 415  
 Wil hicht til ws þat þu sal treu,  
 þe Joy þu sal se in þis sted  
 Of oure sawlis, as we are ded.«  
 þane Maxymyne sad: »fyre me bryne,  
 Gyf I þat god þane trou *nocht* ine 420  
 þat ze treu, gyf þat I se  
 þe thinge suth ze sa to me.«  
 þane Maxymyne but ony mare,  
 & al þat euire *with* hyme ware,  
 & þe fel tormentouris alsua, 425  
 Of pape Vrbane cane baptyme ta,

et aeternam mercedem. Vos autem nunc transitorium habetis gaudium, in futuro autem invenietis aeternum luctum. 365) Cui praefectus: ergo nos invictissimi principes aeternum habebimus luctum et vos personae vilissimae perpetuum possidebitis gaudium? Cui V.: homuntiones estis, non principes, tempore nostro nati, citius morituri et Deo rationem plus omnibus reddituri. Dixit autem praefectus: quid verborum circuitu immoramur? offerte Diis libamina et illaesii abscedite. Sancti responderunt: nos Deo vero quotidie sacrificium exhibemus. Quibus praefectus: quod est nomen ejus? Cui V.: nomen ejus invenire non poteris, etiamsi pennis volaveris. Praefectus dixit: ergo Jupiter nomen Dei non est? Cui V.: nomen homicidae et stupratoris est. Ad quem Almachius: ergo totus mundus errat et tu cum fratre tuo verum Deum nosti? V. respondit: nos soli non sumus, sed innumerabilis multitudo hanc sanctitatem recepit. 407) Traduntur igitur sancti in custodiam Maximi. Quibus ille ait: o juventutis flos purpureus, o germanus fraternitatis affectus, quomodo ad mortem quasi ad epulas festinatis? Cui Valerianus ait quod, si crediturum se promitteret, gloriam animarum eorum post mortem videret. Et Maximus: fulminibus igneis consumar, si non illum solum Deum confitear quem adoratis, si contingat quod dicitis. Ipse igitur Maximus et omnis ejus familia et universi carnifices crediderunt et ab Urbano, qui illuc occulte



þat in hydlis come þame til  
 & þare request (did) with gud wil.  
 & in þe dawinge of þe day  
 430 In hye voice cane to þame say :  
 »Ze, þat are Cristis knyghttis mad,  
 Puttis fra zou nov but abad  
 Vorkis of myrknes, & clethis 3<sup>u</sup>  
 In armys of licht ine hast nov ! «  
 435 Almachius þe prefet herd  
 How þat þer cristine knyghttis ferd ;  
 þane gert he tak þaime ryght fone,  
 & syne eftire for-out hone  
 He gert leid þame of þe tone  
 440 Four myle, one þat condicione :  
 Gyf þai to Jubitere ryght þare  
 Vald sacryfy but ony mare,  
 þai suld ga fre at þare wil,  
 & al þar gudis tacht þame til ;  
 445 & gif þai gruchit to do sa,  
 þare nekis suld þai strik ine twa.  
 þane ware þe brethire one led,  
 Til þai come til þe lymytstede ;  
 & for þai wald nocht sacryfy,  
 450 þai war vnredit bath in hy.  
 þane Maximyne, þat þare was  
 Quhene þat ves done in þe place,  
 Sad : he saw angelis cume done  
 In þe tyme of þare passione  
 455 & þare fawlis vpe in hewine bare  
 Vith þame in to wynly fayre.  
 Sone eftire as þis ves done,  
 To þe prefet ves tald sone  
 þat Maximyne cristine ves mad.  
 460 þe quhilk þane but (mar) abad

Gert mene *with* lumpis of led  
 Dyngē hyme, til he ves ded.  
 þane Cecile tuk þe bodys thre  
 & in a grawe gert þaime lad bē,  
 Vith sic honoure as scho cuth do 465  
 & as þe tyme askyt to. —  
 Almacius þane wes besy  
 To get þe gudis gredely  
 Of þe forsad Valaryane  
 þat til his spouse Cecil had tane, 470  
 & of Tyburcius his bruthire,  
 & lewit nocht ane for vthire.  
 & sowne wes fundyne þat Cecile  
 þar gud(is) had to kepe a quhyle.  
 For-þi hir gert he brynge hyme til, 475  
 To grype þe gudis in to wil.  
 & as scho brocht ves hyme befor,  
 He sad til hire *with* sturt & schore :  
 »Til ydolis þu mak sacryfice  
 & þame honoure in al wyse«, 480  
 Ore ellis for to thole gret payne  
 & fynaly þare-for be slane.  
 þane turmentoris, þo þai vald fenze,  
 Word of ned hire til distrenze,  
 Gret ryght sare, for sa fare a thinge, 485  
 Sa vyse, sa fare (!) & sa 3ynge  
 Vald ta þe ded sa wilfully.  
 þane sad scho til þame in hy :  
 »It is nocht, zungmene, as ze thoct ;  
 For my 3outhed here tyne I nocht, 490  
 Bot gifis filth & takis gold fyne,  
 & giffis a lacht place of duellinge  
 & takis a place of bewte,  
 Sic as ma nocht comprisit be,

venit, baptisma suscepunt. 428) did fehlt. 429) Igitur dum aurora nocti finem daret, Caecilia (!) exclamavit dicens: eia milites Christi, abjicite opera tenebrarum et induimini arma lucis.  
 429) Cecile fehlt? 435) L. A. kurz: Quarto igitur milliario ab urbe sancti ad statuam Jovis ducuntur et, cum sacrificare nollent, pariter decollantur. 440) l. mylis. 451) Tunc Maximus cum jurejurando asseruit se in hora passionis eorum angelos vidisse fulgentes et animas eorum quasi virgines de thalamo exeuntes, quas in gremio suo in coelum angeli detulerunt. Almachius vero audiens Maximum christianum effectum, eum plumbatis tamdiu caedi fecit quousque spiritum excussit. Cuius corpus s. Caecilia juxta Valerianum et Tiburtium sepelivit. 467) Tunc Almachius facultates amborum coepit inquirere et Caeciliam tamquam Valeriani conjugem coram se fecit adstare jussitque ut ydolis immolaret aut sententiam mortis incurreret. Cum autem ad hoc ab apparitoribus urgeretur et illi vehementer flerent, eo quod puella tam decora et nobilis ultro se morti traderet, dixit ad eos: hoc, boni juvenes, non est juventutem perdere sed mutuare, dare lutum et accipere aurum, dare vile habitaculum et accipere pretiosum, dare brevem angulum et accipere forum pellucidum. Si quis pro nummo solidos daret, nonne velocius festinaretis? Deus autem, quod accepit simplum, reddet centuplum. Creditis his quae dico? Et illi: credimus Christum verum esse Deum, qui talem possidet famulam. 474) Ms. gud. 478) l. bad hir. 479) Ms.



495 & giffis bot a lytil wra,  
 A vyd merkat þare-for I ta.  
 Richt as mane suld gif zow  
 Tene ß for a penny now,  
 I trew þat ze suld haste z<sup>u</sup> þene  
 500 To gife a penny & take tene;  
 Sa to god gif we gife ocht  
 Of warldly thinge þat he has wrocht,  
 He sal gif ws þarefor in med  
 Ane hundre tyme sa fele, but dred.«  
 505 Sad scho þane: »trew ze þis?«  
 »Za, sad þai, sa hafe we blis,  
 Ve trew þat Criste is god verray  
 þat sic a seruand has þis day.«  
 þay of a wil euirilkane  
 510 Gert brynge þe bischope ald Urbane;  
 Of quhame richt þane baptyme cane ta  
 Four hundre personis & ma.  
 Almachius gert hire til hyme bring  
 & sad hire, as with smyllynge,  
 515 He sad: »of quhat condicione is þu?«  
 Scho sad: »gentil-womane, I trew.«  
 Almacius sad (hir) syne tyte:  
 »I spere, womane, of þi ryte.«  
 Cecile sad hyme: »þine askine  
 520 Of foly takis begynnynge,  
 Venand I suld ansuer(is) twa  
 Vndir a demand þe to ma.«  
 Almacius sad til hire bone:  
 »Quhene has þu sic presumpcione  
 525 Of redy ansuere til a mane?«

& Cecile sad til hyme þane:  
 »Of conscience gud & clere  
 & fath vnfenzet, but were.«  
 Almacius sad hire one hicht:  
 »Me think þu knawis nocht my mycht.« 530  
 Scho sad: »zis, I cane wele fynd  
 þi poweste lik a bose, of wynd  
 þat fillit ware & with a prene  
 Mocht out be latine for-out wene  
 & seige (?) and to-giddire fal 535  
 & tyne þe vowsty blawing al.«  
 Almacius cane til hire say:  
 »Vith iniure þu begynnys ay  
 & in It syne perseueris;  
 Quhat is he þat þe þis leris?« 540  
 Quod scho: »iniure is it nocht f. 360  
 Bot fraud in word be thocht (!);  
 þar-for, gif I do wrang, me teche,  
 Or with fals wordis I þe fleche,  
 Or blame þi-selfe þat me blamys 545  
 & of fraud me defamys.  
 Bot we, þe haly name þat wat  
 Of god, ma nyt it na-gat,  
 & bettire is de happely  
 Na for to lif here wrechitly.« 550  
 Almacius sad in þat tyde:  
 »Quhy spekis þu with sic pryde?«  
 »Na, quod scho, pryd is It nocht,  
 Bot It is stedfastnes of thocht.«  
 Almacius þane til hire cane say: 555  
 »þu wreche, wat þu nocht I may,

þu st. to. 486) l. nobil st. fare. 503) Ms. ned? 498) Ms. ß. 509) Vocato igitur Urbano ep. CCCC et amplius baptizati sunt. Tunc Almachius s. Caeciliam ad se vocans ait: cuius conditionis es? Et illa: ingenua sum et nobilis. Cui A.: ego te de religione interrogo. Cui C.: interrogatio tua stultum sumit initium quae duas responsiones una putat inquisitione concludi. Cui A.: unde tibi tanta praesumptio respondendi? At illa: de conscientia bona et fide non ficta. Cui A.: ignoras cuius potestatis sim? Et illa: potestas vestra est quasi uter vento repletus, quem si acus pupugerit, omnis protinus rigor pallescit et quidquid in se rigidum habere cernitur, incurvatur. Cui A.: ab injuriis coepisti, et in injuriis perseveras. C. respondit: injuria non dicitur nisi quod verbis fallentibus irrogatur; unde aut injuriam doce si falsa locuta sum, aut te ipsum corripe calumniam inferentem, sed nos scientes s. Dei nomen omnino negare non possumus, melius est enim feliciter mori quam infeliciter vivere. Cui A.: ad quid cum tanta superbia loqueris? Et illa: non est superbia sed constantia. Cui A.: infelix, ignoras quia vivificandi et mortificandi mihi tradita est potestas? Et illa: contra veritatem publicam probo te nunc esse mentitum, vitam enim viventibus tollere potes, mortuis autem dare non potes; es igitur minister mortis, non vitae. Cui A.: jam depone amentiam et sacrifica Diis. Cui C.: nescio ubi oculos amiseris; nam quos tu Deos dicis, omnes nos saxa esse videmus; mitte igitur manum et tangendo disce quod oculis non vales videre. 518) Ms. þat st. þi. 521) Ms. ansgere. 522) þe to = to þe. 523) Ms. bone st. sone? 528) Ms. a st. &. 535) Ms. se ige undeutlich und mit Lücke; l. seige? 536) Ms. bowsty? 538) Ms. inwy st. injure. 546) Ms. & st. or, 547) or st. &. 550) Ms. de hire st. lif here. 557) Ms. giffis st. gif. 565) Ms. mak



Giffis (!) me lykis, now fla þe,  
 Or, gif me lykis, lat þe be?  
 For sic poweste is tacht me til  
 560 þat I ma do quhat-say I wil.«  
 þane sad scho: »I ma prewe wele  
 þat þu has leyt Ilke deile  
 Agane opyne suthfastnes;  
 For, þo þu of poware wes  
 565 þe lyf to tak of ony mane,  
 Of powere wes þu neuir zet þane  
 To quhykine mane þat ded had bene;  
 For-þi is þu seruand but wene  
 Of doulful ded & nocht of lyfe,  
 570 & nocht of quyet, bot of stryfe.«  
 Almacius cane til hire say:  
 »þat wedand wodnes do away  
 & sacryfy oure godis til,  
 Gyf to luf langere, be þi wil!«  
 575 Sad Cecile þane, or scho stynt:  
 »It semys þu has þine eyne tynt;  
 For, þat þu godis cane cal,  
 Ar bot stanis & stokis al,  
 As þu ma with þi handis taste,  
 580 þo þu ma nocht se a laste.«  
 þane ves Almacius rycht wa  
 þat scho sic ansuere cane til hyme ma,  
 & gert mene til hire ine hire led,  
 For he wald (þat) scho war dede;  
 585 & al a day & al þe nyght  
 He gert leid meelte in menis sycht,  
 & band hire faste fut & hand  
 & kest hir in þe led brynnande.  
 Bot of het scho feld nomare  
 590 þane scho in a bath set þane vare,  
 For ocht þat scho cane se or here

Na changit contenance na chere,  
 Bot ves blyth, as scho had bene  
 In maste mycht þat euir wes sene.  
 And as Almacius þat herde, 595  
 As out of wit nere he ferde;  
 Ine to þat leid, þat brynnyt swa,  
 He bad strik hire nek ine twa.  
 & þo þe basar strak hire thrise,  
 He mocht vnhied hire na-wyse; 600  
 & for þe law bad, þat, quha  
 Suld haf þe hed strikine hyme fra,  
 þe ferd strak suld haf na-way,  
 For-þi þe basare zed his way  
 & lefyt hire lyand in þat sted, 605  
 Thre days fullely, as nere ded.  
 & in þe meyne-tyme nocht-for-thy  
 Scho delt hire gudis vysly  
 Ymange powre folk þat had ned,  
 & til vntrowand godis sede 610  
 Sew & to god wysly wane  
 Thru hire prechinge mony mane,  
 & þame þat scho conuertit swa,  
 Fra Wrbane scho gert baptyme ta,  
 & sad hyme þat scho had mad purchas 615  
 To god þat scho mycht luf þe space  
 þat scho mycht þaime til hyme commend  
 þat to be baptist scho hyme send,  
 & of hire house of lyme & stane  
 Gert mak a kirk, of sancte Vrbane 620  
 Halouyt. & eftire lad hire þare  
 Quhare nov fele bischopis grawyne are.  
 & þis, þat I tel here, done wes  
 Eftire þat Criste had tane flesh  
 Twa hundre thre & thretty zere; 625  
 & þane wes emperoure but were

st. tak. 581) Tunc iratus Almachius jussit eam ad domum suam reduci ibique tota nocte et die jussit eam in bulliente balneo concremari. Quae quasi in loco frigido mansit nec modicum saltem sudoris persensit. 583) Ms. me st. ine. 587) l. bind. 591 u. 2) umzusetzen. 594) Ms. mycht st. myrth. 595) Quod cum audivisset Almachius, jussit eam in ipso balneo decollari. Quam spiculator tribus ictibus in collo percussit, sed tamen caput ejus amputare non potuit, et quia decretum erat ne quartam percussionem decollandus acciperet, eam semivivam cruentus carnifex dereliquit. 599) Ms. he. 600) l. vnheid. 606) Per triduum autem supervivens omnia quae habebat, pauperibus tradidit et omnes quos ad fidem converterat, Urbano episcopo commendavit dicens: triduanas mihi inducias postulavi ut nos tuae beatitudini commendarem, et hanc domum meam in ecclesiam consecrares. S. autem Urbanus corpus ejus inter episcopos sepelivit et domum suam in ecclesiam ut rogaverat, consecravat. Passa est autem c. a. d. CC et XXIII (!) tempore (Alexandri imperatoris. Alibi autem legitur quod passa sit tempore) Marci Aurelii, qui imperavit c. a. d. CCXX. 615) tilge þat. 616) l. lif þis. 620) of st. þat?



Marcyus, þat Arelyane  
 Had þane til his surname. —  
 Now, sancte Cecile, þat had sic grace  
 630 þat, quhat þu wald, þu mycht purches

Fra Jhesu, þat þu lufit swa :  
 Purches ws, ore we hyne ga,  
 Of þis varld þat we ma twyne  
 But schame, det or dedly syne.

#### XLIV. Lucy.

**Z**hete wil I wryt of þe story  
 Here next of sancte Lucy,  
 þat borne wes of Syrycusane,  
 & mychty kyne had mony-ane;  
 5 Scho wes fare, wyse & chaste  
 & set hire hart one god maste  
 & to serwe hyme wes nocht swere.  
 Sa hapnyt hire a tyme til here  
 þe gret lose of sanct Agatha:  
 10 & mad hire hydire for til ga  
 & þat (hir) fe(r)tre for to wak  
 & þare to god hire prayere mak —  
 For of Agatha þe renovne  
 Gert hire haf deuocione;  
 15 & hir modyr Eutycia  
 Scho tretyt *with* hire for to ga,  
 For four zere scho had (had) þe Il  
 þat oftymys fallis wemene til  
 Na scho mycht get na medycine  
 20 þat cuth hire stanche of þat pyne,  
 & for scho trewis sancte Agas  
 Of hele suld get hire modir grace.  
 Samyne þai went of dewote wil  
 Of Agatha þe fe(r)tre 'til,

f. 361

& wok þar & prayt a nycht;  
 & one morne þat dais lycht,  
 Quhene þai herd þe bellis rynge  
 & prestis schupe þaime mes to synge,  
 þane went þai til alteris sere  
 Deuotely messis for til here. 25  
 & ymange vthire wes a mes  
 Quhar þe ewangel repetyt ves  
 Of a womane þat of twechinge  
 Of Cristis heme but vthir thinge  
 Of sic seknes gat hele quyt 30  
 Of hire sad treucht thru meryt.  
 þane sad Lucy: »modir dere,  
 Gyf þu trewis wrytine is here,  
 Trow Agas has hyme ay present  
 For quhame scho sufferit herd torment; 35  
 & þarfore, wil þu twech now  
 Hir fe(r)tre & ferme trew,  
 I trew þu sal parfytly be  
 Hale of þine infirmyte.«  
 & as þe messis war al done, 40  
 þe folk went hame at þe novne,  
 Bot þai twa at þe fertre lay  
 In gret deuocione for to pray. 45

Vgl. L. A. Cap. 4; die etymol. Einl. fehlt. 1) L. A. kurz: Lucia virgo Syracusana nobilis genere, audiens famam s. Agathae per totam Siciliam divulgari, sepulcrum ejus adiit cum matre sua Euthicia annis quatuor fluxum sanguinis incurabiliter patiente. 5—7) nicht in L. A. 26) Inter ipsa igitur missarum solemnina contigit ut illud evangelium legeretur in quo dominus mulierem ab hac passione sanasse narratur. 28) Ms. schape? 37) Tunc Lucia matri dixit: si credis his quae leguntur, crede Agatham illum semper habere praesentem, pro cuius nomine sustinuit passionem: si ergo ejus sepulcrum credens contigeris, perfecta continuo sanitate gaudebis. 45) Igitur recedentibus cunctis et matre et filia juxta sepulcrum in oratione existentibus, Luciam somnus arripuit: viditque Agatham in medio angelorum gemmis ornatam stantem et dicentem sibi: soror mea Lucia, virgo Deo devota, quid a me petis quod ipsa poteris praestare continuo matri tuae? nam ecce per fidem tuam sanata est. Evigilans autem Lucia matri suae dixit: mater mea, ecce sanata es: per ipsam ergo te deprecor quae suis orationibus te sanavit, ne mihi de cetero nomines spon-



& tyd Lucy for to slepe:  
 50 &, as hire *thocht*, takand kepe,  
 Saw Agatha at hire richt hand  
*Vith* ful feile angelis stand,  
 Schrud in schenand wed  
 Brichtare þane silu*ir*, but dred,  
 55 & sad hire: »cystire Lucy dere,  
 To god deuote, in *thocht* ful clere,  
 Quhy askis þu (of) me þat þu  
 To þi modire ma gif now?  
 For þi treucht has mad hire hale  
 60 & bete wele of al hire bale.«  
 þane waknyt sancte Lucy  
 & til hire modire sad in hy:  
 »Lo, modire, þu art mad hale,  
 For þu trewynt to my tale.  
 65 þar-for be hire I coniure þe  
 þat thru sic travale helyt þe,  
 þat to spouse me þu nemmyne nocht,  
 Bot, quhat-eu*ir* it wes þu *thocht*  
 In wedinge fore to gif to me,  
 70 To gyfe to poure mene I leife þe.«  
 Hire modire sad: »couer myne ene  
 &, quhat to þe spedful be sene  
 To do of my gud, do alsone!  
 þane Lucy til hire sad but hone:  
 75 »It þat þu gifis at þi ded-day,  
 þu gifis, for þu ma nocht away  
 Ber it; for-þi þe gud þu giff,  
 Gif þu wil thank haf, til þu liff;  
 To gif þi gud, thank has þu nane,  
 80 Quhene þu of þis lyf is tane.  
 For-þi, til þu has powste,  
 Gif, & þu sal rewardit be.«  
 þare-for, quhene þire twa come hame,  
 Sancte Luca & hire forsad dame,

þai gef þare gudis plentuisly 85  
 To þame þai saw mast nedy;  
 & quhene þar meble ilke day  
 Ves nere delt clenely away,  
 þane sawyt þai, as þat ves done,  
 þare gudis w(n)mowable sone. 90  
 & as þis come to þe knawynge  
 Of hyme þat suld haf in wedinge  
 Lucy, speris þat hire nowrife f. 362  
 Quhar-for hire gudis in sic vise  
 Var sald for mast part away 95  
 & delt to poure mene ilke day.  
 & scho, þat ves var & wyse,  
 Sad, þat Lucy in merchandrise  
 Had fundine a thinge for to by  
 Quhare-in mare profyt cane ly 100  
 þane in ocht þat suld has þai  
 Be lyklynes al way,  
 & þat in til his name scho bocht,  
 For scho to mak riche *thocht* (!).  
 & he, þat fete had his lykyng 105  
 Alhale in temporale thinge,  
 To sel þe gud ves mare besy  
 Be-for þane ves sanct Lucy,  
 Venand þat he suld at his wedinge  
 þare-thru hafe doublyt al his thinge. 110  
 & syne quhene he persawit veile  
 þat al wes sald Ilke dele  
 & ymange poure mene delt away,  
 þane to þe prefet but delay,  
 þat to name had Pascasius, 115  
 He went & plenȝet of his spouse  
 þat scho had tane þe cristine fay  
 Agane þare lawis ofyt Ilke day  
 In contrare of þe emperoure,  
 Of commone thinge þat has þe cure. 120

sum, sed quidquid mihi datura eras pro dote, pauperibus elargire. 67) l. to me spouse. 68) l. þi.  
 72) Ms. besene. 73) Ms. god st. gud. 74) Cui mater: tege prius oculos meos et quidquid volueris,  
 de facultatibus facito. Ad quam L.: quod moriens das, ideo das quia ferre tecum non potes: da  
 mihi dum vivis, et mercedem habebis. 76) Ms. ma haf nocht. 77) Ms. giffis. 78) Ms. liffis.  
 83) Cum ergo rediissent, fit quotidie distractio rerum et dantur in necessitatibus pau-  
 perum. Interea dum patrimonium distribuitur, ad sponsum notitia pervenit: requirit sponsus a  
 nutrice de his. Respondit illa caute quod utiliore possessionem sponsa sua invenisset quam suo  
 volebat nomine comparare, et ideo videbatur aliquanta distrahere. Credidit stultus carnale com-  
 mercium et coepit auctor esse vendentium. 84) Ms. luca. 93) Ms. athire st. hire. 98 ff.) B.  
 missversteht den lat Text. 101) Ms. suld st. sald. 110) Ms. hafte st. hafe. 111) Venditis  
 autem omnibus et pauperibus erogatis, sponsus trahit eam coram Paschasio consulari, dicens eam  
 christianam esse et contra leges agere Augustorum. Invitante igitur Paschasio ad sacrificia ydo-  
 lorum respondit: sacrificium placens Deo est visitare pauperes et eis in necessitatibus subvenire:  
 et quia amplius non habeo quid offeram, me ipsam sibi tribuo offerendam. Cui P.: ista verba



Paschasyus þane in al hy  
 Befor hyme gert brynge Lucy,  
 & bad þat scho suld Criste forsak  
 & sacrifice til ydolis mak.  
 125 Sad scho: »thankful sacryfice  
 & plesand to god mony-wyse  
 Is to helpe pure mene & fede  
 & visit mysterful in ned.  
 Bot now, for nocht is lefyt me  
 130 Quhar-of I ma gif cheryte,  
 Of my-selfe wil I offerand mak  
 To god, þat in thank sal It tak;  
 For I haf dressit my ful wil  
 Hou I ma fonest cume hyme til.«  
 135 Til hire þane sad Pascasyus:  
 »Sic wordis suld þu nocht say ws  
 Bot erare lyk þe til a fole,  
 As þu art cled in Cristis stole;  
 For to me mak þu nocht þat spek  
 140 þat has þe lawis for to kepe  
 Of hyme þat is nov emperoure  
 & al þe varld has in cure.«  
 þane Lucy sad: »richt as þu  
 þe law of þi prynce kepis nov,  
 145 Rycht sa þe lawis sal I kepe  
 Of my god in ded & speke;  
 & for þi princis þu art rad,  
 & cristine treucht serwe god me bad;  
 þi prince wil nocht þu wreth nov,  
 150 & I to wreth god sal eschew;  
 þu til þi prince wil enples,  
 & to serwe god is myne ese.  
 þarefor do þu þat þe spedful Is,  
 For rycht sa wil I do I-wys

It þat is my maste profyt.« 155  
 Paschasius sad (til) hire tyt:  
 »þi patrimone, wele persawe I,  
 þu hastely (!) dispendit, as se I,  
 One þaime þat has corr(u)mpit þe,  
 þar-for as hure þu ansueris me.« 160  
 þane til hyme sad Lucy:  
 »Sir, my patrimone haf I  
 Stablit ine sa sykire place  
 Quhare foule corrupcione neuir ves;  
 Bot sic corrupturis as þu 165  
 To me at lykyne spekis nov,  
 I wiste neuir in body na thocht  
 Na zet wit sal, dred þe nocht!  
 Paschasyus sad þane hire til:  
 »þat þu me tald, it war my wil, 170  
 Quha ar fyleris of þe body  
 & of þe thocht.« þane sad Lucy:  
 »Of þe thocht fyleris are ze  
 þat wald entyse ws þat we  
 Suld cese to serwe our creator 175  
 Fore It þat seruis nocht ane houre;  
 & corruptouris of cors ar þai  
 þat varldly lykinge settis ay  
 Befor lykyne þat ma nocht  
 Cese, bot þare-of has na thocht.« 180  
 þe prefet sais: »al sic spekyng  
 Sal sese, fra we be-gyne to dinge.«  
 Quod Lucy: »trew þu but les  
 þat godis vord ma neuir cese.«  
 Quod þe prefet: »I trev þat þu 185  
 Trewis þu art god rycht nov!  
 Sad Lucy: »I wat þat I f. 363  
 Ame godis seruand encrely,

tibi simili stulto narrare poteris, mihi autem, qui principum decreta custodio, ista frustra persequeris. 121) Ms. paschanyus. 137) Ms. & st. a. 143) Ad quem L.: tu principum tuorum decreta custodis et ego Dei mei legem custodiam: tu principes times et ego Deum timeo; tu illos offendere non vis, et ego Deum offendere caveo; tu illis placere desideras et ego ut Christo placeam concupisco. Tu ergo fac quod tibi utile esse cognosces, et ego faciam quod utile mihi esse perspexero. Cui P.: patrimonium tuum cum corruptoribus expendisti et ideo quasi meretrix loqueris. Cui L.: patrimonium meum in tuto loco constitui, corruptores autem mentis et corporis nunquam scivi. Respondit P.: qui sunt corruptores corporis et mentis? L. dixit: corruptores mentis vos estis qui suadetis ut animae suum deserant creatorem; corruptores vero corporis sunt qui corporalem delectationem praeponunt epulis sempiternis. 158) Ms. hastely st. has. 159) Ms. cormpit. 163) Ms. neuir Il in. 168) þe st. þu. 173) Ms. bodyis st. thocht. 181) P. dixit: cessabunt verba cum peruentum fuerit ad verbera. Cui L.: verba Dei cessare non possunt. Cui P.: tu ergo Deus es? Respondit L.: ancilla Dei sum, qui dixit Cum steteritis ante reges et praesides e. c. (B. führt aus); non enim vos estis e. c. P. dixit: in te ergo spiritus sanctus est? Cui L.: qui caste vivunt, templum spiritus s. sunt. Cui P.: ego faciam te duci ad lupanar, ut ibi violationem accipias et spi-



Til his appostolis þat cane say  
 190 »»Se, ze dout be na way  
 Befor kingis quene ze sal stand  
 Or befor precydentis of þe land,  
 Quhat ze sal say in þat houre,  
 Na of zoure ansuere haf na cure!  
 195 For wysdome sal I gif zu til  
 & mowth til ansuere þaime with skil,  
 For in zow sal þe haly gast  
 Til al mak ansuere mast & leste.«««  
 þe presydent sad: »wenis þu  
 200 þe haly gast is in þe nov?«  
 Lucy ansuert hyme in hy:  
 »Quha here weile lufis & chastely,  
 Of þe haly gaste tempil ar þai.«  
 Pascasius þane cane til hire say:  
 205 »To þe bordale þu sal be led  
 & be sa fylit in þat sted  
 þat tyt þe haly gast fra þe  
 For fylth of þi flesche sal fle.«  
 Quod scho: »þe body ma nocht  
 210 Be fylit bot of consent of thocht:  
 For, þo þu ger mene fyle me  
 Agane my wil, my chastyte  
 Sal doublit be me to þe crone  
 þat I sal wyne for my wardone;  
 215 For of my wil neuir sal I  
 Consent to fyle my body,  
 For ony payne or ony wa  
 þat þu to me þare-for ma ma.  
 For my body ay is bone  
 220 To haf al pyne & passione  
 For godis sak, quame-in I trew.  
 Do furth þare-for! quhat bydis þu?  
 For þu sal fynd me redy ay  
 To tak mare payne þane thu think ma.«

þe presydent gert (til) hyme brynge 225  
 Sere houlouris & gef byddinge  
 Hir to þe bordale to led,  
 & quene scho var ine þat sted,  
 þa suld ger be criyt tyt:  
 Quha-sa-euiz had appetit 230  
 Til haf a maydine but med,  
 þai suld þame to þe bordale sped,  
 For þar fynd suld þai a madine  
 To mak assith til þaime al Ilkane;  
 & þat nane suld hire body spare 235  
 Til ony lyfe in hire ware.  
 þane þai went furth but abad,  
 To do þat þai in byding had;  
 Hir to þe bordale wald þai haf brocht  
 For sic cause, — bot þai mocht nocht: 240  
 For þe haly gast had sa  
 Stithit hire, þat nane of þai  
 Mycht of þat place a fute hire stere.  
 þe presydent, þat wes by nere,  
 Ves amowit ful gretumly, 245  
 & gert a thousand mene in hy  
 Cume to draw hyre furth of thret.  
 Bot þai mycht hire na forthir get,  
 þo bath hire fet & hire handis  
 Var bundine faste with Irne bandis. 250  
 To helpe þame come, a thousand mene, (!)  
 Fyfty zok of oxine þene,  
 To flyt hire furth one þe way;  
 Bot in waste (wes) al did þai,  
 For vnsterit scho stud stil 255  
 As a crag, to byd godis wil.  
 Enchaunturis þane he gert cume fere,  
 Hir with enchanmentis to stere;  
 Bot scho mycht nocht steryt be  
 Mare þane ware a rutfast tre. 260

ritum sanctum perdas. Cui L.: non inquinatur corpus nisi de consensu mentis, nam si me invitam violari feceris, castitas mihi duplicabitur ad coronam; nunquam autem voluntatem meam ad consensum poteris provocare. Ecce corpus meum ad omne supplicium est paratum. Quid moraris? incipe fili dyaboli desideria poenarum tuarum exercere. 202) I. lifis. 203) Ms. gastis. 206) fylit. 241) Ms. gad. 225) Tunc Paschasius lenones fecit venire, dicens iis: invitate ad eam omnem populum et tamdiu illudatur donec mortua nuntietur. Volentes autem eam trahere, tanto pondere spiritus sanctus eam fixit ut omnino eam movere nequirent. 244) Fecitque P. mille viros accedere et manus ejus et pedes ligare, sed eam nullatenus poterant movere; tunc et cum viris mille paria boum adhibuit, sed tamen virgo domini immobilis permansit. 256) Ms. bydn. 257) Vocatis autem magis, ut suis incantationibus moveretur, omnino moveri non potuit. Tunc dixit P.: quae sunt illa maleficia quod una puella a mille viris non moveretur? L. dixit: non sunt ista maleficia, sed beneficia Christi; porro, si adhuc decem millia adhibueris, aequae ut primum immobilem me videbis.



- pane þe presydent *cane* spere :  
 » Quhat wichecraft dois þ<sup>u</sup> here  
 þat þu, (þat) is maydine al zinge  
 & lyk is til a teyndir thinge,  
 265 Ma nocht be had a fute of lynth,  
 Of mene na oxine for þe strinth?«  
*Quod* Lucy : »neuir zet delt I  
 With wichecraft, bot sikirly  
 It is of Criste þe benyfice,  
 270 þat stithis me one þis wyfe ;  
 For, gyf þu wald zet ek to  
 Tene thousand, (þai) suld nomare do.«  
 pane ves it tald þe presydent  
 þat wischcrafte & Inchaunment  
 275 Vith nectyng mocht be lousit sone.  
 pane gert he caste one hire but hone  
 Of necting a gret quantyte,  
 þat foule ves to fele or se,  
 þar-with for to flit hyre thocht.  
 280 Bot al ves in wast þai wrocht.  
 & quhene he mycht do nomare,  
 A ful gret fyre he gert mak þare  
 About hyr one ilke syd,  
 þat scalyt fare þe low & wyd, f. 364  
 285 & kiste þare-in pyk & bryntstane,  
 To bryne hyre bath lyre & bane.  
 Bot þat grewit hyre nomare  
 Na It a temptryt bath ware.  
 pane Lucy one hicht *cane* say :  
 290 »Of god I haf gottine delay  
 Of my martirdome, for þat I  
 Out of dout suld put sikirly  
 Al cristine mene to thole passione  
 & say to wyne ay-lestand crone,  
 & til eke schame als þe mare  
 Til hethine þat vntreuful are.«  
 Pascasius ves þane ful wa  
 Quhene he saw hyme scornyt sa ;  
 For-þi his frendis, þat ware nere,  
 Til confort hyme & mend his chere, 300  
 A sword in hire hals *cane* thrynge.  
 Bot þat hire refit nocht þe spekinge,  
 For scho sad : »trewly, I tel zow  
 þat to kirk pece is giffine now,  
 For þis day ded has tane 305  
 Of his warld Maxymyane,  
 & Dyoclyciane but dout  
 Of his kynrik (is) put owt.  
 & as Agatha, my cystire fre,  
 Is protectryse of þis cyte 310  
 Of Cathanene, rycht swa sal I  
 Mak prayere to god Ithandly  
 Of Cyricusane for þe towne,  
 þat to helpe (it) god be bone.«  
 & rycht as scho þis tale (had) tald, 315  
 Fra Rome come mene, þat ves bald,  
 þane band þai Pascasyus rycht þare  
 & led hyme sa to cesare —  
 For cesar had herd syndry tel  
 þat þis Pascasius ves fel 320  
 & refit gudis for gredynes  
 In þe Cunctre quhare he ves.  
 & quhene he ves brocht to Rome,  
 Of þe senat thru þe dome  
 His nek þai gert strik in twa, 325  
 & quhare he feruit, (he) cane ga.  
 & sanct Lucy out of þat sted,  
 Quhare scho for god tholyt ded,

263) Ms. is is st. þat is. 273) Putans vero P., secundum quorundam figmenta, quod lotio fugarentur maleficia, jussit eam lotio perfundi; cumque nec sic moveri posset, angustiatu nimis copiosum ignem circa eam accendi picemque, resinam et fervens oleum super eam fundi jussit. 287—8) nicht in L. A. 289) Dixitque L.: inducias impetravi martirii mei ut credentibus timorem auferam passionis et non credentibus vocem insultationis. 297) Videntes autem amici Paschasis eum angustari, in gutture ejus gladium immerse runt; quae nequaquam loquelam amittens dixit: annuntio vobis pacem ecclesiae redditam Maximiano hodie mortuo et de regno suo Diocletiano expulso, et sicut civitati Catanensi soror mea Agatha data est protectrix, sic et ego civitati Syracusanae concessa sum interventrix. 310) þis st. þe. 315) Dum haec virgo loquitur, ecce ministri Romanorum veniunt, Paschasium apprehendunt, vinctum ad Caesarem secum ducunt; audierat enim Caesar quod universam provinciam fuerat deprædatus. Veniens ergo Romam et senatui accusatus pariter et convictus capitali sententia est punitus: 327) Virgo vero L. de loco in quo percussa est, mota non est nec spiritum tradidit quoadusque sacerdotes venirent et corpus domini ei traderent, et omnes astantes amen domino responderunt. In eodem loco autem est sepulta et ecclesia fabricata. Passa autem est tempore Constantini et Maxentii c. a. d. CCCX. Nach 332 fehlen Verse. 333) & st. quhar? 334) Ms. scho st. þai.



Ves *nocht* fteryt, bot duelt stil,  
 330 As lyk wes to be godis wil;  
 Bot quhene prestis in gud entent  
 Had ministiryt hire þe sacrament,  
 & scho had zoldine god þe geste,  
 þai mad a fare grawe in (til) haste  
 335 & hyre entyryt vorthely,  
 As oyse of kirke wes, deuotely.  
 þane come hire mychty frendis but hone  
 & mad a crafty kirke fulsone,  
 Quare restis & sal do ay  
 340 Hire poudyre til of dome þe day;  
 & feffyt it mychtyly  
 Of gret rentis & mychty,  
 To sustene þaime þare fuld lyfe,  
 þare seruice to god ay to gyfe,

In lowinge of god firste & syne 345  
 In honoure of þis haly virgine.  
 . . . . .  
 Twa emperouris vare þat tyme:  
 þe tane ves callt Constantine,  
 & þe todire Maximyne; 350  
 Estir Criste oure flesch had tane  
 Thre hundre tene zere & ane,  
 þis ded ves done, ze red here,  
 þe XIII day of discembre, but ver. —  
 Nov Lucy, for quhame god of hewine 355  
 þis wrocht for þe, ore þu went hyne,  
 þu purchas ws sic grace þat we  
 Oure lyf led (her) in sic degre,  
 Ovt of þis warld þat ve ma twyne  
 But schame, det & dedly syne. 360

## XLV. Cristine.

The gentil virgine s. Cristine,  
 þat god seruit vith hart fyne,  
 Come of kyne of mykil mycht,  
 þat seruit god(is) day & nycht;  
 5 & in Tyro of Ytaly  
 Hir fadire duelt as mast mychty.  
 & for scho ves his perand are,  
 Fetyfe, fasonyt wele, & faire,  
 He mad a toure of lyme & stane —  
 10 A starkare mocht be fundine nane:  
 þar-in put he his dochtyre dere;  
 & twelf madynis, þat fosterit vere  
 Vith hire to serwe (hir), he gert ga  
 In þe toure hire seruice to ma;  
 15 & godis gert he mak syndry  
 Of gold & siluire mychtyly  
 & put þame vith hyre in þe toure,  
 For scho suld do to þaime honoure,  
 & incense laid in a wyndo by

Quhar-with scho suld sacryfy. 20  
 þane for þe cause of hire bewte f. 365  
 Ful mony zarnyt hire to se,  
 Til hafe hire in wedinge;  
 Bot hire kyne wald for na thinge  
 þat scho til mane suld gyffine be, 25  
 Bot serwe furth in virginite,  
 Til þar godis til enplese —  
 For, as þame thocht, þat ves mast ese.  
 Bot scho ves tacht wele ine (til) haste  
 Be sterynge of þe haly gaste, 30  
 & al þai ydolis mare & les  
 Scho had in to wlatsonnes,  
 & þe incense, þar-with scho  
 Vikit sacrifice suld mak þaime to,  
 In a wyndo scho lad it by 35  
 & it hyd þare ful craftfully. —  
 Hire fadire come a day percace  
 In to þe toure quhar his dochtir ves:

Vgl. L. A. Cap. 98; die kurze etymol. Einl. fehlt. 1) Christina nobilissimis parentibus orta, in Tyro Italiae, a patre suo in quadam turri cum XII pedisequis collocata est, Deos argenteos et aureos secum habens: et cum pulcherrima esset et a multis in conjugium peteretur, parentes ejus nulli eam concedere volentes, ut in deorum cultu maneret. 4) Ms. god st. godis. 7) Zus. 29) Ipsa autem a spiritu sancto docta, ydolorum sacrificia abhorrebat et incensa Diis immolanda in fenestra abscondebatur. 31) Ms. þat st. þai. 33) Ms. þat st. þar. 37) Venienti autem patri ejus pedisequae dixerunt:



- & hir twelfe madynis tald hyme sone  
 40 Hale how his dochtire had done,  
 þat sacrifice vald mak na day  
 Til hire godis be ony way,  
 »For scho sais, *cristine* is scho.  
 Seis þarfor quhat ze wil do!«  
 45 þane hir fadire kissit hir ofte  
 & gluthryt hir *with* vordis softe  
 & hir entysyt mony-wyse  
 To godis to mak sacryfice,  
 & sad (til) hir: »my dochtire dere,  
 50 Do furth my byding in gud chere!«  
*Quod* scho: »þi dochtir cal *nocht* me,  
 Bot I his dochtyre ay sal be  
 & sacryfice (one) til hyme mak  
 þat sal in thank *rycht* wele It tak:  
 55 þat is, to god in trinite,  
 To quhame for euire I offer me,  
 & *nocht* to godis, þat neuir had  
 Lyfe, bot are *vith* handis mad  
 & ma *nocht* spek, se na ga —  
 60 Quhatkine godis suld be þa?«  
 þane sad þe fadir: »gif þat þu  
 Vil *nocht* to syndry godis now  
 Mak sacrifice, at lest til ane  
 . . . . .  
 65 Sa þat þe lafe *nocht* crabyt be  
 Na gretly grevyt at þe!«  
 þane sad scho: »þu has sad wele  
 Vnwittandly, sa haf I seele!  
 For I mak myne offerand but were  
 70 Euir-ilke day to godis sere,  
 & are bot a god *nocht* a laste,  
 þe fadire, þe sone, þe haly gaste.«  
 þane sad þe fadire: »sene þat þu  
 þai fere godis honouris now,
- Quhy wil þu *nocht* honoure *with*-al 75  
 Al vthire þat goddis ve cal?«  
*Quod* scho: »þo I nemmyne thre  
 Personis, ma bot a god be:  
 Fadire, sone, & haly gaste,  
 & þire thre, quha vele cuth taste, 80  
 Is bot ane in diuinyte,  
 þo I nemmyne persônys thre.«  
 Hire fadir vent (in) wrath away.  
 & Crystiane but (mar) delay  
 Gadryt sammyne þai godis al 85  
 Of gold & siluere & brak smal  
 In smal pecis but delay  
 & gefe to poure mene away. —  
 Hire fadire, venand vele to do,  
 A-nothire tyme come hire to, 90  
 To þai godis to do honoure  
 þat he befor lewit in þe toure:  
 & he fand nane he honour mocht.  
 þare-of gret ferly hyme thocht,  
 & at *Cristine* he speryt sone 95  
 Quhat scho *vith* his godis had done.  
 þane hire maydinis cane hyme say  
 þat scho (had) delt þame al away  
 & brokine þame in pecis smal —  
 þat hyme thocht verfte of al. 100  
 & quhene he wist þis ves done,  
 He gert hire clathis tak of sone  
 & gert mene ding hire ful faste  
*Vith* handis fel, til þai mycht leste;  
 & þat he gert do ythandly, 105  
 Til twelfe mene war wery.  
*Cristine* sad (til) hire fadire þane:  
 »But honoure & schame Ivyle mane  
 & wlatfume to god sykyrly,  
 Se hou al þere are very 110

filia tua domina nostra diis nostris immolare contemnit, sed christianam se esse asserit. Pater autem ei blandiens ad deorum culturam eam provocabat; cui illa: noli me vocare filiam tuam, sed ejus quem sacrificium laudis decet; non enim diis mortalibus, sed deo coeli sacrificium offero. Cui pater: filia mea, ne uni Deo tantum sacrificium offeras, ne tibi alii irascantur. Nach V. 64 fehlt ein Vers. 39) Ms. madys. 63) Ms. ane he. 67) Cui illa: bene locutus es nesciens veritatem; offero enim sacrificium patri et filio et spiritui sancto. Cui pater: si tres deos adoras, cur etiam alios non adoras? Cui illa: tres illi una Deitas sunt. 74) Ms. feris. 84) Post hoc C. patris sui deos confregit et aurum et argentum pauperibus erogavit. Rediens pater, ut deos adoraret, sed ipsos non inveniens, et ab ancillis, quid de illis C. fecerit, audiens, iratus eam jussit exspoliari et a XII viris caedi, adeo ut ipsi ministri deficerent. 88) Ms. geft in gefe corr. 96) Ms. gudis. 97) Ms. maydine. 104) þai st. aind? 107) Tunc C. patri dixit: sine honore et pudore et abominabilis Deo, qui me caedunt deficiunt, pete illis a diis tuis virtutem, si valeas. 108) Ms. Ivyld. 109) wlat aus wlat corr. 117) Tunc catenatameam in carcerem mitti jussit. Audiens hoc mater vestimenta sua scidit et ad carcerem pergens, filiae pedi-



- þat dyngis me, & zet but vere  
 In godis seruice I persewere;  
 þarefor suld þu be prayere seke f. 366  
 Tyl þi godis, þare strinthis til eke,  
 115 & sa, to nev þare vertu, fand,  
 For þai haf nere tynt þare aynd.«  
 þane gert he bynd hire faste  
 Vith yrne chenzeis & hire caste  
 In tyl a presone depe & myrk.  
 120 & quhene hire modir herd þis verk,  
 Scho rafe hire clathis & hire hare  
 & cryit loud & he cane rare,  
 & to þe presone vent ful sone  
 & til hire douchtir fete fel one-ane  
 125 & sad: »Cristyane, my dochtyre brycht,  
 þat of myne ene is souerane lycht,  
 Vith hartly vil to þe I pray  
 þat þu wil rew of me þis day!«  
 Quod scho: »quhy callis þu me  
 130 þi douchtire? for I haf one me  
 þe name of god almychttly.  
 For-þi ga þi vay in hy!«  
 & quhene þe modire saw þat scho  
 Mocht no mare with hire douchtyre do,  
 135 Til hire husband scho come sone  
 & tald hyme al hou scho had done,  
 & þat scho mycht be na skyl  
 Of hire douchtyre turne þe wil.  
 Hire fadire þane of fellone thocht  
 140 Gert hyre befor hyme sone be brocht  
 & bad hire, scho suld sacryfy  
 Til þare godis in al hy,  
 Ore ellis thole torment sa fel  
 þat it suld ferly be to tel,  
 145 »& þu sal neuir callit be

My douchtir, trewly, I tel þe.«  
 þane sad scho (til) hyme but hone:  
 »A ful gret grace þu has me done  
 þat sic hicht makis to me  
 þat þi douchtir I sal nocht callit be; 150  
 For of Sathanes trewly art þu,  
 Za, fadire, fermely þis þu trew!«  
 þane commandyt he to perfe hir flesch  
 With scharpe nalys, þat teyndir was,  
 & hire lymmys to draw in-twyne, 155  
 Til ony lyf ware hire ine.  
 þane Cristyane of hire flesch cane pul,  
 þat rywine wes, a handful  
 & kyste (it) in hire fadire face,  
 & sad tyl hyme, þat angry wes: 160  
 »þu tyrand, þat þi flesch cane get  
 Of þi body, now It ete!«  
 Hir fadire þane but ony hone  
 Gert hir o(ne) a quhele be done,  
 & fyre vith oyle þar-one gert he 165  
 Be mad in gret quantyte.  
 þane þe gret lo scalit one heid  
 & slew fywe hundire in þat sted;  
 Bot til hire it did na lath,  
 In body na zet in clath. 170  
 Zet vend hire fadire sekirly  
 Al þat had bene sorcery;  
 For-þi one nev he gert hire bynd  
 & in a myrk pressone hire flynge.  
 & as cumyne ves þe nycht, 175  
 He bad his menze þai suld dycht  
 A hewy stane (&) til hire bynd faste  
 & in þe se syne hire caste.  
 & quhene þai had his bydding done,  
 Godis angel apperit sone 180

bus se prostravit, dicens: filia mea Christina, lumen oculorum, miserere mei. Cui illa: quid me dicis filiam? nescis quia nomen Dei mei habeo? 124) l. fel done. 133) Cumque nihil sibi persuadere posset, ad virum rediit et quid sibi responderit indicavit. Tunc pater jussit eam ante tribunal suum duci. Cui dixit: sacrifica diis! si non autem, multis afflicteris sacrificiis et mea filia non diceris. Cui illa: magnam mihi gratiam praestitisti quia jam me non vocas filiam dyaboli; quod autem de dyabolo nascitur, daemon est, tu es, pater, ipsius Sathanae. 147) Ms. buth st. but. 153) Tunc ille jussit carnes ejus ungulis radi et membra ejus tenera dirumpi; C. autem de carnibus suis accipiens in vultum projecit patris dicens: accipe tyranne et carnem a te genitam comede. 163) Tunc pater super rotam eam posuit et ignem cum oleo accendit, sed flamma exsiliens MD (!) viros occidit. Pater autem ejus, omnia haec magicis artibus adscribens, ipsam iterum in carcerem mitti fecit et facta nocte jussit pueris suis ut lapidem grandem ad collum ejus ligarent et in mare projicerent. 177) tilge bynd? 179) Quod cum fecissent, protinus angeli eam assument, Christus autem ad eam descendit et eam in mari baptizavit dicens: baptizo te in Deo, patre meo, et in me Jesu Christo filio ejus et in spiritu sancto. Et commisit eam Michaeli archan-



& hire in handis hynt in hy  
 & held hire one lofte bane-dry;  
 þane Cryste hyme-self, þat al mocht se,  
 (Come) of hewine, þat in þe se  
 185 Baptyste hire & cane say :  
 »I baptyse þe here þis day  
 In god, my fadire, & in me  
 & in þe haly gaste, al thre ; «  
 & to sancte Mychel hire betacht,  
 190 þat blythly hire in handis lacht  
 & set hire one land al dry.  
 & quhene hire fadire þis ferly  
 Herd, strak hyme-self in þe front,  
 Zet sayand, as he wes wont :  
 195 » Quhat wichecrafte oysis þu,  
 þat þe se na ma now  
 Drowne þe, for ocht mene ma do ? «  
 þis answer scho mad hyme to :  
 » þu fellone fule & vnhappy,  
 200 Of god sic grace gewine haf I. «  
 Hire fadire (þane) commawndit sone  
 þat scho in presone suld be done,  
 & one þe morne hire to ta  
 & hire heid strik of hire fra. f. 367  
 205 Bot Vrbane, hire fadire, þat nycht  
 Ves fundine ded be godis mycht.  
 To quhame a Juge cane succed  
 Callyt Denyse, ewil of ded ;  
 þat gert a kirtil (!) be mad meet  
 210 For hire syd done to þe fete,  
 Of yrne, as ane habrefone ;  
 & as þis ves redy mad bone,  
 In to þe fyre he gert it caste,  
 & drew it syne one hire faste,  
 215 & walland oyle & pyk alfone  
 He gert cast þare-abeone ;  
 & gert foure wicht mene to ga

þat suld rol hire to & fra,  
 þat scho þe sōnere suld be flane  
 Eftyre þat Ilke fellone payne. 220  
 Bot scho vnhurt lofit god ȝarne  
 þat scho, nov-borne as a barne,  
 Ves rokit sa, feland na sare,  
 As barne þat in þe kardil vare.  
 þat Juge, as he þis had sene, 225  
 Nowly gert tak hyre in teyne  
 & schawe hire heid to þe suerd,  
 & gert mene tak hire eftirwerd  
 Of hire clathis & gert hire be  
 Led nakit thru þe cyte, 230  
 Tyl Apolyne til scho ves brocht.  
 & þane to pray scho cesyt nocht,  
 Til þe fals ydol done cane fal  
 & in poudre loufyt al smal.  
 & as þe Juge þis herd say, 235  
 He wes sa red : but delay  
 He fel done þare stand-ded.  
 & þare succedit in his sted  
 A fellone Juge of mony ane,  
 þat callyt wes Julyane. 240  
 & he ane oyne gert be mad  
 Red-het & put hire in but bad,  
 & closit it, as þat ves done.  
 Bot godis angel(is) come sone  
 & duelt (þar) with hire dais fywe, 245  
 Vith hire sange lowand god of lywe.  
 þane come þare fele þe sextday,  
 To se how hire body lay  
 þat þai wend bene brynt had :  
 & fand hire bath blyth & glad, 250  
 Lowand god at al hyre mycht  
 þat of his angelis gef hyre sycht.  
 Zet Julyane went wittirly,  
 & al vthire, it had bene sorcery ;

gelo, qui eam ad terram adduxit. 184) Ms. howine? 192) Quod audiens, pater frontem suam percutiens dixit: quibus maleficiis hoc facis ut in mari maleficia tua exerceas? Cui illa: stulte et infelix, a Christo hanc accepi gratiam. Tunc in carcerem eam misit jubens ut in crastino debeat decollari. Ipsa autem nocte Urbanus pater suus mortuus invenitur. 207) Huic quidam judex iniquus successit nomine Elius, qui cunam ferream succensam cum oleo, resina et pice parari fecit et Christinam ibidem jactari cunamque a viris IIII agitari, ut citius consumeretur. Tunc C. Deum laudavit, qui eam nuper renatam denuo volebat, ut infantulam, incunabulis jactari. 222) Ms. & st. þat. 222 u. 226) Ms. nov. 225) Tunc judex iratus fecit radi caput ejus et nudam per civitatem usque ad Apollinem duci, ubi ydolo imperavit, et corruens in pulverem est redactum. Quod audiens judex expavit et spiritum tradidit. 227) l. sward. 237) l. stane. 238) Huic successit Julianus; qui fornacem succendi fecit et Christinam intus jactari; ubi per V dies cum angelis cantans et deambulans illaesa permansit. 246) l. & vith? 257—252) Zus. 253) Quod audiens Julianus et magicis artibus hoc adscribens,



- 255 þane twa *serpentis* he gert bryng *one*-ane  
 þat haspidis has to name,  
 & als fellone vthyre twa  
 þat to *name* has vypera,  
 & twa colubris *rycht* fellone  
 260 Befor hire he gert lay done.  
 þe *serpentis* hire fete *cane* lyke  
 & hurt hire *nocht*, þo þai var wyk;  
 Aspidis til hir papis *socht*  
 & sukyt þame & noyt *nocht*;  
 265 Colubres a-bout hyr nek lay  
 Vnhurtand, lykyt fuet away.  
 þane Julyane, þat þis has sene,  
 Vend it sorcery had bene;  
 Til his enchantoure þane sad he:  
 270 »Me think þu begilis me,  
 þat gerris *nocht* þire *bestis* byt  
 & fla zone maydine but respyt «  
 þane he *profit* his craft to do;  
 & al þai *bestis* socht hyme to  
 275 Ine mykil brath in to þat sted  
 & gert hyme fal done stand-ded.  
 þane Cristine, þat wes *nocht* rad  
 For þai *bestis*, but bad þaime bad  
 þat þai suld pase til wildirnes,  
 280 Quhar of *mene* wes *nane* accefe,  
 & neuire (mar) cume to grewe man;  
 & furth went þai richt þane.
- & Dynyse, þat zet lay ded,  
 þe secund Jug of þat sted,  
 At hire prayere scho rasiþ þane;  
 285 & he become cristine mane.  
 Zet Julyane, þat wes sa thra,  
 Bath hire papis gert ryf hir fra;  
 & mene mycht se þare gret ferly:  
 þat mylk for blud come out in hy.  
 290 & seand þat, he wes (ful) wa  
 & sone gert carwe hire tong in-twa;  
 Bot scho þe spek tynt na deile  
 Bot, as befor, spak als wele,  
 & scho strak Julyane in þe E  
 295 Vith It & lettyt hyme þane to se.  
 þane Julyane, þat wes wa,  
 In his hand a bow cane ta  
 & with ane arrow in hire syd  
 He mad a slope, depe & wyd,  
 300 & of ane vthire arrow þare  
 He strak hir thru þe hart, sa sare f. 368  
 þat to god scho zald þe gaste,  
 þat it resawit in til haste.  
 & þis in Tyre done ves,  
 305 Eftir Criste resawit oure flesh  
 Twa hundre lxxxvii zere;  
 & þane ves emperoure but were  
 þe fellone Dioclysiane,  
 þat cristine mene slew mony-ane.  
 310

duas aspides, duas viperas, duos colubros ad eam mitti fecit; sed serpentes ejus pedes linguas aspides nil nocentes ad ubera pendent, colubri collo se volventes sudorem linguunt. Julianus autem incantatori dixit: numquid et tu magus es? irrita bestias. Quod cum faceret, serpentes in eum impetum fecerunt et eum protinus occiderunt; tunc serpentibus imperavit C. et ad desertum locum ire fecit et mortuum hominem suscitavit. 273) profit = tried. 287) Tunc Julianus mammillas ejus praecidi mandavit, de quibus lac pro sanguine fluxit. Deinde linguam ejus praecidi fecit, C. vero, nequaquam loquelam amittens, praescissuram linguae accipiens in faciem Juliani projecit et oculum ejus item percutiens eum excaecavit. 297) Iratus Julianus duas sagittas circa cor ejus et unam in latus ejus dimisit, et illa, percussa, spiritum Deo tradidit c. a. d. CCXXXVII sub Dyocletiano. (Der letzte Satz über die Reliquien fehlt in B.) 301) of st. vith. 305) l. Tyro.



## XLVI. Anastace.

(**P**<sub>e</sub>) nobil womane Anastace  
 In Rome of *gret* kine borne wes  
 & douchtir ves of a mychty  
 Mane, callit Pretaxaty,  
 5 & payane he wes *neuir-pe-les*;  
 Bot hire *modire cristine* wes,  
 A womane of (ful) gud fame,  
 & Fansta scho had to name.  
 & scho hire douchtir gef to lere  
 10 To Grisogone, *pat with* gud chere  
 In cristine treucht mad hire *parfyt*;  
 & scho to lere It had delyt.  
 Syne til a mane of *gret kyne*  
 Nere by Rome *with* mykil wyne  
 15 Scho ves giffine, *pat* (had) to name  
*Publy*, a mane of *gret fame*,  
 & vedit hire & brocht til house,  
 As afferyt til his spouse.  
 Bot scho, *pat thochtful* wes ay  
 20 Of Jhesu Criste & of his fay,  
*Thocht*, scho suld *nocht* marit be  
*Vith* a payane sic as wes he;  
 Ane vthire cause wes ane  
*pat chaste* scho suld luf alane; —  
 25 For (t)hire causis fra his bed,  
 Fenzeand hire sek, away is fled.  
 & quhar scho wiste ony ware  
 Liffand in to Cristis lare  
 Put in *preffone*, scho vald gai  
 30 & pure clethinge one hire ta —  
 In mykil dout ythandly —  
 & confort *paine* ful besyly

*Vith almus-dedis*, les & mare,  
 Vesch *pare fet* & keme *par hare*.  
*pane Publy* strat *kepyne* til *hir* mad, 35  
*pat* sa narroly fud scho had,  
 & (in) ane house gert stekit be,  
*pat* narroly *mycht* scho furth se,  
 Bot a wyndo til haf disport,  
 But mare disport or conforte (!). 40  
*pis tyme Dyoclyciane*  
 Gert Grisogonus be tane  
 & put in presone ymange vthire;  
*pe quhilk* scho fed as hire bruthir  
 Als lange as scho had accefe; 45  
 Bot fra tyme scho closit ves,  
 Sic remed zet purchaste scho  
*pat* a kerlyne come hir to,  
 A medyatrice, to cume & ga  
 Betwene Anastace & al *pai* 50  
 Godis confessouris *pat* ware  
 In presone or in bandis sare,  
 Bot be-twene maste teyndirly  
 (Hir) & Grisogone, *pat* was haly;  
 Be *pis kerlynge pane* wald scho 55  
 Hir almus-dedis to *pame* do;  
*Lettris* of confort *pane* alswa  
 Betwene *pame* bare scho to & fra.  
 & quhene lange it had bene *pis*,  
 Hire fellone husband *Publyus* 60  
 Maugre his to Pers ves send,  
 Certane nedis fore til end;  
 & to kepe his spouse ordenyt he  
 A wykit mane of his menze,

Vielfach abweichend L. A. Cap. 7; ähnlicher, jedoch noch ausführlicher, ist Vinc. Bell.

1) L. A. Anastasia nobilissima Romanorum filia praetaxati (V. B. praetextati) illustris, sed pagani, a matre sua Fantasta christiana et a b. Chrysogono fidem Christi edocta est; tradita autem Publio in uxorem, languorem simulans semper se ab ejus consortio abstinebat. 2) *pat* st. *gret*. 16 u. 35) Ms. *Paulyne* st. *Publy*, vgl. V. 60. 19—24) nicht in L. A. 24) l. *lif*. 25) Ms. *hire*. 27 ff.) L. A. *blos*: Qui audiens eam cum una tantum ancilla in vili habitu christianorum carceres circuire et iis necessaria ministrare, fecit eam arctissime custodiri, ita ut etiam alimoniam eidem denegaret, volens autem eam sic perimere ut posset in ejus largissimis possessionibus lascivire. 33—4, 37—40) nicht in L. A. (vgl. V. B.). 39) l. *but*. 54) *hir* fehlt. 41—150) nicht in L. A.; diese l. *blos*: Putans igitur se mori, dolorosas epistolas Chrysogono mittebat et ille consolatorias remittebat (dieser Satz sollte nach V. 84 folgen, vgl. V. B.). Interea vir ejus moritur et illa a carceribus liberatur (vgl. 85 ff.), Ähnlicher V. B., ausser 67—78, 129—146; nach 84 fehlen vielleicht Verse). 77) Ms. *vn* *moble* oder in



- 65 & ordenyt hire vatire & Iwil bred —  
 For he vald *rycht* fayne haf *hir* ded. —  
 & sa bad he þat It suld be  
 Ore he agane-come, for causis thre :  
 þe first: (for) steryt his entent  
 70 Ves, for scho vald *nocht* consent  
 In wedinge to fulfil his wil  
 In luste of flesch, as *hyme* tho*cht* skil;  
 þe todire: be-cause þat scho  
 þe cristine treucht had tane *hir* to;  
 75 þe thred cause (þat) cane *hyme* stere :  
 For scho had landis fare & fere,  
 Vn-moble & in gret quantyte,  
 & gif scho ded war, hal had he. —  
 & as he wes passit his way,  
 80 þis fellone *seruand* but delay  
 Sa fellowly hire sone cane trete  
 In strat zemesel & in fewte,  
 þat hir lyfar had bene ded  
 þane sic lyfe ony tyme to led.  
 85 Thre moneth eftire þis ewynly  
 þe caryone of fellone Publy  
 To Rome ves bro*cht* be þe se.  
 & al þai menze þane cane fle, f. 369  
 Til Anastace þat keparis ware,  
 90 In syndry placis here & þare.  
 & scho, mad quyt (þane) of presone,  
 Brukit al hire possessione ;  
 & þane sudendly scho *sald*  
 Al hire gud(is), by quha vald,  
 95 & quha of gud ned had maste,  
 Scho relewit þame in til haste,  
 & eraste quhar scho wist ony ves  
 In presone or in seknes ;  
 & skonryt *with* nane  
 100 How foule seknes sa þai had tane,  
 Bot mekly vald scho wesch þar fet  
 & *with* softe sawis þare *faris* bet  
 & dicht þame & keme þare hare,  
 As þe modir suld do þame bare.
- & firste to Grisogone tald scho 105  
 Al hale þat hapnyt had hir to,  
 & of þe ded of hire husband  
 & hou scho brokine ves of band ;  
 þat lowit god bath he & scho  
 Ful ofte, as þame byrd wel to do. — 110  
 þane þai of Rome be wryt gert tel  
 To Dyoclesyane þe fel,  
 þat faste ves flayand *cristine* mene,  
 In Aquuely quhar he wes þane :  
 How þe cristine (mene) grew ay 115  
 & how fele folk lewit þare lay ;  
 þare-of, þai sad, wes mast to blame  
 Grisogonus be his *rycht* name.  
 & (he) wrat agane & bad sla  
 Al *cristine* (mene) þat þai my*cht* ta, 120  
 & Grisogonus þai suld *hyme* send,  
 þat he of *hyme* my*cht* mak *sume* end.  
 & þai his bidinge did *rycht* sone  
 & send *hyme* Gresogone but hone.  
 þane folouyt Anastacya 125  
 Grisogone, in wele & wa.  
 Quhene he to Dyoclysyane  
 Come, he (til) *hyme* sad one-ane :  
 » Of þe prefet tak þe dignite  
 & of consul, as kynd is þe, 130  
 & lat na foly þe our-ta,  
 Bot sacrifice to godis ma ! «  
 Grisogonus til *hyme* cane say :  
 » In tho*cht* I honoure a god ay,  
 & vorsepe *hyme* ine hart I sal 135  
 & honoure in my dedis al,  
 & honoure sal I neuire-mare  
 þame þat symulacris are  
 & dewilis þat þame duellis in ; —  
 & wil þu thole me, ore þu blyne, 140  
 I sal þame brak in powdir smal,  
 For I þame wary & euire sal.  
 & þe pouere þu hichtis me,  
 & þe gret state & dignite

meble? 82) Ms. fewte st. fawte. 93) Ms. fuld? 94) Ms. gud. 99) skonryt loathed. 102) l. salvis? 117) Ms. þat st. þai. 123) Ms. scheinbar beding. 143) Ms. þu pouere. — 151) L. A.: Haec habebat tres ancillas pulcherrimas, quae sorores erant: quarum una dicebatur Agapete, altera Thionia, et altera Yrenia. Quae cum christianae essent et praefecti monitis nullatenus obedirent, in cubiculum eas recluserat, ubi coquinae utensilia servabantur. Praefectus autem in earum ardens amorem ad eas ivit, ut suam libidinem exerceret. Qui in amentiam versus, putans se tractare virgines: cacabos, patellas, caldaria et similia amplectens osculabatur, et cum ex hoc



145 I refuse & forsakis ay,  
 As vndire my fet I do clay.«  
 þane fellone Dyocliciane  
 Gert Grisogonus be tane  
 & gert sone cute his nek in-twa,  
 150 For sacrifice he ne wald ma. —  
 Zet Anastace had madynis thre,  
 þat vald for na necessity  
 Lefe hire, & wes: Agyne,  
 Thyonia þe todir þene,  
 155 þe thryd of þame Yrenen hicht;  
 þai feruit god at al þare mycht.  
 & þe prefet, for þai var zinge,  
 Gert þame thre al (til) hyme bringe  
 & commawnd þame to sacrify.  
 160 Bot playne nay þai sad in hy,  
 For þai for hyme & vthire nane  
 Vald leif þe treucht (þat) þai had tane.  
 þane in (gret) dyspyt gert he  
 þame put in presone al thre.  
 165 & Anastace bad þame by  
 & þame to serwe ves ful besy.  
 & þe presone, quhare-in þai  
 Var, nere þe kechine lay,  
 & in it for to kepe vmquhile  
 170 Of þe kechine ves vtensel.  
 & þo þat place ves lacht & myrk,  
 Zet god cane his mychtis wirk  
 & of his mycht mad it schenand,  
 & confort þame vith angel sange.  
 175 & for þire thre ver farly fayre,  
 þe prefet yddire had repara;  
 Bot as he to þame cumyne wes,  
 His thoht changit in sic wodnes  
 þat, quhene he thoht þaime til enbrase  
 180 Or til kyse, as his wil wes,  
 Pottis or pannis vald he hynt  
 In armys & kife, or he stynt.

& as he wend he had done  
 Til his wenyng Inuch, al-sone f. 370  
 Fra þat place þane vald he ga, 185  
 Raggit & rent & blak alswa;  
 Sa þat þai þat bad hyme þene  
 Beout þe dure, cuth hyme nocht kene  
 Bot erar vend he had bene  
 A vod mane, fra þai (had) hyme sene; 190  
 For-þi dispytuisly vald þai  
 Dynge hyme & put hyme a-way.  
 þane to þe emperoure to ga  
 He dressit hyme, his playnt to ma  
 þat mene had done hyme sic Iniure. 195  
 Bot, or he to þe emperoure  
 Mycht cume, mene zet sare hyme  
 dange,  
 Sume vith scurgis & sume vith wand,  
 & sume in (to) his face vald spyt,  
 & vthir sume (kest) richt ful dryt, 200  
 & sume mony far buffet  
 One his face ful sadly set;  
 For al þai þat hyme had sene  
 Vend brane-wod he had bene.  
 & vith al þis sa blynd ves he 205  
 þat he mycht nocht hyme-selfe fe,  
 Bot as (to) his awne sycht  
 He ves rycht cumly, fare & brycht. —  
 & þe fend quhame he had  
 Lange feruit, sic reward hyme mad. — 210  
 Nocht-þane gret sorow cane he ma  
 þat herd hyme syne defoulit sa.  
 As (it) ves tald hyme eftir sone  
 þat þai thre madynis it had done  
 Be wichcraft & sorcery, 215  
 þare-for he spoylit þaime in hy,  
 þat he mycht nakit se þare flesch  
 Quhar-in his sufferane delit ves.  
 & as he vend<sup>2</sup>mak þaime bare,

satiatus fuisset, foras exiit nigerrimus et deformis et vestimentis concisis. Quem servi qui eum pro foribus exspectaverant, sic aptatum videntes, cogitantes quod in daemonem versus esset, eum verberibus affecerunt et fugientes solum reliquerunt. 153) Ms. lefe. 193) Cumque imperatorem adiret ut de hoc conquereretur, alii virgis percutiebant, alii lutum et pulverem in eum projiciebant, suspicantes quod in furiam versus esset. Oculi autem ejus tenebantur ne sic se deformem videret; quapropter mirabatur plurimum cum sic eum omnes deridebant, quem in tanto honore habere consueverant; videbatur enim ei quod ipse et omnes albis vestibus essent induti. 200) kest fehlt. 213) Putans vero, cum sic se deformem ab aliis didicisset, quod puellae sibi per artem magicam hoc fecissent, jussit eas coram se expoliari, ut eas saltem nudas aspiceret; sed statim earum vestimenta sic corporibus adhaeserunt ut nullo modo exui valerent (222 = V. B.). 216) Ms. he spoylit st. he bad spoyl. 218) Ms. þar st. his. 225) Praefectus autem prae admiratione ita obdormivit stertens quod etiam



220 Of þar clething ferly fel þare :

For þai wald nomare a-way twyne  
þane suld haf done þare awne fkyne,  
Sa mocht þai be naway  
Fra þare bodys be tane away.

225 Sa þe prefet for abasing

Fast routand fel one slepynge,  
& sadly slepand lay (al) stil,  
For ocht (þat) mene mycht do hyme til;  
& his frendis þat of hyme wrocht,

230 Sa slepand til his Inys hyme brocht. —

Quhene Dyoclisiane þene herd  
Hou with Dulycius It beferd,  
Ane erle, callit fir Cycyny(m)e,  
Til his presens he gert cume

235 & bad (hyme) he suld but pyte

Ger fla þai verginis al thre.  
Cycinius þane in til yre  
Of dry matere gert mak a fire,  
& þer thre madȳnis he gert cast ine,

240 Venand in haste þai suld bryne.

Bot þai þar-in bad but merrynge  
Of clathis, of corse or of vthir thinge,  
Bot zald þe saulis to god of hewyne,  
þat þame refchauyt vith angel stewyne.—

245 þe emperoure, þat fellone wes,

Til a prefet gef Anastace,  
Til haf hire til his wyf frely,  
Gyf he mycht gere hire sacryfy.  
þe prefet þar-of ves rycht blyth

250 & had hire til his chawmir suyth

& becuth hir til enbrase;  
Bot he þe sycht tynt in þat place.  
Til his fals godis þane went he,  
To consal þaime gyf he mycht be

255 Recouerit of his maledy.

& þai zald hyme ansuere in hy :

»For þu grewit Anastace nov,  
Til vs but bad gewine is þu,  
To duel with ws but end in hel  
& euire thole torment cruel.« 260

His seruand(is) led hyme hame þane.  
& in his house as he wane,  
He zald þe gast but (mar) abad,  
As his mawmentis hyme tal(d) had. —  
& til ane vthir prefet, as he wes 265

Ded, gefine ves Anastace;  
þat gert hire in presone do.  
& quhene It wes tald hyme to  
þat scho wes riche habundandly,  
He sad hir til al prewely : 270

»Cristine womane gif þu wil be,  
þu mone do as god byddis þe,  
þat sais : »he þat renuncis nocht  
Til al þat he has, he ma nocht  
My discipil ony-way be«; 275

þare-for gif al þi gud to me!  
Bot þu renunce til al þi gud,  
þu seruis hyme nocht þat deit one rud,  
For god in his ewangel sais treuly  
»Na-mane ma twa lordis serue«; for-  
þi f. 371 280

þu ma nocht here serue to riches  
& als to þi god with besynes.  
For-þi renunce al vith gud wil,  
& þi god sa þu ma serue til.«  
Sad scho : »sucht is, god bad 285  
Sel al þe gudis þat I had  
& gif (to) pure mene, & nocht ryk;  
& þat þu poure be, is nocht lyk;  
þar-for, gif ocht I gyf þe to,  
Aganis godis bydinge I suld do.« 290

a pulsantibus non poterat excitari (229—230 vgl. V. B.). 231—244) L. A. blos: Tandem virgines martirio coronantur; (ausführlicher V. B.). 225) sa st. and. 229) Ms. wrocht st. rocht. 232) Ms. hou it. dilynus, V. B. Dulcetius. 233) Ms. Cycymyne. V. B. comitem Sisinium. 234) Ms. pñs. 244) Ms. refchouyt st. resauyt. 245 ff. = L. A. (V. B. ist weit ausführlicher). Et. A. ab imperatore cuidam praefecto traditur, ut, si eam sacrificare faceret, postmodum in uxorem eam haberet. Cumque eam in thalamum induxisset et eam amplexari vellet, statim caecus effectus est. Deos adiit quaerens si evadere posset. Responderunt dicentes: quia s. Anastasiam contristasti, nobis traditus es et amodo semper nobiscum in inferno torqueberis. Cumque domum reduceretur, inter manus puerorum vitam finivit. 265) Tunc A. alii praefecto traditur, ut eam in custodia detineret. Audiens enim quod infinitas possessiones haberet, privatim dixit ei: Anastasia, si vis esse Christiana, fac quod praecepit dominus tuus; ille enim praecepit: qui non renuntiaverit omnibus quae possidet e. c. Omnia igitur quae habes, mihi da et vade quo volueris et vere Christiana eris. 277—284) Zusatz. 294) Ms. gud st. god. 285) Cui illa: Deus meus praecepit: vende omnia quae habes et da pauperibus, et non divitibus; cum ergo



þe prefet þane gert bynd *hir* faste  
 & in a depe presone caste,  
 þar scho suld duel but drink or mete  
 Or ellis *ocht*, *mycht* *hir* refete.  
 295 Bot god send til hire Theodafe,  
 þat twa moneth befor flane ves (!),  
 & fed (*hir*) þar of hewinely fud,  
 þat namane wist hou it ves gud.  
 Syne ves scho put in exile  
 300 Of Palmaryas in ane Ile,  
 With twa hundre *vergîn*is clene;  
 & fand fele þare þat had bene  
 In exile lange for Cristis sak,  
 In fastinge, prayere & in wak.  
 305 Eftire þat þe prefet al  
 Of þe pressone til hyme gert cal,  
 & befor (*hyme*) a gret fire mak,  
 & Anastace band til a stak,  
 & brynt hire in poudir smal;  
 310 & syndry of þe lawe *with*-al  
 Be sere paynis he put to ded.

Bot ane þare ves in (to) þat sted  
 þat tynt had gud(is) in plente  
 For Cristis sak, bot ay sad he:  
 »Criste sal na-mane fra me ta, 315  
 For payne, passione na for wa.«  
 Zet þane sone Apolyna  
 þe cors of Anastace cane ta  
 & in *hir* zard gert it enterē,  
 Of gastly Joy *vith* gret affere; 320  
 & eftir (þat) sone scho gert wirk  
 One *hir* grawe a costlyk kirk,  
 Quhar-in suld mene *hir* vorschepe ay  
 In lowe of god til domysday.  
 þis vndir Dyoclicyane 325  
 Ves done, quhene of god war gane  
 Twa hundre auchty & sewine zere  
 Eftir þat Cryst oure flesch tuk here. —  
 þane pray ve to sanct Anastace,  
 þat to serwe god þis besy ves, 330  
 þat scho mak ws hyne to twyne  
 But det, schame or dedly syne.

## XLVII. Effame.

Effame, þat ves fare of face,  
 A senatour(is) dochtir ves  
 Of Rome *with* þe best of ane.  
 In tyme of Dioclesyane,  
 5 Quhene scho saw hou cristine mene  
 One syndry wys var torment þene,  
 To þe Jug þane of þe tone  
 Scho sped hire, þo he ves fellone,

& one hye voice sad hyme to  
 þat Cristis seruand hal ves scho, 10  
 & syne to Crist sic vitnes bare  
 þat hartis of fele, þat þane var  
 Red for of payne þe bittirnes,  
 Scho strenzeit of hire stedfastnes.  
 & as þat Jug had put of lyf 15  
 Mony cristine successiue,

dives sis, contra praeceptum Dei facerem si aliquid tibi darem. 291) Tunc A. diro carceri fame crucianda traditur, sed a s. Theodora (V. B. Theodota), quae jam per martirium coronata fuerat, per duos menses esca coelesti pascitur. Tandem cum CC virginibus ad insulas Palmarias ducta est, ubi multi propter nomen Christi fuerant relegati. 293) Ms. þat st. þar. 305) Post aliquos vero dies praefectus omnes ad se vocavit et Anastasiam ad palos ligatam ignibus concremavit, alios vero diversis suppliciis interemit. 305) Ms. prefeic? 311) Ms. to st. be. 312) bot st. and. 312) Inter quos unus erat qui pluries propter Christum multis divitiis spoliatus, semper dicebat: Christum saltem mihi non auferetis. 317) Appollonia autem corpus s. Anastasiae in viridario, facta ibi ecclesia, honorifice sepelivit. Passa est autem sub Diocletiano qui coepit c. a. d. CCLXXXVII. (312 ff. nicht in V. B.) 332) Ms. ded.

Vgl. L. A. Cap. 139 de s. Eufemia. Die etym. Einl. fehlt. 1) Eufemia filia senatoris, videns christianos tempore Dyocletiani tam diversis poenis laniari, ad Priscum judicem properavit et Christum publice confitens exemplo suae constantiae etiam virorum animos confortabat. 2) Ms. senatoure. 5) Ms. schaw st. scho saw. 14) l. strenthit. 15) Cum igitur iudex christianos successive occideret,



He prayt þame þat lifand war . . . . .  
 Thru paynis þai saw mene thol þar.  
 Bot Eufame, þat sic payne sene had,  
 20 Abasit ves na-thinge na red,  
 Bot ay þe mare stedfast ves scho  
 þe hardare payne þai zed to,  
 & cryit one (þe) Juge lange  
 þat he did hire mykil wrang.  
 25 þane sperit he at hire sone  
 Quhat wrange he had hir done,  
 & blyth ves, wenand in hy  
 þat scho come for to sacrify.  
 þane sad scho: »mene wele vat  
 30 Of my kine þe noble estate  
 & I ame knawine in þis tone  
 Vith þe best vpe & done;  
 þane þe folk of symple kine  
 & vnknawine þis tone withine  
 35 Befor me sendis to tak crone  
 Of Crist for med of his passione,  
 & me deferris for to wyne  
 þe Joy þat my delyt is ine?«  
 þe Jug sad: »I wend þu  
 40 To sacryfy ver cumyne nov  
 & til haf reucht of þi zouthed,  
 Sa to turment þu nocht zede.« f. 572  
 Quod scho: »þar-for I come nocht,  
 Bot erar to thole is my thocht.«  
 45 & for scho cane sic ansuere ma,  
 þe Juge sone gert hir ta  
 & in a myrk pressone hir lay;  
 & one þe morne quhene it ves day,  
 Vnbundine gert hir cume þare  
 50 Ymang þame þat bundyne var far.

& as scho come til his presence,  
 Scho compleynit of þe gret offence  
 þat he did hir agane þe law,  
 Of þe emperoure hafand nane aw,  
 For he let hir vnbundine gange 55  
 & nane vthir — þat callit scho wrange.  
 þane gert he buffit hir rycht sare  
 & led to presone but ony mare,  
 & folouyt hir, beand in wil  
 His lykine vith hir til fulfil. 60  
 & strakly scho vith-stud ay,  
 For ocht þat he cuth do or say;  
 For god his handis þane sa dycht  
 þat to force hir he had na mycht.  
 þane trewit he wele but wene 65  
 þat enchantit he had bene;  
 For-þi he send his stewart rath  
 To gif hir gud & hicht hir bath,  
 For alkine slycht to wyne hir wil,  
 His hasty lykine til fulfil. 70  
 & as he come to þe pressone,  
 Rycht þare he fel done,  
 & þo he had þe keys brocht  
 Vith hyme, duris opynit he nocht,  
 Na with hameris na ax brak, 75  
 For al (þat) he mocht do or spek,  
 þo he pressit neuir sa faste.  
 & hyme assaylit at þe last  
 A feynd, þat gert hyme rare & cry  
 & ryfe hyme-self dispituisly; 80  
 Sa þat scantly vith þe lyfe  
 He eschapit þat fele strife.  
 þane wes scho of presone tane  
 & one a rond quhele set one-ane,

alios praesentes esse jubebat, ut saltem territi immolarent, dum constantes tam crudeliter laniari viderent. Nach 17 fehlt ein Verspaar. 18) Ms. he st. þai. 19) Cum ergo coram Eufemia sanctos cruderiter detruncaret, ipsa eorum constantia amplius provocata injuriam a judice se pati clamabat. Tunc judex gavisus est putans eam sacrificiis velle consentire. Unde cum ab ea, quam sibi injuriam faceret, requisivisset, illa ait: cum sim genere nobilis, cur mihi ignotos et advenas anteponis et priores facis ad Christum pertingere et ad promissam gloriam pervenire? Cui judex: putabam te ad mentem rediisse et gaudebam te tuae nobilitatis vel sexus meminisse. 31) Ms. come st. ame. 33) I. þane quhy? 36) his st. þar. 45) Reclusa igitur in carcere et sequenti die cum vinctis sine vinculis est adducta. Iterum gravissime est conquesta cur contra legem imperatorum sibi soli a vinculis parceretur. Tunc alapis durissime caedidur et in carcere recluditur. Quam judex secutus ex libidine opprimere voluit, sed illa viriliter reluctante manum ejus virtus divina contraxit. 61) strakly st. starkly. 65) Tunc putans se incantatum, praepositum domus suae ad ipsam direxit, ut multa promitteret si eam faceret consentire. Nach V. 70 sind V. 61—2 wiederholt: & starkly scho with-stud ay For ocht þat he cuth do or say. 71) Sed ille carcerem clausum nec clavibus aperire potuit nec securibus frangere, donec a daemone arreptus clamans et se ipsum dilanians vix evasit. 83) Deinde educta



- 85 Foul of colis red-brynnand ;  
 & he þat mad it, ves stannand  
*Vith*-in it & be a takine tacht  
 As þai suld torment *vith* al macht,  
 þat ves : as he suld knot withine,  
 90 To draw fast suld þai begyne,  
 For þane þe gret fir suld brek oute  
 & bryne þe madyne bane & route.  
 & he þat in þe quhele (a)bad  
 As he had al redy mad,  
 95 þe Irne of his hannd *cane* fal  
 Quhar-*with* he suld turne *with*-al ;  
 & þai þat vtrelly (!) var but wene,  
 Vend þe takin it had bene,  
 & drew fast at al þare macht  
 100 þe quhele a-bout, as he þaime tacht :  
 & hyme þat closyt ves þar-ine  
 In askis smal it *cane* fone bryne ;  
 Bot Eufame, þat stud *one* þe quhele,  
 God haile kepit Ilke deile,  
 105 Na þe fyre deryt hir na-thinge —  
 þar-of scho zald til god lofinge.  
 þe kyne þane of þat craftly *mane*  
 þat in þe quhele brynt ves þane,  
 A gret fir mad a-bout þe quhele,  
 110 Hir to bryne venand wele.  
 Bot as þe quhele ves brynt away,  
 Ane angel come but (mar) delay  
 & set hir one a hil one hicht  
 & held hir hale thru godis *mycht*.  
 115 In þat place wes þane ane,  
 þat callit ves Appelliane,  
 þat to þe Juge sone *cane* say  
 þat » þai þat are of *cristine* lay  
 Bot be yrne ma *nocht* be
- Ourcumyne ; þarefor I consel þe  
 þat þu hire nek ger strik *in* twa.«  
 Fele of þame þane *cane* lederis ta  
 To bring hire sone fra þat hicht  
 Quhar scho lofit godis *mycht* ;  
 & as þai had þe lederis set  
 125 Fra of þe hicht hire to get,  
 He þat wes mast in gud wil  
 His handis for to strek hir til,  
 Ves sa tane of *parlesy*  
 þat as half-ded stil *cane* he ly.  
 130 & ymange *vthire* ane þare ves,  
 þat to name had Softynes,  
 þat til clyme til hir presit fast :  
 & ves conuertyt at þe last  
 & askit hir *pardone* mekly,  
 135 Syne hynt a swerd in hand *in* hy  
 & to þe Juge sad þat he  
*Had* lewar *with* þat suerd flane be f. 373  
 þane he wald hand one hir lay  
 þat godis angel kepyt ay.  
 140 Zet þe Juge fel & fere  
 Gef bydinge til a chancelere  
 þat he suld haf hir hyne away  
 & syne gif bydinge but delay  
 þat zunge mene, þar lust til fulfil,  
 145 þat madyne þai suld gange til  
 & *trauale* hir þar sa lange  
 Til scho failyt þame ymange.  
 & quha eraft come hir to,  
 Sic wantones forto do,  
 150 Saw mony madynis stand hir by  
 Prayand to god increly ;  
 & al þat þat sicht had sene,  
 Be-come cristine sone bedene.

posita est super rotam, cuius vectes carbonibus pleni erant, et artifex intra rotam tale signum trahentibus dedit ut, quando sonum faceret, simul traherent et sic exeunte igne vectes corpus ejus dissiparent. 85) foul st. ful. 88) Ms. as? 95) Sed nutu Dei ferramentum, quo rota temperabatur, de manu ejus decidens sonum fecit et continuo illis trahentibus rota artificem comminuit et Eufemiam stantem super eam illaesam servavit. 97) l. outerly. 98) Ms. takit. 107) Tunc parentes artificis lamentantes supposito igne ipsam cum rota comburere volebant, sed rota combusta E. ab angelo soluta in quodam loco excelso incolumis stare conspicitur. 107) l. crafty. 115) Appellianus judici ait: virtus christianorum nonnisi in ferro vincitur, unde consulo ut eam facias decollari. Erectis igitur scalis cum quidam ad eam capiendam manum mittere vellet, mox totus paralisi solutus vix inde semivivus eductus est. 131) Alius autem nomine Sosthenes ascendens continuo mutatus ab ea veniam petiit et evaginato gladio ad judicem clamavit quod se ipsum libentius occideret quam eam quam angeli defendebant contingeret. 138 Ms. v<sup>t</sup> st. had. 142) Ms. chamelere. 141) Denique inde educta iudex cancellario suo dixit ut ad eam omnes petulantes juvenes convocaret, qui tamdiu eam illuderent donec



155 þe presydent þane ves ful wa,  
 Seand hyme ourcumine sa;  
 For-þi he gert þe maydyne þar  
 Be tane & hangit be þe hare.  
 & for scho þar-of rocht na-thinge,  
 160 He gert hir in pressone thringe,  
 Sex dais, but ony fude  
 Of met or drink, to do hir gud;  
 & eftire sone þe sewynd day  
 Betweine four stanis gert hir lay  
 165 & pressit hir, to do hir pyne,  
 As mene dois grappis of þe wyne.  
 Bot þe angel hir kepyt swa,  
 þat in na torment ves hir fra,  
 þat þai stanys turnyt al  
 170 Thru hir prayer in povdir smal.  
 þane ves þe presydent rycht wa  
 A(t) a maydine oure-come hyme sa,  
 & had schame þat he ne docht  
 For ony paynys change hir thocht;  
 175 þane he put hir in a place,  
 At a-bout hir vele closit wes,  
 & let in til hir bestis thre,  
 þat var of sa gret cruelte  
 þat þai wald ryf & swely sone  
 180 Mane or best but ony hone.  
 Bot god þai bestis mad sa mek  
 þat þai fel al thre til hir fet  
 & faynand hir þare talis knet  
 & as a cheare þar-one hir gert sit,  
 185 & schamet sa þe presydent  
 Ful gretumly in his entent.

þane come a turmentoure (al)-sone  
 For to tak wrake for-owtyne hone  
 Of hir þat gert þe presydent  
 For schame be nere-hand schent: 190  
 & thrange a sword in til hir syd  
 & mad a slope, depe & wyd,  
 & sa to god mad a martyre.  
 To quhame þe Juge, as for his hyre,  
 Of costly gud gef a kirtil 195  
 & of fyne gold a wrethe þar-til.  
 & fra þat gif(t) he had tane,  
 Vnese ves he of þe place gane  
 Quhene a fel lyone sone hyme met  
 & veryt hyme but langare let 200  
 & rawe (hyme), þat vnese mocht  
 Of his body be fundine ocht.  
 & þis fel Juge, þat Priftius hicht,  
 Zet his awne flesch day & nycht,  
 Til he hyme-self had brocht to ded, 205  
 Of mānis helpe but remed.  
 & eftir þis ves sanct Eufame,  
 þe haly virgine of gud fame,  
 In Calfidone to sepulture  
 Ful richely (brocht) in gret honoure. 210  
 & scho tholit sic passione  
 Fra Cristis incarnacione  
 Twa hundre & aucht score of zere,  
 As I trew wele but (ony) were. —  
 I pray hir helpe vs sa hartly, 215  
 Ve leid oure lyfe sa gudly,  
 Out of þis varld (þat) we may twyne  
 But schame, det & dedly syne.

fatigata deficeret. Sed ille ad eam ingrediens et multas virgines splendidissimas circa eam oran-  
 tem videns, monitis ejus protinus christianus effectus est. 155) Praeses vero per capillos virginem  
 suspendit, sed etiam immobilem permanentem negato cibo in carcere recludi fecit, ut VII die inter  
 IIII magnos lapides sicut oliva constringeretur. Illa vero quotidie ab angelo satiata, dum VII die  
 intra lapides durissimos posita esset, ad ejus orationem ipsi lapides in cinerem tenuissimum sunt  
 redacti. 165) hir st. be. 171) Unde praeses se victum a puella erubescens, eam in foveam projici  
 jussit, ubi tres tantae immanitatis bestiae erant quae omnem hominem deglutirent. Quae statim blan-  
 diendo ad virginem concurrentes et junctis ad invicem caudis ei quasi cathedram ad sedendum prae-  
 bentes, judicem hoc videntem vehementius confuderunt. 172) Ms. a st. þat. 174) Ms. payne. 184) Ms.  
 set? 185) Unde cum praeses fere prae angustia moreretur, ingressus carnifex, ut domini sui injuriam  
 vindicaret, gladium in latus suum fixit et Christi martirem fecit. 194) Quem judex pro mercede veste  
 serica induit et torque aurea eum circumdedit; sed egrediens a leone arripitur et ab eo penitus devo-  
 ratur. Unde sui eum diutius perquirentes, vix pauca ossa ejus cum veste scissaet torque aurea  
 repperunt. 203) Priscus quoque judex se ipsum comedens mortuus est inventus. 207) S. autem  
 E. in Chalcedonia cum honore sepulta est, (meritis cuius omnes Judaei et gentiles Chalcedoniae  
 in Christum crediderunt). Passa est autem c. a. d. CCLXXX. L. A. schliesst mit einem Citat  
 aus Ambros. in praef,



## XLVIII. Juliana.

- Sanct Julyane, zet ve rede,  
 To þe prefect of Nichomede,  
 Eulegius þat to name had,  
 Ves handfast; & þo he hir bad  
 5 Consent til hyme, as he callit skil,  
 þe band of maryage to fulfil,  
 Be na vay vald scho do sa  
 Bot he cristine treucht vald ta.  
 & as hir fadire herd þat scho  
 10 Vald *nocht* consent his wil to do,  
 He gert dispoile hir but bad  
 Of al þe clathis scho one had,  
 & *with* wandis doungyne *rycht* Il  
 Til hir spouse bad gif hir til.  
 15 þat sad til hir: »my lemane dere,  
 Quhy scornis þu me, lat me here,  
 Refusand me, & I ne wat quhy?«  
 Scho ansuert hyme deliuerly: f. 374  
 »Sa þat þu in (my) god wil trew,  
 20 To do þi wil I consent now;  
 & mar gettis þu *nocht* of me,  
 Bot þu trew & baptyst be.«  
 þane sad he: »my lemmene dere,  
 þat ma I do be na manere,  
 25 For, & I did, but ony doute  
 Our emperoure, þat is sa stout,  
 Suld send one me to ta  
 & sone gere strik my neke in-twa.«  
 þane sad scho til hyme: »gyf þat þu  
 30 þi varldis lord sa dredis nov  
 þat dedly is & mone away,  
 þane byrd me wele my lord dred ay  
 þat is vndedly & sal *deme* al  
 Eftir oure dedis, gret & smal.  
 Do furth þare-for þat lykis þe,  
 35 For þu sal neuir dissawe me.«  
 þar mene þane dange hir fare,  
 Syne hangit hir (vp) be þe hare  
 Half a day, & moltyne led  
 He gert zet a-pone hir hed. 40  
 & as he saw þat hurt hir *nocht*,  
 Chênys of yrne sone var wrocht,  
 þar-*vith* stratly scho ves bundine  
 & syne in a pressone thrungine.  
 & as scho ves þar alane,<sup>1</sup> 45  
 For to fand hir þe feynd has tane  
 þe schape of angel, of his *mycht*,  
 & come til hir, schenand *lycht*,  
 & sad til hir: »Julyane,  
 Of god ane angel I ame ane, 50  
 & send me for to moneft þe  
 þat, or þu forthire torment be,  
 þat þu til god(is) sacryfy.«  
 & helpand god, scho vest in hy  
 þat it wes Sathane, hir *fel* fa, 55  
 þat hir þane entysyt sa;  
 & gretand to god scho *cane* pray  
 Deuotely & þusgat say:  
 »Lord of hewine, I pray to þe  
 þu thole me *nocht* tynt be, 60  
 Bot schew me quhat he is  
 þat ine þis wyse me entysis.«

Vgl. L. A. Cap. 43. 1) J., dum Eulogio praefecto Nicomediae desponsata esset et nollet sibi aliquatenus copulari, nisi reciperet fidem Christi, iussit eam pater suus exspoliari et gravissime caedi ac ipsi praefecto tradi. Cui praefectus ait: dulcissima mea Juliana, cur me ita delusisti ut me sic renueres? Cui illa: si tu adoraveris Deum meum, acquiescam tibi, alioquin nunquam dominus meus eris. 8) Ms. þe. 20) Ms. þu st. þi. 23) Cui praefectus: domina mea, hoc facere non possum quia imperator amputari faceret caput meum. Cui J.: si ita times imperatorem mortalem, quomodo vis ut imperatorem non timeam immortalem? Fac quidquid vis, quia me decipere non valebis. 25) Ms. for I & I. 33) Ms. dred st. deme. 37) Tunc praefectus iussit eam gravissime virgis caedi et dimidia die per capillos appendi et plumbum liquefactum in capite ejus fundi. Quod cum nihil ei nocuisset, ipsam catenis ligavit et in carcerem reclusit. 45) Ad quam venit dyabolus in specie angeli dicens: Juliana, ego sum angelus domini qui me ad te misit ut te debeam commonere ut diis sacrifices, ne diu crucieris et tam mala morte moriaris. Tunc J. flens oravit dicens: domine Deus meus, ne permittas me perire, sed ostende mihi quis est qui mihi talia persuadet. Facta est ad eam vox ut ipsum apprehenderet et quis esset ipsum cogeret eum confiteri. 53) Ms. god. 55) Ms. fet st. fel. 63) Quae cum eum tenuisset



A voice þane come til hir (al)-sone  
 & bad hir tak þat wik sprit sone  
 65 & hyme vndir hir fet lay,  
 Quhat þat he ves to gere hyme say.  
 þe wykit spryt þane sone scho lacht,  
 As godis voice hir tacht,  
 & quhat he ves þat hyme cane frane.  
 70 & he sone sad hir agane :  
 »I ame a feynd ; to dissawe þe,  
 Sathane my fadire here send me  
 . . . . .  
 In þis forme, dissawand þe.«  
 Zet sad Julyane but delay :  
 75 »Quha is þi fadire, þu me say !«  
 Quod he : »Belzebus, I-wis,  
 Of feyndis al þe fadire is,  
 þat send(is) vs to do (al) Ile ;  
 & quhene we do nocht al his wil,  
 80 He gerris dynges ws schreuytly,  
 & oure al maste fellonly  
 Quhene we thole vs in ony gre  
 Of cristine mane ourcumine be.  
 þare-for wat I wittirly  
 85 þat for my sorow here come I,  
 Sene I mycht nocht ourecume þe  
 Bot tholis me ourcumine be.«  
 Sad scho : »quhat fleis þu mast  
 Of þe cristine, þu tel in hast,  
 90 & in quhat tyme lest gref 7<sup>e</sup> may  
 Cristine mene« scho bad hyme say.  
 Sad he : »ferrest fle we þane  
 & lest greuis cristine mane  
 In tyme of mes of haly kirk,  
 95 To lowe god quha beis nocht Irk,  
 & quhene prayere or prechinge  
 Is sad of god in to lowinge,

Or vthir-quhar þat increly  
 Mene seruis god deuotely ;  
 Bot oure al tyme þane ar ve schent 100  
 Quhar tretyt is þe sacrament  
 Of godis body at altare-burd  
 þat prestis þar makis be his vord,  
 For we mone obey þar-til  
 & It honoure agane oure wil.« 105  
 þane Julyane hyme hynt in hy  
 & vith þat chenze hyme band stratly  
 þar-with þa hir bundyne had,  
 & fast dange one hyme but bad  
 þat al hir mycht ful increly, 110  
 Til þat þat feynd fast cane cry  
 One hir but cesyng ay one-ane :  
 »Haf of me mercy, Julyane !«  
 þane eftir ine to lytil space  
 þe prefect, þat fellone wes, f. 375 115  
 Of Julyane þat had gret thocht,  
 Of pressone bad scho suld be brocht.  
 þane brocht scho furth in hir hand  
 þe fel feynd bundine in a band,  
 þat cryit one hir euire in ane : 120  
 »Haf mercy of me, Julyane,  
 & ger me namare scornyt be,  
 þo þu sic mastry haf of me !  
 For I haf tynt al my powere  
 Ony cristine for til dere. 125  
 & cristine, I here wele say,  
 Ar commonly mercyful ay,  
 & þu of me has pyte nane !  
 Mercy, mercy, Julyane !«  
 Nocht-þane scho drev hyme to þe tone, 130  
 & in a depe gauk kist hyme done,  
 þat ves a ful foule pyt,  
 Rycht vgly & ful ves It.

et quis esset interrogasset, dixit ei quod daemon esset et quod ad eam decipiendam pater suus misisset ipsum. Cui J. : et quis est pater tuus? Respondit: Beelzebub, qui ad omnia mala nos dirigit et facit nos graviter verberari quotiens a christianis fuerimus superati, et ideo scio quod malo meo huc veni, quia te superare non potui. Nach 72 fehlt ein Vers. 80) Ms. dyngis st. dinge. 88) L. A. indirect: Inter alia quae confessus est, dixit quia tunc maxime a christianis elongatur quando misterium dominici corporis agebatur et quando orationes et praedicationes fiebant. 91) Ms. to cristine. Ms. mane? 95) Ms. be is. 106) Tunc J. retrorsum manibus ipsum ligavit et ad terram ipsum dejiciens cum catena cum qua erat ligata, ipsum durissime verberavit, dyabolus autem clamans rogabat eam: domina mea Juliana, miserere mei. 115) Ms. prefeic? 114) Tunc jussit praefectus ut J. de carcere educeretur et exiens trahebat post se daemonem alligatum; daemon autem rogabat eam dicens: domina Juliana, noli amplius de me ridiculum facere, non enim potero ultra in quempiam praevalere: christiani enim dicuntur misericordes esse, et tu nullam de me misericordiam habes.



pane cane he *rycht* rudly rare  
 135 & sad: he had schame fer mare  
 þat womane, þat be kynd wes  
 Brukil bath of mynd & flesch,  
 Had schamefully hyme ourcumyne pane,  
 pane it had bene ony mane;  
 140 For quhene he ne mocht eschewe  
 To wyne mane, he beguth þat Ewe;  
 For-þi he wend sa he mocht  
 Julyane, in fandinge brocht.  
 þe prefect pane gert Julyane  
 145 Til his presence bringe one-ane  
 & speryt quhat craft scho oysyt,  
 þat hyme & his sa-gat dyspysit.  
 Scho sad: na craft it wes,  
 Bot god gef hir tholmodnes,  
 150 þat of his paynis scho ne rocht —  
 In god sa scho set hir thocht.  
*Quod* he: »zet prove sal we  
 Gif þu ma ourcumine be.«  
 A quhele pane he gert sone dycht,  
 155 *Rycht* awful to manis sycht,  
 & one hit gert hir be done  
 & stent hir þar-one but hone  
*Vith* cordis stark one Ilke syd,  
 Til bath þe flesch raf & þe hyd,  
 160 & syne hir banys sa to-quassyt  
 þat þe self merch out passyt.  
 Bot god his angel til hir sende,  
 Til confort hir & til amend,  
 þat brak þe quhele in pecis smal  
 165 & mad hir (hale) & sond at al.  
 pane þai þat saw þis (þar)-aboute,  
 Of godis aw had sic doute  
 þat fele of þame þe feynd forsuk  
 & to god & his treucht pame tuk.  
 170 & þat tyme war hedyt þene  
 In þat place fywe hundre mene,

& eke twa hundre & thretty  
 Of wemane þat var stannand-by;  
 & to þai al god gef þe crone  
 Of martirdome for þar wardone. 175  
 Zet mycht þis nocht suffince (!) til  
 þat presydent, þat wes sa Il,  
 Bot gert set in til his yre  
 A mykil pot apone þe fyre  
 & gert melt it ful of leyd (!), 180  
 & kaste hir in atoure þe hed;  
 Bot þe fel payne grewit (hir) nocht  
 Bot as a bath as hir thocht.  
 þe prefect pane his godis smal  
 Varyt & bannyt euir þame al, 185  
 þat mocht nocht (ger) for al þar mycht  
 A zying madine to ded be dycht,  
 Na zet to ger punys hir sa  
 þat scho hir purpos suld fal fra,  
 & wytand wele fyne how scho 190  
 Sa mykil wrang had done þame to.  
 Zet thocht he nocht neuire-þe-les  
 To fulfil þare wikitnes,  
 & bad his tormentoris hir led  
 A-way & strik of hire hed. 195  
 & as þai var *with* hir ganand,  
 þe selfe feynd, scho furth dange,  
 In þe fygyre come in hy  
 Of a zunge mane & fast cane cry  
 & sad: »se, ze spare hir nocht 200  
 þat gret wrange til your godis wrocht  
 & me þis nycht scho has fel dongine  
 & in a foule pyt me thrungyne!  
 For-þi gyf hir hir warzeld nov,  
 Or mykil mare scho sal hurt zu.« 205  
 pane Julyane kyste vpe þe E,  
 Quhat he þat vas, for to se,  
 þat to þe puple sa-gat spak  
 & set one hir sa mekil lak.

130) Sicque per totum forum ipsum traxit et postea in quandam latrinam ipsum projecit. 134—143 nicht in L. A. (ähnlich die altengl. Margar.). 146—153 nicht in L. A. 135) Ms. fermare. 144) Cum autem ad praefectum pervenisset, in quadam rota adeo est extensa quod omnia ossa usque ad medullarum exitum sunt confracta, angelus domini autem rotam comminuens ipsam momento sanavit. Quod videntes qui aderant, crediderunt et statim decollati sunt viri D et mulieres CXXX (!). 157) l. stentit be. 176) Deinde cum in quandam ollam plumbo liquefacto plenam missa fuisset, sed plumbum velut temperatum balneum factum esset, maledixit praefectus Diis suis qui unam puellam punire non poterant quae tantam injuriam iis irrogabat. 187) Ms. zynd. 188) tilge to. 192) Tunc jussit eam decollari: quae dum ad decollandum duceretur, daemon quem verberaverat, in specie juvenis apparens clamabat dicens: nolite ei parcere, quoniam deos vestros vituperavit et me hac nocte graviter verberavit; reddite



- 210 þane þe feynd fled in hy  
 & rarand royldy he *cane* cry :  
 »Alace, alace me wrech maste, f. 376  
 I dout scho sal tak me in haste  
 & bynd me & bete me ful fare«,
- 215 Sa fled he but ony mare.  
 þane band þai hir in þat sted  
 & in hast strak of hir heide.  
 & hir kyne, þat var mychttly,  
 Gert mak hir sepulture in hy.
- 220 Quhar eftire in to lytil space  
 A costlyk kirk til hir mad ves,  
 þar god wirkis for hir nov  
 Ferlys fele, to gere mene trew,  
 Of al seknes giffand remed
- 225 To þame þat sekis in þat sted,  
 Til worschipe god in entent  
 & kene (!) to quhame sic grace he lent.  
 & als sone as Julyane  
 Out of þis present lyf ves tane,
- þe prefect passit to þe se, 230  
 To pas oure; bot sone wes he  
 Drownyt, & foure & thretty mene  
 þat his seruandis var as for þene,  
 & al war castine thru þe storme,  
 Bath he & his, one þe morne 235  
 In a forest be þe se-syd;  
 þare wild bestis þat tyd  
 Come & zet þaime al sa clene  
 þat mare of þaime ves nocht sene. —  
 Sanct Julyane, þat ourcome here 240  
 Fele paynis in tholmod chere  
 & ves neuir-þe-les seruand  
 Leile to god, I tak one hand,  
 For þe desert þat þu cane ma  
 To god, þat þe awansit sa, 245  
 To god of hewine þu pray for me  
 þat I ma sa worthy be,  
 Ovt of þis lyf þat I ma twyne  
 But schame, deit & dedly syne.

## XLIX. Tecla.

- Qwene Paule prechit godis vord,  
 þat befor al it had in hurde,  
 It hapnyt hyme percase to cume  
 To þe tone of Yconyume.
- 5 þane Onesiphorus herd say  
 þat to þat tone Paule (come) þe vay;  
 Vith wyf & barnys he hyme met  
 & til his Inys sone hyme feit  
 & hyme resawit in blythnes,
- 10 & mad feste to mar & les.  
 & sone eftire Paule mad fermone  
 Til al þat til here hyme var bone;  
 & of þis tale þe proprete  
 Ves mast þat tyme of chaste.
- 15 & as he here-of prechand ves,
- Be þe wyndou hapnyt sit percase  
 A damycele, þat to name  
 Tecle (had), of ful gud fame,  
 & dochtyr ves to Theody  
 & handfast to Thāmary; 20  
 & fra scho herd Paule preche  
 Godis word & þe folk teche,  
 At þat wyndou scho set stil  
 Til he prechit þe puple til,  
 & for nocht vald part away, 25  
 Bot set stil bath nycht & day.  
 þane angrely come Thamarus,  
 Hir spouse, til hir & sad (hir) þus:  
 »Tecla, quhat thinge amowis þe,  
 þat has na schame to byd fra me? 30

ergo sibi quod meruit! Cumque J. paululum oculos aperuisset et videret quis esset qui talia loqueretur, daemon aufugiens exclamavit: heu me miserum, adhuc puto quod me vult capere et ligare, 216) Cum ergo b. J. decollata fuisset, praefectus navigans in mari cum XXXIV viris, orta tempestate submersus est. Horum autem corpora cum mare eructasset, a feris et avibus sunt comesta. 218—227 nicht in L. A. 227) kene st. hire?

Die Quelle zu Tecla sind die Acta ed. Grabijs, s. Galland Bibl. patr. I. 8) Ms. feit. 13) þis st. his. 14) l. chastite. 16) Ms. sic. 19) l. Theocly. 30) Ms. had. 34) Ms. hir. 52) fehlt nocht? 58) Ms. & st. as. 73) Ms. hir st. þar. 74) l. bryne. 75) bad fehlt. 80) Ms. gert. Nach 81 fehlen Verse. 101) a st. þe. 108) Ms. sad st. sa. 145) Ms. sad st. send. 146) his fehlt. Ms. fefomium.



For-þi to me þu twrne in hy  
 & lewe al sic verray folý! «  
 Bot quhene he saw he sped nathinge  
 For his enculze or entysing,  
 35 To þe proconsul he zed sone  
 & tald al hyme he had done.  
 þane þe proconsul gert but mare  
 Sanct Paule be brocht hyme rycht þare,  
 & Tecla als he gert be brocht,  
 40 þat come with a Joyful thocht.  
 & as Paule come of presone (!),  
 þe puple cryit *with* hye sone :  
 »Quhy lettis þu wemene to be  
 Maryt *with* mene in þis cyte?«  
 45 þane Tecla spak na word þane  
 Bot beheld Paule, þe haly mane.  
 Hir modire þane, Theodya,  
 þat saw hir douchtir stil stand sa,  
 Cryit loud, þat al mycht here :  
 50 »Tak my douchtir & bryne hir here,  
 þat al wemane ensampil ma ta  
 þus þare spouse to part fra!«  
 Zet ves þe proconsul þane wa  
 þat þane sa cryit Theodya;  
 55 & gert Paule of þe cyte dinge,  
 & Tecla eftir furth gert brynge, f. 377  
 þat scho suld brynt be but bad,  
 As hir modire þat dome giffine had;  
 & to þe place vent, or he stynt,  
 60 Quhar Tecla þane suld be brynt.  
 & *with* hyme vent mony, to se  
 Hou (þat) Tecla suld brynt be;  
 & befor al hir spouse cane ga,  
 þat to name had Thamyra,  
 65 To se þe fyre, to bere þe wod —  
 For to se hir bryne sa, thocht he gud.  
 & quhene scho spoilit wes  
 Of al hir clathis mare & les,  
 Til entre in þe fir but let,  
 70 þe proconsul for pyte gret  
 & of hir stedfastnes had wondire.  
 Nocht-þane of wod dry as teyndire  
 þa mad a caf & put þar-in  
 Bath pyk & tere, to ger it brynge,  
 75 & (bad) hir clyme apone þat cast.  
 & scho þare byding did in haste  
 & bath hir armys strekyt þane

In fourme of croice & syne vpe wane.  
 Vith bellyse þai blew þe fyre,  
 To gere it bryne in to gret yre. 80  
 Of hir god had sic mercy . . .  
 þat al þat hard tremlyt in hy;  
 Vndire & a-beofe fel done  
 Slete & snaw in sic foisone  
 þat flokit (wes) þat fir alsone 85  
 As mene a candel suld haf done.  
 þe low þare-of scalyt wyd  
 & syndry brynt one Ilke syd;  
 Bot Tecla vist of nomare sare  
 þane scho wist or scho come þare. — 90  
 þis meyne-tyme sanct Paule ves  
 Duelland in a priwe place,  
 & Anesyophire al *with* hyme  
 Vith wyf & barne, in to Daphyme.  
 & as Paule þare fastand lay 95  
 & prayand til one þe thrid day,  
 þe chyld of Anesophyrus,  
 þat fastit lange, to Paule sad þus :  
 »Ve hungire sare & bred has nane.«  
 For-þi Paule has his kirtyl tane 100  
 & gef it til a barne in hy  
 & bad hyme þare-vith bred by  
 & cume agane til hyme gud-sped,  
 þat he mycht al þe menze feyd.  
 & þare þe barne zed to by bred, 105  
 He saw Tecle in þat sted,  
 & til hir sad : »hou now?  
 Sa, Tecle, quhar gais þu?«  
 Quod scho : »I haf of godis mycht  
 Eschapid þe fire þat ves dycht 110  
 To bryne me, to brule & smeke,  
 & now sanct Paule I gange to seke.«  
 þane sad he : »cume vith me & I  
 Sal brynge þe til hyme nere her-by,  
 þat for cause of þe nov gretis 115  
 & vith teris his chekis wetis  
 & fastis als deuotely,  
 þat god suld haf of þe mercy.«  
 & quhene þe barne had Tecle brocht  
 To Paule, he had Joy in thocht 120  
 &, as he saw hir face, cane say :  
 »God, king of hewine, blissit be ay,  
 þe fadire of oure lord Jhesu  
 Cryst, I lof þe hartly nov!



125 For It þat I askit þat þe,  
 Of þi grace (þu) has grantit me,  
 Of þis maydine þat *with* þe lyf  
 Eschapyt has be mykil *strife*.«  
 þane sad Tecle to Paule *rycht* þare :  
 130 »Maister, I wil cut of myne hare  
 & quhar þu passis, folou þe.«  
 þane sad he : »þat ma *nocht* be,  
 For þe vedir is fel & Il,  
 þo þu to trawale be in wil;  
 135 & þu art als of gret bewte,  
 For-þi þe far mare dred I me  
 þat vthir ocupacione  
 Or, ma fal, temptacione  
 Our-tak þi thocht & ger þe fal  
 140 Fra þine entent in part ore al.«  
*Quod* scho : »gif me al anerly  
 In god a takine, quhar-in I  
 Agane temptacione ma stand !«  
 þane he hir blissit *with* his hand.  
 145 þane Paule send Onosophorum  
 & (his) als to Yconiume,  
 & (he) vith Tecle held his way  
 Til Antioche but delay.  
 As þai in þe cyte þane come,  
 150 A mane, þat Sandris had to name  
 & of þat tone ves þe ourmane,  
 Fra he had sene Tecle þane,  
 He luffit hir *rycht* increly ;  
 & þane in til gret hy  
 155 In his armys hynt hir sone.  
 & scho, þat thocht it Ildone,  
 Cryit hye : »supprice me *nocht*  
 Na haf *nocht* foly in to thocht !  
 For godis seruand nov ame I,  
 160 Of þe best kine of Ycomy,  
 & for I wald *with* na-mane wed,  
 I ame fled out of þat sted.«  
 & for he vald *nocht* lewe (hir) þane,  
 His mane in (to) hir hand scho wane  
 165 & rawe of it a gret part done  
 & of his heid kist it done sone.  
 þis mane þane, suppos þat he  
 Hir luffit in to sic degre,  
 He wes eschamet *nocht-for-þi* :  
 170 & to þe *proconsul* went in hy  
 & hir as sacrilege be-tacht

To þe *proconsul*. þat sone hir lacht  
 & fraynit gif scho sic trespas  
 Had done & gif scho *cristine* ves.  
 & for scho grantit al þis sone,  
 175 þe consul bad þane but hone  
 þat fele bestis suld losit be  
 Til wery hir, þat al mycht se ;  
 & þar-to set a certane day.  
 þane Tecle cane hyme mekly say  
 180 þat he vald thole for to be  
 Hir kepit in virginite  
 Na thole na-mane do hir vnrycht,  
 Quhil scho suld *with* þai bestis fycht.  
 A mighty wyf þane, Triphena,  
 185 Cane Tecla þane in zemsel ta . . . .  
 & hire douchtir apperit hir til  
 In slepe, þat callit ves Falcinil,  
 & sad : »modire, in name of me,  
 Tak Tecla & hir modire be,  
 190 Sa (þat) scho be oure aduocat  
 Anence god, til amend oure stat !«  
 Tryphena þane þis madine lacht  
 & did *rycht* as hir dochtir tacht.  
 þane eftire in þe mornynge  
 195 Stratoclem (!) cane Tecla furth brynge ;  
 & Trypha vald *nocht* part hire fra  
 Bot be þe hand (scho) cane hir ta  
 & sad : »as (I) my dochtir dere  
 200 Led to þe grawe, sa but were  
 I sal gang *vith* þe, for to se  
 Hou þe bestis dois *with* þe.«  
 Sone ves Tecla fra Tryphe had  
 & spoylit of hir clathis but bad  
 & set in to þe deput place  
 205 þat for sic gilt ordenyt ves ;  
 & lattine var til hire belyfe  
 Barys & lyōnys, hir til ryfe.  
 & ymange þai bestis ves  
 Richt stark & fel a lyōnes :  
 210 þat come to Teclis fet in hy  
 & to kepe (hir) þar cane ly.  
 þane come a fel bar in þe sted,  
 Tecla to ryfe & fla stand-ded ;  
 Bot sone þe lyones hir met  
 215 & flew þar but langare let.  
 Syne come a lyone fel & fere  
 & to fla Tecle nichit nere ;

f. 378



Bot sone þe lyones hyme met  
 220 & hynt in armys for-out let,  
 & þare to-gidir facht þai bath,  
 Til stane-ded var þai rath.  
 Quhene he saw þis mycht nocht awalze  
 Na þe bestis vald hir nocht assalze,  
 225 To þe consul he sad in hy:  
 »Bulys, þat ar fel, haf I:  
 To þame þarfor Tecle ze bynd,  
 Haffand hir handis fast behynd!  
 þe consul sad þane *vith* soroful wil  
 230 To Sandris: »do quhat þu wil!  
 þane band þai hir fut & hand,  
 Hand & fut þame ymange (!);  
 & for þame to gere her wod ga (!),  
 Zet brynnand Irne þai cane ta  
 235 & kist ymang þe bulis sone one-one,  
 To gere þame fla hire þar richt sone.  
 & quhene þe bulis be-couth to ga,  
 þe fir þare bandis brynt in twa,  
 þat þai rycht mekly passit away  
 240 & did (hir) nothire tene na tray.  
 & Triphena, þat þis beheld,  
 Is flongyne far in to þe feld;  
 þane al hir menze in þat sted  
 Cryand loud sad, scho ves ded.  
 245 þe consul þane a-baisit vas,  
 & al þe cyte mare & les;  
 & Sandris ves in sic effray  
 þat he fel done & syne cane pray  
 To þe consul þat he suld hafe  
 250 Mercy of hyme & of þe lave  
 & gere Tecle be mad fre,  
 For dout þat tynt var þe cyte;  
 »For gif cesare *percace* ma here  
 Hou Tryphena, his cufinge dere, f. 379  
 255 In þis manere be falline done,  
 He sal bryne vs & þis tone.  
 þe consul þane gert bringe hyme nere  
 Tecle, & at hir cane spere:  
 »Quhat þu art, tel me nov,  
 260 & *vith* quhat crafte þu delis nov,  
 þat þe na fel best twech ma?  
 þane til hyme mekly cane scho say:  
 »Of lifand god *seruand* ame I:

þat-for na best ma me wery.« . . . . . 265  
 . . . . .  
 & comavnd hir to bringe hir sone  
 Hir clathis, & one þame ves done.  
 þane gud confort tuk Triphena  
 & blyth agane Tecle cane ga  
 & in armys hynt hir in hy 270  
 & sad: »nov trew I sekirly  
 þat þai at ded ar ryse sal.  
 Cum þine & bruk my gudis *vith*-al!  
 þane zed scho hame *vith* hir ewine  
 & *vith* hir duelt dais sewine; 275  
 Hir menze sa tacht scho þane  
 þat fele of þame to god scho vane.  
 Syne to Marrane cane scho pas,  
 Quhar sanct Paule þane put vas,  
 & al þer dedis cane til hyme tel 280  
 Perordre ewine as þai fel.  
 & þar-of Paule had gret ferly  
 & lowit god ful increly;  
 & fele, þat herd it, var rycht þare  
 Confermyt ine to Cristis lare. 285  
 To Paule þane sad scho: »nov wil I  
*Vith* þi leif pas til Ycony.  
 Sad he: »ga þi gat & saw  
 Godis vord for-out aw!  
 þane cristine (mene) til Tecla send 290  
 Gold & clathis, hir til mend.  
 Til god Tecla prayere cane may,  
 & sanct Paule als, for Trifena.  
 & Tecle lewit a gret part þene  
 Of gold to Paule, to gif poure mene, 295  
 & held hir get til Ycony,  
 Til Onosophris herbry.  
 & to þe erd fel in þat place,  
 Quhar scho thru Paule vane godis grace,  
 & gretand sad: »god, I lof þe 300  
 þat in þis place þi licht send me!  
 þane fand scho Thamyrum nev ded,  
 Hir fadire, þat duelt in þat sted;  
 & hir modire Thyodyane  
 Lifand (þar) scho fand zet þane, 305  
 & hire conuertit but delay  
 Thru hire preching to Cristis fay  
 & mad hire trew þat þare is nane

180) say st. pray. 181) l. thole hir. 196) Stratoclem st. Sandris, Grab. Alexander. 212) Ms. by  
 st. ly. 233) l. for to gere þame. 235) tilge sone. 251) Ms. gert. Nach 264 fehlen Verse. 264) l. þarfor.  
 278) l. Myram. 288) Ms. gef st. ga. 311) Ms. scilēcyane. 320) Ms. in hou euire in. 321) Ms. or st. of.



Bot mychty god of hewine alane.  
 310 & fra þine to Scileucyane  
 Scho went, & *vith* hir mony-ane  
 þat to god scho *vane* thru *sermone*,  
 & in pece endyt in þat tone,  
 God of hewine hir helpand,  
 315 Forout end ay regnand:  
 To quhame honoure & Joy be  
 In ewire-mare tyme, *percheryte*. —  
 Now, Tecle, þat þis for god strafe  
 & ay þe victory cane hafe,  
 320 Hou euire in herd payne þu þane  
 In fyre, of best tholit or mane,

& þe *vertu* of tholmodnes  
 Ay kepyt in to stedfastnes,  
 & with sic uertu & *with* ma  
 Oure-come wele þi fellone fa 325  
 & al his wilis Ilke-dele;  
 Als wyfly as I trew þis vele,  
 & þat þu has *vith* god sic grace  
 þat quhat þu wil þu ma *purches*,  
*Vith* hart als trewly pray I þe 330  
 þat þu myne advocat vald be,  
 To god fra hyne þat I ma *twyne*  
 But det, schame & dedly syne.  
 Amen amen amen. p. c.

## L. Katerina.

(Von der Hand des ergänzenden Schreibers.)

(Anfang fehlt.)

. . . . .  
 & sa betyd a tyme þat he f. 380  
 Of Alexandir to þe cite  
 Was cumyne, for neddis þat he had  
 For to do þare; & suiorne mad;  
 5 & tuk *purpus*, sic was his will,  
 To sacrifice his godis till.  
 þane *certane* terme set he sone  
 Quhene þat he wald þis war done,  
 & gert sone awfull *lettris* wryt  
 10 & seile *paime* *with* his seile all tyt,  
 & *with* his messingeris *paime* send  
 Of his empire fra end till end,  
 Wndir gret payne biddand till all  
 þat þai suld cume, bath gret & small,  
 15 At *certane* tyme richt to þat place  
 þat in his *lettris* callit was,  
 Bath poure & Rik, oñe þar best wise,  
 Till mak till ydolis *seruice*;

& *cristine* þat wald noch to swa  
 But pitte thocht he for to sla. 20

Thane all þat folk bath fere & nere,  
 þat of sic *commawndment* mycht here,  
 Till Alexandir but delay  
 Come apone þat *certane* day.  
 & he in þat tyme gert mak place, 25  
 Quhar all þe folk, þat euir þar was,  
 He mycht feit opynly and see,  
 Euire-ilke mane in his degre,  
 Quha sacrifice mad till hyme queme  
 & quha did noch, þat he mycht deme. 30  
 þane he armyt was and dicht  
 In gold, þat schenand was full brycht;  
 & of hey stat full mony mane  
 Had he about hyme stannand þane.  
 þane was gret wondir for till here 35  
 þe noys, þe rarynge & þe bere  
 Of noyt & schepe & menstralsy,

Vgl. L. A. Cap. 172; doch hat B. eine weit ausführlichere Quelle benutzt. Der Anfang (c. 85 V.) fehlt, da ein Blatt im Ms. ausgefallen ist; das Gedicht hatte wohl eine längere Einleitung. Der ergänzende Schreiber benutzte eine bessere Vorlage als der Hauptschreiber des Ms.

L. A.: Catherina Costi regis filia omnibus liberalium artium studiis erudita fuit. Cum autem Maxentius imperator omnes tam divites quam pauperes ad Alexandriam convocaret, ut ydolis immolarent, et christianos immolare nolentes puniret: Catherina, cum esset annorum decem et octo et in palatio divitiis et pueris pleno sola remansisset, audiens animalium diversorum mugitus et cantantium plausus misso illuc nuntio inquiri jussit celeriter quid hoc esset. 25—34. 39—48



þat mycht bene hard, quha had bene by.  
 Ferlifull was þat offerand þane  
 40 þat in þat place mad mony mane,  
 Euire-Ilke mane in þare degre,  
 Of gret tresoure & gold & fee  
 & of alkynd of bestiale sere;  
 þai þat sympill or pouir ware,  
 45 Offerit foulis, sume mare sume les,  
 Eftire þare stat & þare mycht was.

IN þat tyme Katrine duelling had  
 In till a p(a)lace, quhar þat scho bad,  
 Of all rich and fare in þat cyte,  
 50 In mekill welth and nobilte,  
 As till a kingis douchtir feryd.  
 & as scho herd sic noys, scho sperit  
 Quhat at it was, & send alsone  
 Ane, for to wit quhy it was done.  
 55 & quhene scho wist þe enchesone  
 Quhy sic noys was, scho mad hir bone  
 & with full honest cumpany  
 Hiddir has tane hire way in hy,  
 & to fend hire fra hir fa,  
 60 Takine of cors cane oñe hir ma;  
 & swa come to þat place in hy  
 Quhar scho saw ser mene sacrify.  
 & ymang wthir scho has sene  
 Sume þat befor cristine had bene,  
 65 Bot þane for dout, þai had of dede,  
 Mad sacrifice in to þat sted.  
 Quhene scho saw þat, hire hert was sare;  
 þane to þe emprioure but mare  
 Or radnes or but abaysinge  
 70 Scho ʒed and sad till hyme: »sir kinge,  
 Resone requeris, and dignite

Of þi hye stat alß wald, þat we  
 Hayliste þe fare, with-þi þat þu  
 Knaw þi malyes & with-draw now  
 Sic seruice fra þis goddis fals, 75  
 þat þe diffawis & þame als  
 þat trewis in to stok or stane;  
 For þar ma be na god bot ane,  
 þat hewine & erth mad & all thinge  
 & Is but end and begynnynge; 80  
 Throw quhame all kingis rengnis in land,  
 & bot quhame ma na kinrik stand;  
 In hyme, of hyme & thru hyme all  
 Has be giffine bath gret & small;  
 & as he mad of nocht althinge, 85  
 Sa sall althinge at his lykine  
 Sese and faile quhene-euire he will, f. 38r  
 For ocht þat mane ma do þare-till.«

Thane ansuert þe emprioure,  
 Till hir spekand with gret cure, 90  
 Wenand with resone to conclud  
 Hir in hire spekinge, þat was gud;  
 Bot he awaile mycht in na thinge,  
 Bot was still. & (scho) sad: »sir kinge,  
 To spek with þe þis I begane 95  
 Wenand þu had bene a wismane;  
 Bot nov of commune thinge will I  
 Spek with þe, and askis quhy  
 This multytud þu gert cume here,  
 But cause, of mony landis sere, 100  
 Till ydolis to do honoringe  
 þat ma þaime helpe in nakyne thinge;  
 & als þu merwalis for to se  
 Of manis werk þe sutelte  
 As þu ma se in templis sere, 105

nicht in L. A. 21) Ms. þai oder þar? 55) Quod cum didicisset, assumtis aliquibus de palatio signo crucis se muniens illuc accessit ibique multos christianos metu mortis ad sacrificia duci con-  
 spexit. 67) Quae vehementi dolore cordis sauciata ad imperatorem audacter se ingessit et sic ait:  
 salutationem tibi proferre, imperator, et ordinis dignitas et rationis via praemonebat, si creatorem  
 coelorum agnosceres et a diis animum revocares. Stansque ante januam templi per varias conclu-  
 siones syllogismorum allegorice et metaphorice, diserte et mystice multa cum Caesare disputavit.  
 81) Ms. thing st. kingis. 82) l. but. 94) scho fehlt. 94) Deinde rediens ad commune colloquium dixit:  
 95) haec tibi tamquam sapienti proferre curavi, nunc autem, quare incassum congregasti hanc mul-  
 tudinem ad colendam stultitiam ydolorum? Miraris hoc templum manu artificum operatum, mi-  
 raris ornamenta pretiosa, quae velut pulvis ante faciem venti erunt. Mirare potius coelum et terram,  
 mare et omnia quae in iis sunt, mirare ornamenta coelorum, solem sc. et lunam et stellas; mirare  
 famulatum eorum, qualiter a mundi initio usque ad finem nocte et die currunt ad occidentem et  
 redeunt ad orientem nec unquam fatigantur; et cum haec animadverteris, interroga et disce quis  
 sit eorum potentior; cum autem ipsum ipso donante intellexeris nec similem illi invenire valueris,



þat craftly ar wrocht & clere,  
 Schenand thru gold & polist stanys,  
 þat in *proceß* of tyme sone wanyis :  
 For nedlingis faile mone althinge  
 110 þat of þis erth hath begynnyng.  
 Bot þu suld moyse here & merwall  
 Of hewine & erth, þat ma nocht faile,  
 & se (&) all þat ar in þame,  
 & sone & mone & planettis plane —  
 115 Of þe enhourmentis all of hewyne  
 þ(ou) suld merwale, & sternys sewine,  
 How, fra þis warld war mad, þat þai  
 Has *seruit* god bath *nycht* and day  
 & (in) þare stat *euir* ar þai stabill,  
 120 Dowand þare deit, wncorumpable.  
 Be-hald þis weile & þu sall se  
 Quheþir is master, god or he  
 þat makis þe thinge þat ma nocht left,  
 Sene warldly thinge ma *neuir* be fast  
 125 & all ydolis of stok & stane  
 Mone nedlinge rot & wast & wane;  
 þane suld þu weile persawe & see  
 þat lyk to god ma na-thing be;  
 & gyf þu ma consawe þis thinge,  
 130 þu honour hyme as suthfast kinge!  
 For he is god of goddis all  
 & verray lord of gret & small.  
 þane quhene scho had disputit lange  
 With Maxens in þat mykill thrange  
 135 Of Cristis incarnacione  
 & syne of his assumpcion  
 & all þe warkis þat he dide  
 For mane in to þis zerd, or kyd:  
 Maxens abaisit a quhile sat still,  
 140 & syne þis sad þe madine till:  
 »Faire womane, thole, quhill we haf done

þis sacrifice, & syne alsone  
 Oure answere we sall zeld to þe.  
 & in þe menetye commaund he  
 Till his palais hir for to led 145  
 & treit hir weile in word & deid  
 & kepe hir *with* gret deligence;  
 For he ferlyit of hir prudence  
 & of hir wondire-gret bouute,  
 þat was richt ferlyfull to se; 150  
 & *with* þat richt hire fare haffinge  
 Ekit hire bouute in gret thinge.

Sowne eftire þat þe emprior  
 Till his palace *with* gret honour  
 Come and gert brynge hyme Katrine, 155  
 & hailiste hir & sad hyre syne:  
 »þi fare spek haff we hard haly  
 & of þi prudence has ferly,  
 Bot, for þat we occupyd ware  
 In sacrifice of goddis sere, 160  
 We vndirstud nocht all þi taile;  
 Bot now we will þu tell ws haile  
 Quhar þu was borne, & of quhat kyne  
 þat þu come, tell ws mare & myne!  
 þane anwert scho & sad: »Catone 165  
 Forbad his sowne in his lessone  
 To law hyme-self or lof gretly:  
 For, quha-at swa dois, dois foly.  
 Yhet-þane I sall tell þe my kyne —  
 Bot nocht for pryd na lowe to wyne, 170  
 Bot erer for hymlyte f. 382  
 I will tel of my kyne to þe; —  
 For-þi, *sir* kinge, wyt þu þat I  
 Ame dochtir to þe kinge Costy  
 & succedis till hyme as ayre 175  
 Of renttis gret & landis fare;

ipsum adora, ipsum glorifica, ipse enim est Deus Deorum et dominus dominantium. 101 u. 102) um-  
 gesetzt. 113) & fehlt. 116) Ms. þat st. þou. 117) l. was. 133) Cumque de filii incarnatione sapienter plu-  
 rima disputasset, stupefactus Caesar non valuit ad hoc respondere, tandem ad se reversus dixit: sine o-  
 mulier, sine nos finire sacrificium et post hoc tibi responsa reddemus. 143) Ms. sald. 144) Ms. þe st. he.  
 144) Praecepit igitur eam ad palatium duci et cum diligentia custodiri, admirans nimiam ejus pru-  
 dentiam et corporis pulchritudinem. Erat enim speciosa valde et incredibili pulchritudine omnium  
 oculis admirabilis videbatur et gratiosa. 149 u. 152) Ms. bouute st. bewte. 151) Ms. richt hire st. hire  
 richt. 153) Veniens igitur Caesar ad palatium, dixit Catherinae: audivimus tuam eloquentiam et  
 mirati sumus tuam prudentiam, sed in deorum sacrificiis occupati, omnia plene intelligere nequi-  
 vimus; nunc autem ab initio progeniem tuam requirimus. 158) has st. had. 165) Et s. C. ad hoc: scrip-  
 tum est (Cato ist nicht genannt): nec te collaudes nec te culpaveris ipse: hoc faciunt stulti quos  
 gloria vexat inanis. Confiteor tamen meam progeniem, non tumore jactantiae, sed humilitatis amore,  
 ego enim sum C. Costi regis unica filia, quae, quamvis in purpura nata et liberalibus disciplinis non  
 mediocriter instructa, haec tamen omnia contemsi et ad dominum J. Chr. confugi; dii autem quos



& borne I wes in þis cite,  
 And welthfully fosteryt, parde,  
 & seit to lare & leryt weile;  
 180 Quhar-*with* I *cane* persawe & feile  
 þat ydolis ar bot dewillis all,  
 & mawmenttis als, bath gret & small;  
 & þat na god bot ane ma be,  
 Richt sone I *cane* persawe & se:  
 185 þat is þe god of mychtis maste,  
 þe fadire, þe sowne, þe haly gaste,  
 A suthfast god in persōnis thre;  
 To quhame all hale I haf tane me  
 & *serwe* sall hyme atoure althinge  
 190 As to my lord & *fir* & souerane kinge.  
 For þi godis, to quhame þat þu  
 Dois sic *seruice* & honoris now,  
 Ma nothire helpe þaime-self na the —  
 Gyf þu had grace, þu mycht weile se.  
 195 þarfor vnhappy ar þai all  
 þat manis warkis will godis call,  
 þat mā nothire in word na deide  
 Succure or helpe mane in to nede  
 Na agane parele mak defence.«  
 200 þane till hire answert þis Maxens:  
 »Maydine, gyf þis be suth þu sais,  
 All þis warld erris mony-wais  
 & suthfastnes sais þu allane.  
 But suthtwitnes suld nocht be tane  
 205 Bot in þe mowthis of twa or thre;  
 Quharfor mene suld nocht trew to þe,  
 Suppos þat þu ane angell ware  
 Or hewynly uertu in þe bare;  
 Bot mekill les zeit suld mene trew  
 210 A brokill womane as is þu.»

Thane sad scho hyme: »I pray *ȝu*, *fire*,  
 þat þu be nocht ourcumyne *with* Ire;

For Ire distroblis sa the thocht  
 þat suthfastly deyme ma it nocht,  
 þocht he war neuire sa wyfe a kyng, 215  
 As Cattowne sais in his techinge;  
 & þarfor, gyf þu kinge will be,  
 In thocht lat resone gowerne þe;  
 Bot, be þe body giff þu will  
 Gowerne þe, þu beis a thrill. 220  
 þane sad þe kinge; »gyf þu had mycht,  
 Me thing þu wald *with* venemyt flycht  
 Tak ws in gyrne dissatfully  
 Thru samplis of philosophy.«  
 þane for þe kinge persawit weile 225  
 þat he resist mycht neuir a dele  
 Agane hir wyt, for-þi gert he  
 Seyre *lettris* priwely mad be  
 & send þame sone furth here & þar  
 Our all þe greit empyre wyd-quar 230  
 Till all þat had Renowne of wyt  
 & of fare spekinge sammyne knet,  
 & commawndit þaime þai suld þaime sped  
 Till hyme, as þai wald haf gret med  
 & honour gret & thank all thre, 235  
 Of Alexandir to þe cite.

(H)ys messingeris þane furth ar gane  
 & sped sa wele, or euir þai fane,  
 þat fyfty masteris haf þai brocht  
 With þame, sa wyse þat na-mane mocht 240  
 In all þis warld fynd mene sa wise  
 Na of gret sciens haf sic gret prise.  
 þe emperoure þaime hailist ful swyth  
 & of þar cummyng was rycht blyth.  
 þane sperit þai þar enchesone 245  
 Quhy he gert þaime cume to þat towne,  
 & sa mony, of landis sere.  
 þane sad he to þame: »gret mystere

colis, nec te nec alios iuvare possunt. O igitur infelices talium ydolorum cultores, quibus advocata in necessitate non adsunt, in tribulatione non succurrunt, in periculo non defendunt. 190) tilge & *sir*. 200) Cui rex: si ita est ut dicis, totus mundas errat et tu sola verum dicis, cum tamen omne verbum in ore duorum vel trium testium confirmetur, si angelus esses, si coelica virtus, adhuc tibi nemo credere deberet, quanto minus cum femina fragilis esse probaris! 211) Cui illa: ne, obsecro, Caesar, a furore tuo te vinci permittas, ut in sapientis animo non stet turbatio dira. Sic namque poeta (Cato wird nicht genannt) ait: tu si animo rexeris, rex eris, si corpore, servus. 213) Ms. thi st. the. 219) Ms. bedy. 222) I. think. 221) Et rex: ut video, pestifera calliditate nos illaqueare disponis dum per exempla philosophorum sermonem protrahere niteris. 225) Videns autem Caesar quod ejus sapientiae obviare non posset, mandavit occulte per litteras ut omnes grammatici et rhetores ad praetorium Alexandriae festinanter venirent, immensa munera recepturi si concionatricem virginem suis assertionibus superarent. 237) Adducti sunt igitur de diversis provinciis L oratores, qui omnes



Gert me assemble zou & call —  
 250 & gyf ze bere zow weile, ze sal  
 Resawe honour & profyt now,  
 As in my *lettris* I wrat zou.  
 Here is *cumyne* till oure presence f. 383  
 A madyne of full gret prudence,  
 255 þat throw gret wit & sutelte  
 Concludis all my mene and me —  
 Na-mane of ws had tuth na townge  
 To conclud hir, þocht scho be zounge;  
 For scho *proffis* *with* skillis sere  
 260 þat all oure goddis ar dewillis here  
 & of na *mycht* for till helpe mane.  
 For-þi, gyf yhe othir ma or cane  
 Conclud hir & ourcume *with* skill,  
 For to Reward zou is oure will;  
 265 For scho is of sic sutelte  
 þat, bot gyf scho concludyt be,  
 Scho fall þe pupill haill gere ere  
 & all oure treucht full mekill ware;  
 For richt mony begynnys now  
 270 Throw hir in hire god to trew.«  
 þane ansuert ane of þaime *mychtt*  
*With* gret dedingne dyspytuisly:  
 »O þu lord of gret maieste,  
 Quhatkine consall amowit þe  
 275 Till assemble þis mony wyse  
 Of þine empyre of sere partyse  
 For to conclud a madine small,  
 Sene þat þe lest wis of ws all  
 Micht haf concludit hire lichtly  
 280 In science of philosophy,  
 & swa *mycht* of oure *seruandis* ane  
 A gretare wark haf wndirtane?  
 þe kinge þane sad: »*with* strinth *mychtt* y

Haf gert þe madine *sacrify*;  
 Bot yhet I haf seit myne entent 285  
 To conclud hir *with* argument.«  
 þane sad þe ministeris to þe kinge:  
 »Gere þe madine befor ws bringe,  
 & scho for all hir gret science  
 Sall haf na word to mak defence 290  
 Aganis ws, þane scho neuir had bene  
 At scole na zet na *lettir* sene;  
 & sa sall all se oppynly  
 Hire ourcumyne with *sucquidry*,  
 Sa þat scho sall apertly say 295  
 Scho saw neuir wyse mane to þat day.«

A cRistine mane has herd þis tale  
 And tald It to sanct Kater(i)ne hale,  
 Quhatkine purpos þhir mene has tane  
 To confund hir, þat helpe had nane. 300  
 þane to god hale scho hir betacht  
 & prayt hyme for his mykill macht  
 To gif hir grace swa for to do  
 þat It *mycht* lowinge be hyme to,  
 & at scho *mycht* sic defence ma 305  
 þat it war senschepe till hir fa.  
*With* (þat) ane angel come hir till,  
 þat bad hir be of stedfast will,  
 For god suld gif hir wit & grace,  
 Sa mykill, þat nane in to þat place 310  
 Agane hir suld haf tuth na tonge  
 Hir to resist, þocht scho was zounge,  
 Bot þat scho suld vincuse þaime all,  
 & þat throw hir god suld þaime call  
 Of *martirdome* to tak þe crowne. 315  
 þane war full mony *knychtis* bone  
 To fesch hir; & scho come al-sone

mortales in omni mundana sapientia excelebant. Quibus interrogantibus cur de tam remotis partibus evocati fuissent, Caesar respondit: (248—52 Zusatz) Est apud nos quaedam puella sensu et prudentia incomparabilis, quae omnes sapientes confutat et deos omnes esse daemones affirmat; quam si superaveritis, cum honore magno ad propria redibitis. 266) Ms. bot scho gyf. 267) Ms. fell. 268) l. were. 271) Ad haec unus indignatus stomachanti voce respondit: O magnum imperatoris consilium, qui ob unius degenerem puellae conflictum sapientes mundi de remotis partibus advocavit, cum unus ex nostris clientulis eam poterat levissime confutare. Et rex: poteram quidem hanc vi ad sacrificandum impellere aut poenis extinguere, sed melius judicavi ut vestris argumentis penitus confutetur. Cui illi: adducatur coram nobis puella, ut sua temeritate convicta nunquam se sapientes vidisse cognoscat. 283) Ms. *mychtt* 297) L. A. kurz: Sed cum virgo certamen quod sibi imminabat didicisset, totam se domino commendavit; et ecce angelus domini adstitit sibi et ut constanter staret, admonuit, asserens quod non solum ab his vinci non poterit sed insuper illa ipsos conversos ad palmam martirii destinabit. 313) Ms. *vincuft*. 316) Cum ergo coram oratoribus adducta fuisset, dixit imperatori: quali iudicio contra unam puellam L oratores opponis, quos et pro victoria



- Quhar at þe kinge set in his trone,  
 With mony muddy mane hyme by,  
 320 & þir masteris, þat war fyfty.  
 þane sad scho swetly to þe kinge:  
 »It is nocht lyk till ewyne demyge  
 For to set fyfty masteris wyse,  
 þat of sic science has þe price,  
 325 Agane a madine hir-alane;  
 & to þame als has vndirtane  
 For to Reward þaime richely,  
 & me þu gerris wilfully  
 But hope of mede aganis þaime all  
 330 Strif! bot zet Jhesu Crist sall  
 Be hop & helpe & croune alswa  
 To me; sene þat I þis strif ta  
 For hyme, he sall weile reward me  
 In his kinrik, quhar is lestand gle.«  
 335 þane, hir to strenth a-gane hir fa,  
 þe croce scho cane apone hir ma.  
 þe emperoure þane mad defence, f. 384  
 For nane suld spek bot hald silence.  
 & quhene sanct Katrine þer fyfty mene  
 340 Saw stand stane-still, scho sad þaime þane:  
 »Gyf ony of yhow consawit has ocht  
 Aganis me in till his thocht  
 Or argument or subtilite,  
 Quhy sais he It nocht furth? lat se!  
 345 þe wysest of þaime þane but pere  
 Sad: »madine, we suld erare here  
 þe begyne to spek; for we  
 Are cumyne here for þe cause of þe,  
 To her þi wit, of weile fere landis.«  
 350 þane hewid scho wpe bath hir handis  
 & sad till þame full apertly:  
 »Masteris, I will ze wit þat I  
 Ame tacht in sacramentis sewine  
 Of Jhesu Crist, þe kinge of hewine,  
 355 Richt weile; & þocht I be fudly  
 & wele tacht in philosophy  
 & als þe sewine artis cane all  
 þat ar in scole red, gret & small,  
 Yhet-þane all hale I þaime forsak  
 & her till hyme I me betak 360  
 þat is souerane & leile science,  
 My Joy, my hope & my defence,  
 Jhesu Crist, my lord & kyng,  
 þat bath is well & begynnyng,  
 Throw quhame god þe faddir wrocht 365  
 þe world & alkyne thinge of nocht,  
 & Is a god, of quhame all thinge,  
 Throw quhame, & in quhame, makis  
 lestinge,  
 Wnsichtfull and sichtfull bedene  
 Bath strenth & lenthing has, but wene; 370  
 & throw pitte, þat in hyme is,  
 Quhene mankind owt of paradise  
 Was put throw inwy of our fa,  
 Wnsichtfull sichtfull schape cane ta  
 Of manheide & apperyt here, 375  
 Ded for to thole for oure mystere,  
 & throw his dede wane ws to lyf  
 þat euire sall lest but pane or strife;  
 & swa relewit he oure neide  
 Sichtfull in kine of oure manhed. 380  
 He is my wit & my science,  
 & als agane my fa defence.«  
 & quhene þis madine had þis tale  
 Tald as ze haf hard al hale,  
 Ane of þai fyfty masteris gret 385  
 Sayd þus in ire & in gret het:  
 »Allace, quhy suld þu, lord & fire,  
 Of Rome þat brukis þe gret empyre,  
 A madine thole fulllely þis lange  
 Manteyng a-gane our godis wrang, 390  
 Bot prechis fast of a new law  
 & has na futh resone to schaw,  
 þat cristine folis preffis faste  
 For to ger grow & strenth & last  
 & is bot foly, na lesynge! 395  
 We wend for to here sume thinge

remunerandos promittis, et me sine spe mercedis pugnare compellis? erit tamen merces mihi dominus J. Chr., qui est spes et corona pro se certantium. 335—419) nicht in L. A.; 420—480 L. A. blos: Verum cum oratores Deum fieri hominem aut pati impossibile dicerent, virgo etiam hoc a gentilibus praedictum esse ostendit: Nam Plato adstruit Deum circumrotundum et decurtatum (!); Sibilla quoque sic ait: Felix ille Deus ligno qui pendet ab alto. (433—8, 443—80 nicht in L. A.)  
 349) Ms. þe st. þi. 355) Ms. fudly st. sutily? 385) Ms. & st. ane. 386) Ms. sayand st. sayd.  
 391) Ms. bot st. þat? 397) Ms. quha<sup>2</sup> þar; þar zu tilgen. 398) Ms. be st. ve. 405) Ms. þat of cr.



Quhare-in þat wit had bene or flycht  
 Or quhar-to þat be ansuer mycht;  
 For scho was reput of sic fame  
 400 Till ws, or þat we come fra hame,  
 þat we wend nane had bene (sa) wyse  
 Na of clergy haf sic prife.  
 & hir begynnyng has scho mad  
 Of ane þat Jhesu to name had,  
 405 þat cristine callis god & kyng —  
 Lo here a selcuth begynnyng! —  
 & he a deidlik mane as we!  
 & syne for his inquite  
 Was tane & done to ded thr<sup>u</sup> his! —  
 410 Quha mycht mare foly here þane þis?«  
 Sanct Katerine þane but mare abad  
 To þat master sic ansuere mad:  
 »þat begynnyng of my resone  
 I mad of Jhesu, for chesone  
 415 þat he begynning is of all  
 þat euir zeit was or euir be sall,  
 Or sichtfull or wnsichtfull thing;  
 þat-for he is my begynnyng.« f. 385  
 þane sad þe master, þat was fle:  
 420 »Gyf he was god, quhow mycht he de?«  
 þane ansuert þat madine brycht:  
 »He þat of nocht althinge mad & mycht,  
 Schape of mane mycht tak, but wene,  
 & swa wnsichtfull mycht be sene,  
 425 & he þat mycht nocht thole, deye mycht.  
 Bot I haff ferly of þi flicht,  
 þat has of wisdom sic plente  
 & doutis þat Jhesu Crist suld be,  
 Syne Plato, þat ze wisest call  
 430 In science of your doctorris all,  
 In his tyme mad probacione  
 Of Cristis incarnacione;  
 & Aristotill, his prenteis,  
 Ane vthire of your doctourris wise,  
 435 Granttit wele þat þar was ane  
 þat all thinge steryt — ellis nane —  
 & throw hyme had þar steryng  
 & þar wphald and begynnyng;  
 & yhone Sibile sauge cane say,

þat was sawis in tyl hir day, 440  
 þat god þat hangit one þe tree  
 Hye for mankind, happy is he;  
 & Balaan spak of þe sterne  
 þat Crist betaknyt, in to derne,  
 445 þat of Jacob þe patriarche  
 Suld springe & be a king full stark; —  
 & syne þe wysmene of Calde  
 Wok full lange tyme þat sterne to se;  
 & eftire lang, þat Balan was,  
 450 Of full lange tyme in process  
 Thre wysmene wok þat sterne to se,  
 & war all kingis of Calde,  
 & It apperit to þar sicht  
 & was full mykill, fare & brycht  
 & als in It þe fygure had 455  
 Of a child; and þai but bad  
 Folouyt It a full fare way,  
 Till þat to Bethleeme cumine war þai:  
 & þar þai fand his modire myld,  
 In till hir barne haffand þat child, 460  
 þe schape of quhame befor sav þai  
 In þe sterne, or þai tuk þar way;  
 þane offeryt all þai thre in hy  
 To þat zunge child full deuotely,  
 Ane gold, ane sence, & myre þe thred, — 465  
 & throu þis offerand was wele kid  
 þat he wes werray god & mane,  
 þat ws fra wa to welth syne wane.  
 & mony vthir argument  
 Yhe ma weile fynd, wald ze ta tent, 470  
 þat zoure doctouris in prophecy  
 Has spokine of god full opynly.  
 For-þi me thing richt wele þat ze  
 Suld kene þat bot a god suld be,  
 þat mad & mowis alkyne thing 475  
 & has nane end na nane begynnyng;  
 Bot wise mane call I cane hyme nane,  
 With ignorance þat is oure-tane.  
 Say yhe now furth quhat-euir ze will,  
 For to conclud me with yhou(r)e skill!« 480  
 þir masteris þane held þaime stane-still  
 & ilkane gowit wthir till,

422) mad & st. mak? 424) Ms. besene. 439) Ms. sauge st. sage, oder sanct? 461) Ms. sad st. sav.  
 466) Ms. his. 480) Ms. yhone st. yhour. 482) Ms. illane. 481) Cum igitur virgo cum oratoribus sa-  
 pientissime disputaret et eos apertis rationibus confutaret, obstupefacti illi et quid dicerent non inve-



- & say abaysit þane war þai  
þat þai had na word for to say.
- 485 The emprioure þane changit his mud  
& of his vit zed nere-hand vod,  
& one his masteris rarit rath  
& þame reprovit & blamy(t) bath  
& sad till þame dispitoufly:
- 490 » O yhe werchis & wnworthi,  
þat had sic name & sic renone  
Of science, or ze come of towne,  
þat mene wend wisest ze had bene  
þat to þis tyme war hard or sene,
- 495 & has na resone nov na skill f. 386  
A word to spek þis madine till,  
Bot standis still & ar abaysyt  
& has me sodandly betrasit  
& tholis zow ourcumyne be
- 500 Of Katrine, in disses of me !«  
Of þai masteris ane, þat was mast,  
þus to þe kinge þane sad in hast:  
» Sir kinge, we war weile þat þu wit:  
Bo(t) thu throw resone or thru wit
- 505 Ger ws mare clerly kene & se  
þat na richt na na lacht ma be  
Sa gud as þis, we will richt now  
Lewe þat lacht þat we ay cane trew  
& trew þe law þat Katrine schawis;
- 510 For it fare betir þane our law is.  
For þar was na schawis þat mycht  
þat madine zonge haffand sic slycht  
Hir wyl defend hir lacht, þat nehe  
Suld with gud resone vincust be (!).
- 515 For we ar wonderit fortill here  
How þat in to þis m(a)dine clere
- þe sprit of god sa spekis ay,  
þat we cane nocht agane hir say  
Syne þat we first had herd hir tale,  
Bot turnis ws to Crist all hale 520  
& fals mawmentis forsakis ay  
þat in to ned helpe na-mane may.<sup>a</sup>  
þane was þe emperoure full way  
Quhene he hyme saw ourcumine swa,  
& swa enflawmyt thru gret Ire, 525  
þat he richt sone gert mak a fyre  
In þe myddis of þe cite,  
Quhar all þe folk mycht one It se,  
& all þe masteris bad tak sone  
& bundine in þe fyre be done. 530  
þane cane þir masteris sammyne say:  
» A, swet Katrine, for ws þu pray  
Till Jhesu Criste, þat hang one tre,  
In quhame we trewly trew (thru) þe,  
And of þis fyre þe felone deide 535  
Of baptye standis ws in sted,  
Our ignorance forgiffand now,  
For trewly all in hyme we trew.«  
þane scho enformyt þaime sa wele  
In cristine treucht euir(il)ke deile, 540  
þat to þe fyre glad cane þai gay,  
For Crist þe martirdome to ta.  
þane crosit þai þame her & þare  
& passit furth foroutine mare;  
þane in þat fyre mene cane þaime cast 545  
& gert It bryne a-bout þaime fast.  
& quhene þai war deide bedene,  
A gret ferly þare mycht be sene:  
þat þai in nathing wemmyt war  
Of bodiis na of heid na hare 550  
& of þe clethinge in na thred —

nientes, muti penitus sunt effecti. 485) L. A. kurz: Tunc imperator contra eos nimio furore repletus increpare eos coepit cur ab una puella tam turpiter se vinci permetterent. 491) Ms. has. 501) Tunc unus magister aliorum sic ait: noveris, imperator, quod nullus unquam ante nos stare potuit quin continuo vinceretur, haec autem puella, in qua spiritus Dei loquitur, sic nos in admirationem convertit ut contra Christum aliquid dicere aut omnino nesciamus aut penitus formidemus; unde, imperator, constanter fatemur quod, nisi probabiliorem sententiam de diis quos usque modo coluimus protuleris, ecce omnes ad Christum convertimur. 503) war st. will? 504) Ms. bo oder be. 511—13) verderbt; schawis st. fa wis? 513) Ms. weyl? nehe = na he. 523 ff.) Anders L. A.: Audiens haec tyrannus, nimio furore succensus, omnes in medio civitatis concremari jussit, at virgo ipsos confortans ad martirium constantes effecit et de fide diligenter instruxit. Et cum dolerent quod sine baptismo decederent, virgo respondit: ne timeatis, quia effusio vestri sanguinis vobis baptismus reputabitur et corona (nach 538 fehlen wohl Verse). Cum ergo signo crucis muniti fuissent flammis injecti, ita animas domino reddiderunt ut nec capilli nec vestimenta eorum ab igne in aliquo laederentur.



Sic wondire wrocht (was) þare in deide,  
 Quhar-thru euire trew(th) ekit & grew  
 & mistreucht for sorow flew (!).  
 555 þane leile cristine gert grawe þaime sone  
 & deit of dede to þame be done. —

Thane seit Maxens in stule of kinge  
 & gert Katrine befor hyme bringe,  
 & with fare wordis cane hyme glore (!),  
 560 Quhile one ane, quhile one ane wthire,  
 & þat þe last sad hir: »Katrine,  
 Of þi foly, I red, þu fyne  
 & consaile to þi zouthede sa,  
 þat is oure-teyndir to thole wa,  
 565 þat þu ma luf & saif þi-selfe  
 & bruk with me bath Joy & welth!  
 & for þu art bath wise & faire  
 & douchtir of a kinge & aire,  
 In my palace þe secund quene  
 570 I sall þe mak foroutine wene  
 & as þu will, þe nedis all  
 Of myne empire be treit(it) fall;  
 & in þe myddis of þis cite f. 387  
 Ane ymage sall I mak of þe  
 575 With septe, as It ware a quene,  
 & all at euire sall it haf sene  
 Sall honour It & worschipe bath;  
 & als I sall gere mak full rath  
 A tempill gret of marbre clene,  
 580 Quhar-in ymang my godis schene  
 & goddes als in till a stage  
 Of þi faire fygure ane ymage  
 Sall be set & honoryt ay  
 Foroutine end euirilkeday.  
 585 Quharfor me think þat þu suld be  
 Awisit sowne & grant to me.«  
 þane sad þe madine to þe kinge:  
 »Sir, mak me nane sic entysinge  
 þat is nocht wodnes anerly

To say, bot to think is foly ; 590  
 For to Criste I haf bundine me  
 Throu band þat ma nocht lousit be;  
 He is my Joy & luf parfyt,  
 My paramouris & my delyt  
 & fwerane of myne hart with-all, 595  
 Na fra his luf I neuirmare sall  
 Be departyt, for weile na wa,  
 þocht I þarfor þe deide suld ta,  
 Na for na payne na for na thret  
 Na for gluthringe of giftis gret. 600  
 For-þi wirk furth þi wekyt will!  
 For I will na-way bow þe till  
 Bot takis me till hewynis kinge,  
 þat till his gret blifß sall me bringe.«  
 þane was Maxens all hat for teyne, 605  
 As he metall in fyre had bene,  
 & in gret breth & in dyspyt  
 Bad his tyrandis nakyne hir tyt  
 & bynd and beit with schorgis sare,  
 Quhill ony haile hyd one hire ware ; 610  
 & eftire þat scho suld be sone  
 In till a myrk donieone be done,  
 Quhar scho mycht na thinge here na se  
 þat mycht hire eise or confort be,  
 Bot for to be in myrknes ay, 615  
 Quhill þat scho suld renay hir fay;  
 & in pane of deid bad he  
 þat na-mane suld sa hardy be  
 To gif hir met na drink na-way  
 Fra þat tyme till one þe XII day ; — 620  
 For he thocht weile in þat mene-tyme  
 To put hir to sa hard engyne  
 þat scho suld leif hir frawart will  
 & till his entent turne hir till.  
 & in þe menetyne hapnit swa 625  
 þat þis Maxens worthit to ga  
 Of his empire in to sere place —  
 Sic bodword till hyme cumine was.

535) and st. þat. 552) was fehlt. 553) Ms. euire trew st. our treuth. 555) Cum autem a christianis fuissent sepulti, tyrannus virgini loquitur dicens: o virgo generosa, juventuti tuae consule et post reginam in palatio meo secunda vocaberis et imagine tua in medio civitatis fabricata a cunctis velut Dea adoraberis. 559) l. hir gluthir. 572) Ms. betreit st. be tretit. 571—2, 573—9 nicht in L. A. 587) Cui virgo: desine talia dicere quae scelus est etiam cogitare; ego me Christo sponsam tradidi, ille gloria mea, ille amor meus, ille dulcedo et dilectio mea, ab ejus amore nec blandimenta nec tormenta me poterunt revocare. 605) Tunc ille furore repletus jussit eam spoliata scorpionibus caedi et caesam in obscurum carcerem tradi ibique diebus XII fame cruciari. 617) in st. on. 626) Ms. þir st. þis. 625) Rege autem pro quibusdam causis



pane quene þe kinge had mad hyme bone  
 630 & passit furth out of þe towne,  
 Full gret desyre þane had þe quene —  
 þat yhet-þane had nocht Katrine sene —  
 To spek with hir & tell hir till  
 þe gret fellōny & þe Ill  
 635 þat Maxens þane consawit had  
 Agayne hir, & þat he furth Rad,  
 & quhatkine payne & quat torment  
 To put hir to was his entent.  
 þane callit scho till hir a knycht,  
 640 A nobill mane & Purphir hicht  
 & was to Maxens mast priwe —  
 & twa hundreth knychtis had he,  
 þat seruit hyme bath nycht & day, —  
 & þusgat cane scho till hyme say:  
 645 »Sir Purphir, sene þu art rycht leile,  
 My consele I will þu consele  
 & helpe me bath in deid & will  
 How þat I Katrine ma cume till,  
 To spek with hir & hire to se, —  
 650 I pray þe hartly þu helpe me; f. 388  
 & syne þu art a master-mane,  
 I wat weile bath þu may & cane  
 Eschewe richt weile, gyf þat þu will  
 þer geyalouris now spek sa till,  
 655 þat þai for prayere or for med  
 Of myne entent wald lat me sped!«

Thane Purphir sad till hir alfone:  
 »Dred nocht, mademe! it sall be done.«  
 þane till þe geyelouris he paste  
 660 & wrocht sa wele, till at þe laste  
 He gat lewe þat bath scho & he  
 Suld cume in nycht in priwete  
 & bath entre þe presone in, —  
 For hope þai had for it to wyne.  
 665 Quhene nycht was cumine & day was  
 gane,  
 Sir Purphir & þe quene allane  
 Come & gat richt sone entre

Of þe gyel: & þar cane se  
 Sa mykill licht, þat nawise It  
 Mycht be comprisit in mānis wit; 670  
 Till erth þai fell þane for rednes  
 & lay still for abasidnes.  
 With þat þai feld a swet sawor,  
 þat excedit alkine odoure  
 Of ony spice þat euir tre bare; 675  
 & with þat Katrine sone but mare  
 Callit one þaime bath & confurd þame,  
 Sa wele, þat þai apone feite wane;  
 & sad þaime: »Crist callis yhow bath  
 For to tak croune her-estire rath 680  
 & for to bruk þat mykill blis  
 þat he has grathit till all his.«  
 þane blenkit þai wpe bath & (has) sene  
 Katrine sic angelis betwene,  
 þat all hir vondis all our-quhare, 685  
 þat was apone hir body bare,  
 Enonte with fawuis soft & swet  
 & all, þat brekine was, cane bet  
 & mad hire hyd sa hale & schene  
 þat it was farly to be seyne. 690  
 Full Joyfull þane þire twafume war  
 Of þe swet sicht þat þai saw þar!  
 Sanct Katrine þane, þe madyne clene,  
 With swet wordis confurd þat quene  
 & bad hir be of stawlouart will: 695  
 »For Jhesu Crist þu sall cume till  
 þis day thrid day — haf þu na dred —  
 & for schort pane haf lestand mede.  
 Dout þar-for na payne temporale,  
 To cume to blis þat ma nocht fale, 700  
 Na for to leif þe copullynge  
 Of warldis mane for hewynis kinge,  
 Na for to part fra delik mane  
 For hyme nane end has na begane,  
 Jhesu Crist, þat is kinge parfyt, 705  
 þat for þis schort temporale delyt  
 Gyffis þat Joy þat neuir sall blyne  
 To þai þat tholis pane for hyme.«

instantibus extra regionis confinia procedente. 639—68) L. A. kurz: regina ejus nimio amore succensa cum principe militum nomine Porphyrio media nocte ad carcerem virginis pro-  
 peravit. 668 ff.) Anders L. A.: Quo cum regina introiisset, vidit carcērem inaestimabili clari-  
 tate fulgentem — 671—82 nicht in L. A. — et angelos plagas virginis perungentes. incipiensque  
 virgo ei aeterna gaudia praedicavit et ad fidem convertens martirii coronam eidem praedixit, sic-  
 que usque ad mediam noctem sermonem protraxerunt. 680) Ms. hir. 683) has fehlt. 685) Ms.  
 bandis. l. our-al-quhare. 687) l. enontit. 688) l. brokine. 690) Ms. is st. it.



& þus to þame scho prechit þare,  
 710 Till it was mydnycht & wele mare.  
 þane Purphire fell befor hire feit  
 & askit hir *with* wordis swet:  
 Quhatkine reward þat Crist suld mak  
 Till knyghtis þat here for his sak  
 715 Left warldis welth & temporale thinge.  
 þane till hyme sad þat *madyne* zinge:  
 »In þat kinrik þat is so clere,  
 Quharfor delyt mene lewis here,  
 þai sall haf *euir*-lestand lyff  
 720 But payne or verray duel or striffe.  
 & gif þu franis *quat* thinge is þare:  
 þar is ese & sic welfare  
 þat ma nocht wthir-ways be  
 Expondit na wdone to þe,  
 725 Bot all þat gud is, It is þare  
 & illthinge ma þar *cume* neuirmare;  
 & gif þu speris *quat* gud þat is:  
 It is sic gud, I tell þe þis, f. 389  
 þat *neuir* ere herd na yhet saw hye  
 730 Na mycht in hart comprisit be  
 þat god has *grathit* for all þai  
 þat *seruis* hyme here, quhene þa hyne ga.«  
 Sir Purphire þane & alß þe quene  
 Throw *sermond* of þat madene schene  
 735 War mad full blith & held þar way  
 Of þe donieone befor þe day.  
 þane (has) Purphir his knyghtis all,  
 þat *seruit* hyme, bath gret & small,  
 Callit & þame sic tale has tald,  
 740 þat þar halely to god þai zald  
 & war all redy for to tak  
 þe *martirdome* for Cristis sak.

And for þe kinge bad at þat fre  
 Dais XII but mete suld be,

In þat tyme Crist *with* hewynis fud 745  
 Fed be a dow þat madine gud.  
 & quhene þai XII dais war gane,  
 To Katrine, quhar scho seit allane,  
 Oure lord, of hewine god, cane apere,  
 With multytud of angelis clere 750  
 & of verginis sa mony  
 þat for to se þame war ferly,  
 & bad hir suthly knaulage tak  
 Of hir makare, for quhais sak  
 þat scho enteryt in to sic strife, 755  
 Quhar scho wyne suld lestand lyfe,  
 & sad till hir: »þu stedfast be!  
 For in na tyme sal I lewe þe«  
 & sayand þis he sticht in hewyne  
 With mekill Joy & angelis stewyne. 760

Thane, quhene þe emperoure had done  
 His neidis, come agane alsone,  
 & in þe myddis of þe cite  
 Wpe-one þe morne he gert set be  
 His kingis stull, & seit hyme done, 765  
 With ceptre in hand, & one hed crowne.  
 & gert Katrine befor hyme be  
 Brocht, quhar all þe folk mycht se:  
 & schaw hir poliste fare & schene  
 þat forhungert wenede had bene, 770  
 & wend sume mane had brocht hir fud  
 In to þe presone. þarefor nere wod  
 He was & sad: »þe keparis all  
 þat kepyt þe þus, dere by sall.«  
 þane sad scho: »sir, met I had nane 775  
 Throu warldis mane bot Criste allane,  
 þat throu his angelis gert me fed,  
 & als nocht — haf þu na dreid!  
 þane cane he softly till hir spek,  
 Richt as he wald all Ill breth brak, 780

711 ff.) L. A. kurz: Quae cum omnia Porphyrius audivisset, ad pedes virginis procidit et cum CC militibus fidem Christi recepit. 724) Ms. expendit st. expondit. 740) þar st. þame. 743) Quia vero per XII dies sine cibo tyrannus esse eam jusserat, Christus per hos dies, missa de coelo candida columba, coelesti eam cibo refovebat. Deinde dominus cum multitudine angelorum et virginum eidem apparuit dicens: agnosce filia creatorem tuum, pro cuius nomine laboriosum subiisti conflictum, constans esto quia tecum sum. 761) Rediens igitur imperator eam sibi praesentari jussit, et videns eam splendidiorum quam tanto jejunio aestimabat afflictam, putavit quod eam aliquis in carcere sustentasset, et furore repletus custodes torqueri praecepit. Illa vero ait; ego cibum ab homine non accepi, sed Christus me per angelum enutrivit. Cui imperator: reconde, oro, quod moneo, in corde tuo et noli dubiis respondere sermonibus; non te quasi famulam possidere cupimus, sed regina potens et electa decore in regno meo triumphabis. 778) Ms. als st. ellis. 793) Ms.



& sad: »now, madine fare & clere,  
 I pray þe þat þu tell me here  
 Quhat-euir þu has in to þi thocht;  
 & þarof heile þu fra me nocht,  
 785 Na *with* na wordis þat ar dowble  
 Answere nocht, me for to distrouble!  
 For I yharne nocht for to dissawe þe  
 With quhyt wordis na sutelte.  
 & trew weile, I yharne nocht þe  
 790 A seruand to me for to be,  
 Bot as my wyf & quene mychtty  
 þe for to hald; & swa think I  
 For þi gret bouthe & þi wit  
 & þi gret gentrice sammyne knyht;  
 795 & als my empire hale to þe  
 þat þi lykine sall bowand be.«  
  
 Thane sad scho: »& now I þe pray  
 þ(at) suthfastly þu wald me say  
 With leile wncouerit Jugement:  
 800 Quheþir þat I suld do þine entent  
 Erare þhane to lord or kinge  
 þat as his will ma do althinge,  
 Or for to tak a dedly mane  
 þat of corrupcione begane  
 805 & throu corrupcione mane be  
 Sic mater last as first was he  
 & thole seknes, quhill he is here, f. 390  
 With trawell and disseffis sere?«  
 þe kinge wald þane namare hyme feynge  
 810 Bot sad till hir *with* gre(t) dedingne:  
 »Madine, ches þe ane of twa:  
 Sacrifice quheþir þu will ma  
 To my goddis & liff in blis,  
 Or, gyf þat þu refoysis þis,  
 815 To thole torment & perise sone?  
 Of þire twa ches þe ane but hone  
 & lat me wit but fengeit fare,  
 For þu sall drich me no mare.«

þane answert scho & sad: »*sir*, I  
 Thocht neuir to deile *with* trechery, 820  
 Bot sais planely þat I will  
 In to na thinge concent þe till.  
 Quharfor, quhat torment þu has thocht  
 To do to me, differe þu nocht!  
 For I dyffyre my flesch & blud 825  
 To gyf for hyme þat in þe Rud  
 Mad offerand of hyme-self for me,  
 þat is my blis, my luff, my gle,  
 My angire, my Joy, my welth, my wele,  
 & of myne sawle þe lestand heile, 830  
 & giffis lyf, þat ma nocht fale,  
 To his luffers for þare trawalle.«  
 Quhene þe tyrand herd hir sa swa,  
 Out of his wit nere cane he ga.  
 & his anoy for till ames, 835  
 Come stertand furth *sir* Curfates,  
 þat was prefeic of þe cite,  
 & sad: »*sir* kinge, herkine to me,  
 & wrath þe nocht sa Increly!  
 For I sall ordand in till hy 840  
 A maner of sa herd torment  
 þat sall hir gere turne hir entent  
 & fley hir swa, þat scho in hy  
 Sall be fulfane to sacryfy;  
 & gif scho (ne) dois, *with* wnhard pane 845  
 Sa felloun(l)y scho sall be slaane  
 þat all cristine, þat ma It see,  
 Sall concent to þi law & the.  
 Quharfor *with*-ine dais thre  
 Foure quhelis gret þu gere mad be, 850  
 Of þe quhilkis þe felyis all  
 With scharpe houkis fichit be sall,  
 & all þe spakis one þat manere  
 Sall be fichit *with* hukis fere,  
 þat sall be scharpe & rycht wele grondine, 855  
 Of fynest steile þat may be fundine;  
 & þir quhelis seit sall be swa

bouthe st. beute. 797) Cui virgo: attende et tu et iudicii examine veridica sanctione decerne quem magis eligere debeo, an potentem, aeternum, gloriosum et decorum, vel infirmum, mortalem, ignobilem et deformem. 798) Ms. þe st. þat. 801) Ms. yharne st. þhane. 802) as st. at. 805) Ms. mā st. mone. 809) Tunc imp. indignatus ait: e duobus unum tibi elige, aut sacrifica ut vivas, aut exquisita tormenta subi ut pereas. 817—22) nicht in L. A. Et illa: quaecunque tormenta potes cogitare, ne differas, quia carnem et sanguinem meum Christo offerre desidero, sicut et ipse pro me se ipsum obtulit: ipse enim Deus meus, amator meus, pastor et sponsus unicus meus. 829) l. ankire. 833) Tunc quidam praefectus furenti regi suasit ut intra triduum quatuor rotas serris ferreis et clavis acutissimis circumseptas praepararet, ut eam tam horribile tormentum dissecaret et ceteros christianos tam dirae mortis exemplum terreret; ordinatumque est ut



- þat of þame twa aganis twa  
 Sall alwais twrne in *contrare* cours,  
 860 As thingis beand at rebou(r)se,  
 Swa þat þe twa sall rywe wpward  
 . . . . .  
 Allthinge þat is betwene þame seit,  
 Fra þat þai turne foroutyne lat.«  
 865 þane was þe *emprioure* full blyth  
 & gert þe quhelis mak alswyth,  
 & in þe mydis of þe cite  
 In opine place gert þame seit be,  
 þat all þe folk bath fere & nere  
 870 Micht se one þame, quhene þai suld ftere.  
 þane was þat *madyne* brocht in hy  
 Of þe pressone, *quar* scho cane ly,  
 & seit ymange þe quhelis swa,  
 þat, gif scho *sacrifice* wald ma,  
 875 Scho suld haf lyf & all þat thinge  
 þat till hire ere had hicht þe kinge,  
 & gyf þat scho wald *nocht* do swa,  
 þe quhelis suld turne & *hir* swa sla.  
 & quhene þat scho was sa hard sted,  
 880 Richt full ferme treucht in god scho had  
 & prayt hyme, as lord & kyng,  
 þat of his treucht for þe ekine  
 & for þe lowinge of his name  
 & eke of *cristindome* þe fame  
 885 & for þe pepill suld with all (!) f. 39r  
 þat þar war gadderit, gret & small,  
 þat he wald brek þai quhelis swa  
 þat þai na *merryng*e fuld *hir* ma.  
 & þane but mare at *hir* prayere  
 890 Ane angell brycht sone cane apere  
 & þai quhelis in *pecis* small  
 Brak, & scaillit was oure-all:  
 þat þane foure thousand flew or mare  
 Of folkis mistreuchtfull þat war þare,  
 895 & twechit *neuir* a mane of þai  
 þat *cristine* treucht befor cane ta.
- þane was þar Joy & gret lofinge  
 Of *cristine* folk, þat saw þis think,  
 & full gret schame & sorow als  
 To þame þat trewit in goddis fals; 900  
 Full mony þane, þat þis has sene,  
 War baptist & of fyne mad clene.  
 þane was þe quene in to þe hicht  
 Of hir palais & saw þis sicht:  
 & thocht þat scho wald heile nomare 905  
 Fra *namane* þat scho *cristine* ware,  
 Bot all vane-glore full haile forsuk  
 & haile to Jhesu Criste hir tuk;  
 & saynyt hir & but baysinge  
 Come done & stud befor þe kinge 910  
 & sad: »O þu my wrechid housband,  
 How lange sall þu in *erroure* stand,  
 & seis here sa opynly  
 God tak vengeance for þi foly,  
 & will *nocht*-yhet fess to mowf were 915  
 Agane hyme þat is þi makere?  
 Wnhappy mane, wald þu yhet trow  
 In to oure suet lord dere Jhesu,  
 God, at is kinge of *cristine* mene,  
 & lewe þine *errour* & hyme kene 920  
 & ask forgiffnes of þi syne,  
 Yheit mycht þu fauchtyng *with* hyme  
 wine.  
 For her ma þu full clerly se  
 þat vthire god is nane bot he,  
 þat, quhene he will, ma quykinge & fla; 925  
 Bot þi goddis ma *nocht* do swa;  
 Bot he is god of deide & life,  
 þocht þu full herd agane hyme *strife*.«  
 The kinge þane was sa wondir wa  
 That nere his hart cane brist in twa, 930  
 & sad: »a, wyf, quhat spekis þu?  
 I dout þat sune *cristine* has now  
 Fra oure goddis priwit (!) þe

duae uno ordine volverentur, duae autem contrario impetu agerentur, ut illae deorsum lacerando contraherent, illae repugnantes sursum devorando impingerent. Nach 86r fehlt ein Vers. 870—8) fehlt, 878) Tunc virgo dominum exoravit ut ad laudem sui nominis et conversionem populi circumstantis ipsam machinam dissiparet. 884) with st. convert? 888) Et ecce angelus domini molam illam cum tanto impetu divellendo concussit quod IV M. gentilium interemit. 897—902) nicht in L. A. 903) Regina autem quae desuper hoc adspiciebat et usque tunc se celaverat, statim descendens imperatorem de tanta saevitia durius increpavit; 911—28 nicht in L. A. 907) l. forsak. 929 ff.) L. A. kurz: Rex autem furore repletus, cum regina sacrificare contemneret, jussit eam extractis prius mamillis decollari. Quae cum ad martirium duceretur, Catherinam rogavit ut pro se dominum



Quhome-one þu suld mast honour se.  
 935 Bot I swere be goddis all  
 þat I haf honoryt ay & sall:  
 Bot gif þu honour do in hy  
 Till our goddis & sacrify,  
 þat þe pappis first fra þi breste  
 940 Sall be Rywine, & syne þar-neste  
 I sall gere turment þe fulfaste,  
 & strik þi hed of at þe laste,  
 & þi body eftire þi life  
 I sall gere doggis laithly rife,  
 945 & mak a bysine wyf of the,  
 To let wthire to cristine be.«  
 þane sad scho: »do quat-euir þu will,  
 For I sall neuir concent þe till.«  
 & fra þat scho had sad hyme swa,  
 950 He bad his turmentoris hir ta  
 & harle roydly to þat stede  
 Quhare all misdoaris tholit deide.  
 þane lukit scho to sanct Katrine  
 Full pytuisly & sad hir syne:  
 955 »Haly virgine, for me þu pray  
 To god, for quhais name þis day  
 I ame heire enteryt in to strife  
 & for hyme tyne þis temporale life,  
 þat he me graunt sic will þis day  
 960 þat I ma trastly but effray  
 Thole ded for hyme, & at þat ma be  
 In stede of baptysinge to me.«  
 þane ansuert þat madine schene f. 392  
 & sad: »tak confurd to þe, quene!  
 965 Full dere to god & luffit art þu.  
 Bot wirk sa wyfly þat þu now  
 One Jhesu seit þi hart ay stabile,  
 þat for þis kinrik cōrumpabile  
 þis day sall gif þe þi kinrik  
 970 þat but falyng lestis elyk;  
 For þu dois nocht bot makis werringe  
 Of failand & of dedly thinge

For þat king þat all thing mad  
 & neuir begynnyge na end had,  
 & for þe pane þat sone is done 975  
 Wyne lestand Joy euir in to wone.«  
 þane lurdañis hir lichtly lacht  
 & harlyt hir furth, as þai war tacht,  
 & of hir clethinge mad hire bare; —  
 Bot scho was couerit with hir hare. 980  
 þane hir papis þai raf hir fra,  
 & syne þai strak hir nek in twa.  
 Of martirdome eftire sic end  
 Scho past with Jhesu Criste to lend. —  
 Syre Purphire for hir gret dull mad, 985  
 & come þat ilke nycht but bad  
 & tuk hir cors & wandit wele  
 & It entiryt (!) euir ilke deile  
 With bawme, & syne rycht wele gert he  
 In honest place It grawine be. 990  
 Apone þe morne, quhene þis was done  
 As I haf tald zou here alsone,  
 Full bysy speringe mene cane ma  
 Quha durst þe quenis body ta  
 To grawe or do It honourrynge; 995  
 & als for þat cause gert þe kinge  
 To questione put mony fere  
 & punys þame one gret manere, —  
 þat letit nocht, þocht he had wrange,  
 bot in sic wikidnes stud lange. 1000  
 þane fir Purphire but abaisfinge  
 Has present hyme befor þe kinge,  
 Quhare he sat in to Jugment,  
 & sad one þis wyse his entent:  
 »Sir king, now opinly we se 1005  
 At a wod (f)preit trawalis þe  
 þat sparis nothir quyk na dede  
 þat cristine are, in to na stede,  
 Na þu cane nocht hald þe content  
 Of na payne na of na turment 1010  
 þat þu ma do to sic quyk mene,

precaretur. Quae respondit: ne timeas, a Deo dilecta regina, quia tibi hodie pro transitorio regno commutabitur aeternum et pro mortali sponso tibi immortalem acquies. (Tunc illa constans effecta tortores hortabatur ne quod jussi fuerant facere morarentur.) Ministri igitur extra civitatem eam ducentes (979—80 nicht in L. A.) ferreis hastilibus mamillas ejus evellunt et post caput ejus praecidunt, cuius corpus Porphyrius rapiens sepelivit. 971) l. variinge? 988) l. enointit. 991) Sequentie die, cum de corpore reginae quaestio fieret et multos ex hoc ad supplicium tyrannus protrahi juberet, Porphyrius prorumpens in medium exclamavit: 1005) L. A. kurz: ego sum qui Christi famulam sepelivi, et Christi fidem recepi. 1006) Ms. preit. 1028) Tunc M. amens effectus rugitum terribilem emittens exclamavit: o me miserum et omnibus miserandum, ecce Porphyrius, qui erat unicus animae



Bot, quhene þai deide ar, þu will þane  
 Forbid þame grawine for to be —  
 þat wikit sperit sa trawalis þe.  
 1015 & gyf þu demys þaime guilty  
 þi wyf þat erthit, þat did I,  
 & yarnys þarefor me-allane  
 To thole all pane þat may be tane,  
 For *Cristis* martire I cane grawe  
 1020 In hope of med þat-for till haf;  
 For I ame *Cristis* confessoure,  
 þat to þe quene dide sic honoure.«

pane þat tyrand cane rodly rare,  
 As mane þat had bene wondit fare, —  
 1025 Na he sicht noch priwely  
 As mene dois quhile þat are sary,  
 Bot rathly ruschit to and fra,  
 As quha for sorow wod wald ga,  
 & sturly stampit als & steryt  
 1030 & oft as branewod mane he beryt,  
 & at þe last he cane hye cry  
 & sad: »allace, a wrech am I,  
 & mare wrechit na ony mane!  
 For-(þi) my wekit werd I bane.  
 1035 For I haf tynt þis day, allace,  
 All hale my helpe & my solace  
 & þe streynth of my empyre hale —  
 Quhat wondire is I brist for bale?  
 For now *has* left *me* fir Purphire,  
 1040 þat wphald was of myne empyre,  
 & alswa anerly was he  
 þe kepare of my saule & me  
 & in all trawell anerly f. 393  
 He was þat helpe þat ay had I —  
 1045 Swa but hyme luf gud I noch.  
 Bot, lo, of me na-thinge he wrocht,  
 Bot fra my goddis, allace, & me  
 Is gane þis cristine fore to be  
 & to þe god of cristine lyne  
 1050 Has tane hyme haile, fra me & myne!  
 þane, hyme to confurd, gert he call

þai knychttis þat he mast lowit of all,  
 & mad his lamentacione  
 Of Purphire his conuersione,  
 & speryt gif ony was þare-till 1055  
 Consentand or þat wist his will.  
 þane ansuerd þai twa hundreth knychttis  
 þat seruit Purphire with all þare mychtis,  
 & sad: »fir, ȝa, we wat all weile  
 Of all his dedis ilke deile, 1060  
 How he conuertit was & quhare,  
 For we all þane with hyme vare  
 & all fals goddis forsuk þane  
 & ar be-cumyne cristine mene;  
 & with Purphire for *Cristis* sak 1065  
 We dout richt noch þe deide to tak.«  
 & quhene þe kinge herd þaime sa swa,  
 þane doublit hyme his mykill way,  
 & sad: »lo, here now is me mad  
 Full ill coueringe eftire lange bad! 1070  
 For I wend ȝe suld confurd me,  
 In quhat diffes þat I mycht be.«  
 þane commawndit he in full gret Ire  
 To tak þai knichttis & Purphire  
 & with þame owt of towne to ga 1075  
 & all þar nekis stirk in twa,  
 & þare bare bodyis to lef þare  
 Als nakit as þai borne ware,  
 Till foulis & hundis to be fud.  
 þane ȝeid þai al furth with blith mud 1080  
 To place þat þame was deput till,  
 & tuk þare dede with full gud will; —  
 þe four & XX<sup>ti</sup> day but drede  
 Of nouember was done þat dede. —  
 þis tyrand þane apone þe morne 1085  
 Eftire þe knychtis var þis lorne,  
 In stule of Jugment hyme seit  
 & gert þis Katrine till hyme feite,  
 & sad hir: »þu wikide wiche,  
 Quhat wenis þu ws lange to preche? 1090  
 Na; bot chese þe ane in hy:  
 Othire till oure godis sacrify

meae custos et totius laboris solatium, deceptus est!

1020) l. þar-for.

1034) Ms. for I.

1039) Ms. is left ane st. has left me. 1045) l. lif cuth. 1046) Ms. wrocht st. rocht. 1051) Quod

cum suis militibus referret, illi protinus responderunt: et nos christiani sumus et mori parati sumus.

1062) Ms. þare st. vare. 1064) Ms. ay st. ar. 1067) Tunc Caesar furore ebrius praecepit omnes

cum Porphyrio decollari et corpora eorum canibus dimitti. 1085) Deinde Catherinam advocans

ait: (quamvis arte magica reginam mori feceris, si tamen resipueris, prima in palatio meo eris);

hodie igitur aut Diis sacrificia offeres aut caput amittes. Cui illa: fac quaecunque animo con



Or ellis þi heide to tyne þis day  
Dispytuisly but mare delay.«

- 1095 Thane answerd hyme þat madine fre :  
»Langan delay I ask nocht þe,  
Bot to do me quhat-euir þu will ;  
For I will neuir consent þe till,  
Bot thole mekly for Cristis sak  
1100 Quhat-euir turment þu will I tak.  
For I desyre to deye for hyme,  
Fra lestand deide þat cane me wyne.«  
þus quhene scho sad, foroutyne bad  
þe tyrand gert hir furth be had  
1105 Outhouth þe zeittis of þe cite,  
Quhare þat scho suld wnhedit be.  
& maydȳnis feile hir folouyt þare  
& lele wmane in þat fwichware,  
þat fast regratit hir bewte  
1110 þat one sic wyse suld wastit be.  
Scho turnyt to þame & sad : »o yhe  
Madȳnis & matronis fare & fre,  
I pray yhou eke nocht my passione  
With sic sare lamentacione,  
1115 Bot erare suld yhe Joy with me,  
þe suchtfast now gyf yhe mycht se ;  
For now my dere lord Jhesu Criste  
Callis me now till his bewist,  
þat is my luf and paramor,  
1120 To wyne with hyme in till his boure  
& bruk with hyme but end his blis.« f. 394  
þane to þe place scho come with þis  
Quhar hir hals suld strikine be in twa :  
& knelyt deuotly & cane ma  
1125 Hir prayeris & be-hald full ewine  
With handis wpward to þe hewine,  
& one kneis lange sittand swa  
To god scho cane þis prayere ma :  
»O hope & helpe to trewfull mane,  
1130 Bewte & Joy of all womene,

God Jhesu, thankis I gyf the  
þat deigneis for to nombre me  
Of þi madȳnis in þe conuent ;  
& prays þe with gud entent  
Sic mercy þat þu kith me till 1135  
þat, quhasume-euir with dewot will  
In lof of god mak menfione  
Of me & of my passione,  
Graunt þame þar askine for my sak  
For quhat-euirthing or quhene þai mak, 1140  
In quhat parele þat þai be  
Stat one land or zeit one se ;  
& namely in þe tyme of dede,  
Gyf þai for my sak ask remed,  
Graunt þaime þar bowne, I thig at þe, 1145  
As þu art lord of maieste !  
For, swet lord, lo, here for þi sak  
Of þe basere I byd þe strak.  
Bot lo my sawle þat ways be (!)  
Ma tak, here I commend to þe.« 1150  
& or scho mad had þis prayere,  
A voice of hewine was herd full clere,  
& sad : »my dere lowit, cume to me,  
For all my yheit is opnyt þe,  
Quhar-throw þu sall enter in blis 1155  
þat neuir sall fȳne & but end is,  
& all my hallowis in till hewine  
Sall met þe with richt ioyfull stewine,  
& with þe crowne of victury  
þu sall be crownyt in till hy 1160  
& euire-mare wone in welth with me.  
For-þi namare þu besy be !  
For at þu has askit here  
I haf þe tyd all haile but were,  
& yhet welle mare I grant all þai 1165  
þat will memor of þe may  
& for þi sak askis helpe at me :  
In quhatkine parele quat-euir þai be,  
My helpe I sall of hewine þaime send,

cepisti, paratam enim me videbis ad omnia sustinenda.

decollari jubetur.

1107—1121) nicht in L. A.

1103) Data igitur super eam sententia

1122) Quae cum ad locum deducta fuisset,

erectis in coelum oculis oravit dicens: o spes et salus credentium, o decus et gloria virginum!

Jesu, rex bone, obsecro te ut, quicumque passionis meae memoriam egerit seu in exitu animae vel

in quacunque necessitate me invocaverit, tuae propitiationis consequatur effectum. Factaque est

vox ad eam dicens: veni dilecta mea, sponsa mea, ecce tibi coeli janua est aperta, nam et his qui

passionem tuam devotis mentibus celebraverint, optata praesidia promitto de coelis. 1116) Ms. & st. þe.

l. þe suthfastnes. 1038) Ms. & st. of. 1142) stat st. stad. 1156) Ms. fane. 1171) Deinde cum decollata



1170 Quhar þu sall duell *with*-outine end.  
 & quhene þat woyce wes went away,  
 þat haly virgine but effray  
 Hire faire hals strekit furth mylk-quhyt:  
 þat in-twa strak þe basare tyt.

1175 þane of hire cors in sted of blud  
 Of mylk þare ruschit out a flud,  
 þat wet þe erth rycht plentwisly.  
 & angelis fell come þane in hy  
 & in þe ayre hire body bare

1180 To mont Synay, & lait It þare,  
 & *with* þare handis one þat hill  
 Entyryd It throw godis will —  
 þat IX Jurnays gret ma be  
 Of Alexandir fra þe cite.

1185 Quhar feile merakulis ar for hire wrocht,  
 As leile mene sais þat has hir socht,  
 & ay sall be in lowinge  
 Of hire & of Criste hewȳnis kyng,  
 þat for ekine of cristine fay

1190 God did sic worschipe to þat may.  
 & of hire banis but leifinge  
 Oyle full clere mene sais yhet springe,

þat hope & heile is till all fare,  
 As þai record þat has bene þare.  
 & scho tholit þis passione  
 Fra Cristis incarnacione  
 Thre hundreth & tene yhere,  
 As wrytine is in bukis sere. —

To god þe fadire be lowyng, f. 395  
 To god þe sowne be honourryng, 1200  
 To god þe haly gast als be  
 Ay lowyng, in a trinite,  
 & in a god thre persōnis sere;  
 þat grauntt ws *grac*, quhill we ar here,  
 To leyd oure lyff sa quemfully 1205  
 Till hyme, þat we ma cume in hy  
 To þat Joy quhare now is Katrine,  
 In hewine-blis forowtine fyne.  
 & I wnworthy, ane of þai  
 For quham þat scho cane prayere may, 1210  
 Requeris hire þat I ma twyne  
 Owt of þis lyf but dedly syne.  
 AmeN. AmeN. AmeN.  
 Explicit vita beate KatRine virginis.

fuisse, de ejus corpore pro sanguine lac emanavit, angeli autem corpus accipientes ab illo loco ad montem Synai itinere plus quam dierum XX deduxerunt et ibidem honorifice sepelierunt. Ex cuius ossibus indesinenter oleum emanat, quod cunctorum debiliū membra sanat. Passa est autem (sub Maxentio sive Maximio tyranno qui coepit) c. a. p. CCCX. In L. A. folgt dann noch das böse Ende des Maxentius und darauf eine längere Laudatio der Catharina. 1180) l. laid. 1185) Ms. merakilis mit u über i. 1204) Ms. graunttit st. graunt.



Verzeichniss des Ms., fol. 1<sup>1)</sup>.

|                      |                          |
|----------------------|--------------------------|
| Petrus I             | Nicolayus XXVI           |
| Paulus II            | Mauricius XXVII          |
| Andreas III          | Margareta XXVIII         |
| Jacobus IIII         | Evistacius XXIX          |
| Johanes V            | Theodera XXX             |
| Thomas VI            | Ewgenia XXXI             |
| Jacobus VII          | Justine XXXII            |
| Phelipus VIII        | Georgius XXIII           |
| Bertholomeus IX      | Palagia XXXIIII          |
| Matow X              | Thadea XXXV              |
| Simone XI            | Baptista XXXVI           |
| Mathy XII            | Wincencencius (!) XXXVII |
| Marcus XIII          | Adrianus XXXVIII         |
| Lucas XIIII          | Cosme & Damiane XXXIX    |
| Barnabas XV          | Ninianus XL              |
| Magdalena XVI        | Agnes XLI                |
| Martha XVII          | Agatha XLII              |
| Egipciaca XVIII      | Cecile XLIII             |
| Xpōfore XIX          | Luci XLIIII              |
| Blasius XX           | Cristine XLV             |
| Clement XXI          | Anastacia XLVI           |
| Laurens XXII         | Effame XLVII             |
| VII dormientes XXIII | Juliana XLVIII           |
| Alixes XXIIII        | Tecla XLIX               |
| Julianus XXV         | Katerina L.              |

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1) Dies Verzeichniss ist gleichzeitig mit dem Ms. geschrieben. Am Rande der einzelnen Blätter finden sich dieselben Namen und Zahlen. Bei der 1. Lücke (S. Andreas) findet sich keine Überschrift (also ist die Bezeichnung a. R. vor der Ergänzung gemacht), bei Machor stammt die Überschrift (die erst machar, dann machor lautet) und bei Katherina von der Hand des ergänzenden Schreibers.

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Die Fragmente  
des  
**Trojanerkrieges**  
von  
**Barbour.**







## Fragment I,

(aus dem Anfang von Barbour's Trojanerkrieg).

Ms. Cbrd. Kk V. 30.

Die nachfolgenden Fragmente sind in zwei, von schottischen Schreibern geschriebenen Mss. des Lydgate'schen Troy-Book erhalten, in denen der Anfang und das Ende des letzteren aus Barbour's Sege of Troye ersetzt sind. Das erste Fragment, aus dem Anfang des Barbour'schen Buches, 596 V., findet sich nur in Ms. Cambr. Univ. Libr. Kk V, 30 fol. 1—9a, einer am Anfang und am Ende defecten Papierhs. von 323 foll. Im Anfang sind c. 11 foll. ausgefallen, mit dem Anfang des Barbour'schen Werkes; auf fol. 9a schliesst das 1. Fragment mit d. W.: her endis Barbour and begynnys þe monk; der folg. Lydgate'sche Text schliesst sich nicht an den Schluss dieses Fragmentes an, sondern beginnt früher, noch in der Schilderung der Zauberkünste Medea's (etwa bei V. 492 des 1. Frgm.). Dieses Fragment ist sprachlich reiner geblieben als das, mit südlichen Formen vielfach gemischte 2. Fragment am Ende dess. Ms.<sup>1)</sup> — Die Quelle des Dichtens ist Guido da Colonna's Historia destructionis Troiae; das Fragment<sup>2)</sup> beginnt in der Mitte des (2.) Cap.: de Grecis applicantibus in pertinentiis Troie e. c. und umfasst dieses und den ersten Theil des folg. Cap. (de Medea qualiter amore Jasonis capta fuit)<sup>3)</sup>; — das 1. Cap. führt den Titel: Liber primus de Peleo rege Thesalie inducente Jasonem ut se conferat ad aureum vellus habendum. Ich theile den lat. Text nach der Edit. Strassburg 1499, vom Anfang des 2. Cap. an mit.

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1) Auffällig ist dass das Ms. statt cht (in nicht nocht u. a.) tht (noht, nitht) oder obengeschr. t (not nit) liest; freilich sieht das t zuweilen dem c sehr ähnlich, doch ist es meist deutliches t. Ich habe not nit mit obengeschr. t wiedergegeben und nicht durch cht aufgelöst.

2) Auf fol. 1 findet sich oben die Bezeichnung: lib. I Cap. V.

3) Das von Barbour benutzte Exemplar des latein. Textes hatte, wie es scheint, eine andere Capiteleintheilung.



|                                        |        |                                        |    |
|----------------------------------------|--------|----------------------------------------|----|
| . . . . .                              |        | <b>N</b> ow to our text agane we ga,   |    |
| . . . . .                              |        | That one þis maner tellys sa :         |    |
| Ande Dyomedes byrdes þai ware          | fol. 1 | That, while Jasone & Hercules          |    |
| Callit thare-efre mony a zhere ;       |        | Ine Symonent þame restande wes         |    |
| He tellis als amange þe laiff          |        | Ande dyde no-thinge bot ete & drank    | 15 |
| That (þai) of kynde gud knowlege haue  |        | Ande payit þarfor with mekle thank :   |    |
| 5 Quhilk is a mane of latyne lande     |        | Of þar affere come tythinge            |    |
| Besyde a grek, ande þai hyme fandē ;   |        | Sone to Lleamedone þe kinge :          |    |
| Tharfor þe grekes þai luf & kene,      |        | That syk strangeres ine hys cuntre     |    |
| Ande ay eschewis fra latyne mene.      |        | War cummyne, for to spye ande fee      | 20 |
| Bot quhethire þis be suth or notht,    |        | The pryvateis of hys kynryk —          |    |
| 10 It is doutouse to mannes thought. — |        | Till vthire thinges it was notht lyk — |    |

### Historia destructionis Troie composita per iudicem Guidonem de Columpna messan(iensem).

(Cap. II :) De Grecis applicantibus in pertinenciis Troie et de Laumedonta rege  
licenciante Jasonem et Herculem de locis illis.

**G**reci autem maris fatigacione lassati vt peruenerunt in terram, in ipsam discedere quietis causa sicienti animo moliuntur, et descendentes ibidem recentes aquas a fontibus hauriunt et ibidem maioris refrigeracionis gracia moram per dies aliquos statuerunt, non vt incolis molestiam inferre disponerent nec nociuis dispendijs eos ledere aliquatenus attemptarent. Sed in vita fatorum series, que semper quiete uiuentibus est molesta, ab inopinatis insidijs sine causa inimiciciarum et scandali causas traxit. Propter quas tante claudis diffusa lues orbem terrarum infecerit vt tot reges et principes bellicosa nece succumberent et tanta et talis ciuitas qualis extitit magna Troia, versa fuisset in cinerem, tot viduatis mulieribus uiris suis, orbatis parentibus tot pueris et puellis et demum iugo seruitutis addictis. Quamuis enim Grecia inter tot grandes angustias posita fuisset, eius tamen victorie precium per tempora longa delevit injuria sc. sue gentis et nece et suorum exterminio meliorum. Sane si dijs tot mala grata fuerunt, primordialis causa tamen nulla tam leuis animos non immerito perturbat humanos vt pro culpa tante acerbitalis pena meruisset infligi, nisi benigne forsitan diceretur vt precedentis mali congeries esset boni edificacio subsequentis, cum ab hijs malis per Troie casum tanta bona processerunt vt ipsa Troia deleta insurrexerit causa per quam romana vrbs, que caput est vrbium, per troianos exules facta extitit vel promota, per Eneam scil. et Ascanium natum eius, dictum Julium; et nonnullæ alie propterea prouincie perpetuum ex Troianis receperunt incolatum: Qualis est Anglia, que a Bruto Troiano, vnde Britania dicta est et legitur inhabitata. Item qualis Francia, que post Troie casum a Franco rege, Enee socio, qui iuxta Renum magnam condidit vrbem, quam Franciam ex suo nomine necnon et totam eius prouinciam appellauit, habitata narratur. Et Veneciarum vrbem inhabitauerit ille Troianus Anthenor. Habitationis eciam huiusmodi Siciliam legimus non expertem, que primo a rege Sicano, qui in Siciliam a Troia peruenit, habitata describitur, vnde Sicania dicta fuit; et eo postmodum a Sicilia recedente, relicto in Sicilia Siculo fratre suo, vnde postmodum Sicilia dicta est, transmeauit in Tusciam, quam multarum gencium inhabitatione repleuit. Et in regno Sicilie per marina confinia supradictus Eneas ciuitates multas legitur condidisse: Qualis est Neapolis, tanta ciuitas, et gentis indomite terra Gaïeta. Diomedes eciam, licet fuerit de Grecia oriundus, qui in troiano bello multa miraculosa commisit, Troia deleta dum in regnum suum minime recipi potuisset, inhabitauit Calabriam; cuius socios narrauit Ouidius Circen, solis filiam, in volucres transformasse, in Calabriam a Diomede delatas; de quarum auium genere dicit Ysidorus multas fuisse productas,

(Hier beginnt das erste Fragment.)

V. 1) que » aues Diomedee « dicte sunt, eam naturam habentes vt cognoscant hominem latinum a greco discernere; quare Grecos, Calabrie incolas, colunt et Latinos fugiunt si qui sunt. Sed si tante perdicionis causa fuerit subsequentis boni causa finalis, vt humana mens habet in dubio. 11) Nam subsequenter describit hystoria quod, Jasone et Hercule cum suis in portu quiescentibus Symeonte, de eis ad Laumedontam, troianum regem, fama peruenit quod gens quedam Troianis in-



So þat thay mytth with staluart hande  
 Repare agayne and stroye þe lande.  
 25 For Troye was notht ine-to þat tyde  
 Be ferre sa mekile ne sa wyde  
 As eftre þe fyrst distructione,  
 Quhene Pryame biggyt agane þe toune.  
 Ine Troye þis tyme, þat I of tell,  
 30 Lleamedone þis kyng cane duelle:  
 The quhilk tuk wpone hande  
 That fkaithfull was — as eftre he fande:  
 Ande furth he sende hys legat sone —  
 Bot walde gode it hade bene wdone! —  
 35 To Hercules ande to Jasone.

. . . . .  
 Ande quhene he come befor thame twa,  
 Ine the presence of mony ma  
 That with hyme (come) fra þe Cite,  
 40 Hys message þus pronowncyt he:

»Lleamedone, þat aw þis lande  
 As kynde lorde ande all-weldande,  
 Of zoure commynge has gret ferly:  
 That ze enterit so sodanly  
 45 To fageourne here ine hys cuntre  
 With-out leue of hys Ryalte.  
 For hys entent is ande hys will  
 Ine pece to kepe hys kynryk still.  
 Quharfor he bade me to zow say:  
 50 That ze ine hast halde hyne zour way,  
 That we may be none to-morne fee  
 That zhe quytlly withdrawine be.  
 Ande gif he fyndys þat ze ne will  
 Hys biddynge as I saide fulfill,  
 55 Hys folk he will gif mandement to

To ryse ine zour offence ande do  
 So, þat zoure gudys all be tane  
 As plane eschete, & zhe ilkane  
 Withoutene mercy done to dede,  
 But ony Raunsone or remede.« 60  
 Quhene Jasone of this messinger  
 Hade herde þe wordes quhat þai wer,  
 All wrath ande angry ine hys hert  
 Stude studeande a litill stert,  
 Ande, or he to þe messyngere 65  
 Maide ony wordes of answe,er,  
 Till Hercules ande hys menzhe  
 He turnyt the face & þus saide he:

»Lleamedone, þat hyast kinge  
 Ande lorde of mony ryall thinge, 70  
 Me think dois till ws grete Iniure,  
 That but occasioun settis hys cure  
 To exile ws out of hys lande,  
 Ande namly, sene he neuir fande f. 2  
 Ine worde ne werk, sene we come here, 75  
 Cause ws to move one þis manere;  
 Bot, hade he bene with ryaltee  
 Rytht lyk as fyk a kyng sulde be,  
 He sulde haue gert ws honorabilly  
 Haue bene demanyt ande curtaslye; 80  
 For, hade he commyne ine Grece, as we  
 Ar commyne here ine hys cuntre,  
 I dar weill say, he sulde haf bene  
 Esyt ande honouryt, þat mene hade sene.  
 Bot sene hyme lykis erare to be 85  
 Carlyche þane curtase, ordane we  
 With meknes for to leue hys lande;  
 For it mytth happyne sone one hande

23) Ms. mycht? Nach 35 fehlt ein Vers. 39) come fehlt. 64) stert a moment.

cognita sc. gens Grecorum noua remige phrigias partes intrauit, exploratura forte archana regni troiani vel potius Troie prouinciam vastaturam. 25) Erat autem diebus illis Troia non tante magnitudinis qualis fuit postmodum de nouo firmata; et in ea regnabat tunc rex predictus Laumedon nomine, qui sumpto dampnoso consilio — quod o vtinam non fuisset — legatum suum in comitiua multorum ad Jasonem destinauit. 37) Quo ad Jasonem veniente, legacionem suam explicat in hec verba: Rex Laumedon, huius regni dominus, de aduentu vestro valde miratur, quare terram suam intrauistis ab eo licencia non obtenta, cuius est intencio sub tranquilla pace eam tenere. 49) Hoc instantissime mandat vobis vt in-continenti debeatis terram eius exire, ita quod adueniente die sequenti sciat vos ab omnibus terre sue finibus recessisse. 53) Quod si mandatorum suorum senciet vos contemptores, pro certo noueritis ipsum iubere suis in offensionem vestram irruere et depopulacionem rerum et vestrarum finale dispendium personarum. 61) Postquam Jason totam seriem legacionis audiuit, totus in ira et dolore cordis exacerbatus intrinsecus, antequam ad legacionis dicta verba mutata retorqueret, conuersus ad suos sic locutus est eis: 69) Laumedon rex, huius regni dominus, mirabilis dedecoris iniuriam nobis infert cum absque



- Thruth wike counsele & wilfulnes  
 90 To lede ws ine-to syk distres  
 As tellis ws þe messyngere.  
 Me lest no langare soiourne here.«  
 Quhane he hade endyt one þis wise  
 Thyre wordes as I here devise,  
 95 Thane to þe messynger ine hye  
 He turnyt ande saide hyme semblely :  
 »The affecte of thy message, frende,  
 We haue consaut welle to ende;  
 Ande þe fare gyftes, to ws sent  
 100 As gentryce walde, be our entent  
 We haf ressaut ine the maner  
 As skill walde þai ressaut were.  
 Bot at our goddes neuirtheles  
 We tak wytnesse of suthfastnes  
 105 That we come neuir ine purpos here  
 Your kingis lande to stroye no ftere,  
 Ne to do wrange ne violence,  
 Ne yhit to do þe peple offence,  
 Bot one our wayage furth to pas  
 110 Ine gude pece, as our purpos was,  
 Ine othyr landis, quhar þat we  
 With help of gode ritht sone may be;  
 And þoth we come ine-to þis stede,  
 We hade no motyf bot of nede,  
 115 Thrutht *contrare* wynde & wedderis wode  
 That draf ws hydder attour þe flode.  
 That mytht haf happynnit, or zhet may, W  
 To some of zhoures ane othere day,  
 To come ine Grece: quhar þis may be  
 120 Rewardit ine-to lyk degre.  
 Bot neuir-the-lese say to thy kynge :

We sall fulfill all hys byddinge  
 With all the hast þat euire we may.  
 Bot alfua þow may to hyme say  
 That, gif it happynnis notht þat we 125  
 May qwyt hyme þis Iniquite,  
 Some othire frendes per aventure,  
 That eft may here of this Iniure,  
 May qwyt it wele ynough sume day  
 For ws, þoght we be hyne away. 130  
 Thane Hercules, þat was (notht) payde  
 Of the wordes þat Jasone sayde,  
 Spak to þe kingis messyngere  
 Thyre wordis & saide one this manere :  
 »Frende, þow may say to thy kynge 135  
 That we to-morne ine þe mornynge  
 At the fyrst flude fall fare our way.  
 Bot a thing to hyme tell þow may :  
 That, or thre zere be cummyne & gane —  
 Of langar termes tell I nane, — 140  
 Ine-to this lande he sall ws se  
 One syk wyse, gif he lyffande be,  
 That mawgre hys wpone hys lande  
 We sall sett ankeres one the sande,  
 Quhene he sall be of na powere 145  
 To strenzhe ws one syk manere f. 3  
 To leue hys lande, for all þat he  
 May do thar-to or done gert be.  
 Sene he has this debate bygonnyne,  
 Per awenture, or it all be ronnyne, 150  
 Als gret defoule may fall hyme till  
 As we haue sustenyt, but skill  
 Ande ek but cause, þat I may se,  
 Bot of þat wrangwise wenynge he

97) l. effecte. 131) notht fehlt. 154) l. þat of.

alicuius offensionis causa nos eici a sua terra mandauerit. Itaque, si eum regia nobilitas animasset, nos mandare debuisset honorari. Nam, si casus similis illum in Grecia adduxisset, sciuiisset sibi illatum a Grecis non dedecus sed honorem. Sed exquo magis sibi dedecus quam honor applausit, nos eciam applaudimus et illi vt ab eius regni finibus recedamus, cum posset contingere et leue sit quod eius enorme consilium sit carissimo precio redempturus (!). 93) Deinde continuatis verbis conuersus ad nuncium dixit: 97) Amice, legacionis tue verba diligenter audiuius et dona que per regem tuum nobis more nobilium sunt transmissa recepimus sicut decet. Deos nostros et dei veritate testamur non ex proposito terram tui regis intrasse vt offensam ingereremus in aliquem more predonio violenciam illaturi, sed cum ad remociore partes conferre nos intendamus, necessitas in hunc locum diuertere nos coegit. 124) Dic ergo regi tuo nos de sua terra omni mora postposita recessuros. scituro pro certo quod, etsi non per nos, poterit forte per alios, qui presentem iniuriam nobis illatam audierint, non lucra sed pressuras et dampna infallibiliter obtinere. 131) Hercules vero, verbis Jasonis non contentus, regis nuncio refudit hec verba: Amice, quisquis es, secure referas regi tuo quod ad plus die crastino de terre sue stacione penitus discedemus; sed sequentis terciij anni dies non erit exitura, dic illi, qua nos videbit, si viuet, in terram suam, velit nolit, anchoras iniecisse, et de danda nobis tunc recedendi licencia non erit sibi plena



155 Informyt is, ande felle counselle —  
 That eftyrwart may litill awaile —  
 Has gert hyme do this willany  
 Till ws; — gode qwyte it hyme for-thy,  
 And we sall help ane vthir day  
 160 To mak rewarde, &, quhene we may,  
 Withine the terme — þat þow sall se —  
 As I haf saide, of zereis thre.  
 Thane saide þe messingere mekly:  
 »It sittis zow nocht full honestly —  
 165 So worthy me think ze fulde be —  
 To manace ine-to this degre  
 A kinge withine hys awne lande,  
 Quhare ze ne may for zour worde stande;  
 Ne to me als as messingere  
 170 Afferis nocht ne may affere  
 To stryve with wordes zow agane.  
 Bot my message nocht-þane all plane,  
 As me was biddyne, so I saide;  
 Ande me think, ze fulde halde zow payd  
 175 Gyf þat I gyf zow counsele gude:  
 It nedis ze sete zour schype to flude  
 And at zour larges þar ze be —  
 It ware mar ese to zow, think me,  
 Ne byde ine danger of oure kynge,  
 180 That will do bot hys awne likinge.  
 (Gif þat ze t)hink þis tretys harde,  
 (It) may worth fer ware eftyrwarde  
 Gyf þat ze lat zoure bodyis spill,  
 That now may sauf zow, gif ze will,  
 185 Ande out of dangere lithtly fare.«  
 Her-with þe messynger but mare  
 At þe gregeois hys leue has laught  
 Ande to þe goddes heme betaught.

Thane Jasone but langar delay  
 Callit Phylotes ande couth hyme say 190  
 That he ger ankeres rasit be  
 Ande smertly set thame to þe see;  
 Ande Phylotes ritht wondre sone,  
 As Jasone bade, belyf has done.  
 Thare harnes all to schype þai bare 195  
 That þai for eese hade landit thare.  
 Thai walde fane þat þai myt haf wrot  
 Some skaith, or þai to see hade southt;  
 Bot þai war nocht of syk powere,  
 For-quhy to few of folk þai were. 200  
 In-to þar schype sone enteryt þai;  
 The wynde was gude, þai went þar way,  
 And sone þe cost of Frygea  
 With craft of course þai saillit fra.  
 And throw myht of þar goddes gret 205  
 Be contrare wedder thame to thret,  
 A likande wynde thame sett to lande  
 At Colkas softly one þe sande.  
 Quhar þai þar shype gert hastely  
 (Be) herbreyt at oportunyte 210  
 Right happely ine hawynnyng gude —  
 So fayrly Fortune with thame zhude. —

How Jason and Hercules enterit in  
the Ile of Colkas.

Thus ine Colkas, the noble Ile,  
 Is enterit Jasone, the gentile,  
 With hys falow, schyr Hercules. 215  
 Ine-to þat Ile þat tyme þar was  
 A fare Cite, baith ryche & witht:  
 Jaconites þai callit it rytth;  
 It wes þe cheef of þat kynrik,

165) l. as ze. 177 l. þat. 181) im Ms. ist ein Streifen abgerissen. 182) Ms. ferware. 210) be fehlt.

libertas; cum talis litis ad presens inchoauerit questionem, quod, priusquam de eo possit superare victoriam, ignominiosi dedecoris pondere deprimetur. 163) Tum regis nuncius respondendo sic dixit: Turpe satis est nobili, et precipue strennuo, minarum sagittas emittere, nec michi, qui sum missus, est commissum a rege ut erga vos litigiosis verbis insistam. Dixi vobis que michi commissa fuerunt; si sapienter agere placet vobis, do consilium bonum ut ab hac terra recedere non sit graue, priusquam possitis incurrere grauiora, cum leue non sit personas perdere, que se possunt consilio salubri tueri. 186) Et post hec, a Grecis petita licencia, suum remeauit ad regem. Jason vero et Hercules, nulla mora protracta, Philotete vocato iubent anchoram a mari subtrahi et omnia colligere que in terram adduxerant causa quietis. 197) Sciebant enim: si voluissent in Phrigios insulcare, non esse eis in congressu pares vel equales in viribus nec in potencia forciores. Argon ascendunt et eleuatis velis, dijs ducibus, frigida deserunt litora et sulcantes maria ventis afflantibus prosperis non post multos dies in Colcos insulam salui perueniunt, et desideratum feliciter portum intrant.

213) In insula igitur Colcos erat tunc temporis quedam ciuitas nomine Jaconites, caput regni pro sua magnitudine constituta, vrbs valde pulchra, muris et turribus circumdata fabricatis, mul-



- 220 For þar was othyre nane it lyk  
Of mekilnes ande of bewte,  
With towris ande wallis fare to se;  
Castellis ande palais mony one  
þar-ine was wrought of marbile-stone;  
225 The stretis ware straught & wynly maide,  
Ritht lufly, bath lange & brade;  
The housses in the frount before  
All of a hight, baith lesse & more,  
With fannys ande banneres wpone hight  
230 Aboue standande, of golde so bright: —  
Baith lordis ande marchantes of renowne  
Hade þar thare habitacioune,  
With mony ryche rentis & feis —  
As it efferis for syk Citeis.  
235 Ine this Cite, þat I of telle,  
That tyme Oethes kyngē couth duelle  
Rytth ryally with hys barowns:  
Dukis of gret possessions,  
And Erlis, þat war mekle of myt,  
240 With othire mony nobile knyght,  
That with hyme þat tyme soiournyt þare.  
For nere-hande by þe Cite ware  
Fare forestis ande parkis wyde;  
Ande of huntynge þat ilk tyde  
245 As I tell, was þe seffoune sette  
With syk delitis to Intremett;  
Ande for þai woddys warnyst were  
Ine-to haboundance of wylde dere,  
It wes þe cause wherfore þe kyngē  
250 llay þar as þane ine soiournynge.  
Thare was alsua about þe toune  
Without þe wallis enwyroune  
A playne ritht fare, ewine ande braide;  
Ande ine it for delyt war maide  
255 Zardes for herbys ande for virgerys,  
That fruyt ine grew of sere maneris;
- Fresche wellis fare & suet spryngande,  
Ande byrdes one þe trees syngande,  
That þidderwarde maide þar repare  
For suetnes of þat nobile ayre. 260  
Fra þe wellis of wattere clere  
The stryndes ine dyuerse places were  
Rynnande throw gravaile quhyt & clene;  
Whar-throw þe herbis quhyt & grene  
Maide moistour ay ine ilk seffoune, 265  
As hevine-gevine Inundacioune,  
That is to say: quhene þe suet rane  
Of out descendis o(ne) hill ande plane  
And fresche ande wele flowande flude  
Reconfortis all grene growande gude, 270  
As cornys, treys, herbys ande fruyttis,  
Throw course of kynde & sindry fuyttis,  
To mannys delitt, as gode throw grace  
Has grauntynē ws ine dyuerse place.  
For thar delittis, as I herde are, 275  
Wyld fowlis feill reparit thare,  
As of Ryvere ande vthyr kynde  
As ine syk places mene may fynde.  
Quhar-throw of halkinge ande of hunt-  
inge  
Haboundanly thar hade þe kyngē: 280  
The quhilk gaue hyme occasioune  
That tyme to soiourne ine-to þat toune. —  
To þis Cite, as I zow say, f. 5  
Come Jasone ine with ryche aray,  
With Hercules ande þar menzhe, 285  
Ilk mane arayit ine þar degre.  
The quhilk, quhene þai come throw þe  
strete —  
That was to see one fare & suete,  
One baith þe sydys so ssembly maide,  
llevalyt ine lyk, with frountys braide: 290  
Thai likinge hade þar-one to luk;

236) Ms. Cethes. 263—4) die Reimwörter umgesetzt. 266) Ms. Incudacioune. 268) Ms. of st. one.

tis insignita palacijs, plena populo copioso et insignis multorum nobilium incolatu. 235) In hac igitur vrbe degebat regaliter rex Oetes, in multorum comitiua suorum; cum non longe a ciuitate ipsa nemora multa virescerent, apta quidem venacionibus ob multarum ferarum copiam iugis vescencium nemorosis. 251) In cuius orbis ambitu longa patebat distensa planicies, frigidarijs et viridarijs illustrata, dum aquarum fontes in ea innumerabiles scaturirent et quam plures fluuij continuis fluctibus prolabentes riuulis eandem planiciem irrigarent. 275) Quare multarum (!) venatricium auium vigeat in illa, et multarum volucrum cantilene incessanter ibidem dulci modulamine personabant. 283) Ad hanc igitur ciuitatem Jason et Hercules cum eorum comitibus, regaliter et decenter induti, tramite recto se conferunt. Qui dum per plateas ciuitatis ipsius diametro longo patentibus moderatos gressus laudabili compositione maturant, miratur vulgus in eis elucescere tot regios apparatus, tam speciosam inflorescere iuuentutem, sic modestos in eorum



- Rytht ewyne pacys þar way þai tuk.  
 Thar movinge was so mesurably  
 That þe *commowns* hade gret ferly  
 295 Of sa buyrly a companye  
 Ande ferlyit one thame gretumly : —  
 Thai saw sa mony kynglyk wede  
 And sa fayr folk ine thar zouthede  
 Ine flurysande as of ane elde.  
 300 Thay stude ande thame hertly byhelde —  
 So stalwart ine-to þar passynge,  
 Thare contynance ande þar steringe,  
 And so fayr thewis cane appere  
 Ine thame, þat þai one wonderit sere;  
 305 The *commowns*, as þai one thame gowyt,  
 Attour all thinge þar hawynge lowyt.  
 Quharfor þe peple ythandly  
 Speryt at othire besely  
 Amanges thame ine pruate :  
 310 Quhene come thyr lordis, quhat may  
 þai be,  
 Or quhat wes cause of þar *commynge*, —  
 As *commowns* carpe will of all thinge.  
 Bot for no thinge þat mene mytth spere  
 Mytth no-mane witt quhat þai were  
 315 Ne quhy þai come so strange wais;  
 Quhill þai come to þe kingis palais  
 And sende ine worde þat þai war thare.  
 The noble kinge, þat *neuir-mare*  
 Forzhet walde hys Inborne gentryce :  
 320 Quhene þat he herde one quhatkyne wyse  
 They lordes of Grece war at hys place,  
 Fra kyngis siege ritht sone he race,  
 And with a ryall companye  
 Of dukis ande Erles þat war humbly  
 325 He mete thame, & with forhede *blith*,  
 With Joyous chere resaut thame *szyth*
- And hys lange armes twa betuene  
 Enbrassit þame, as þai hys hade bene;  
 And gyf thay maide hyme fare hailfinge,  
 He maide thame als fare welcommynge, 330  
 And with suete wordys hambly  
 Reconfortit thame rytht hertly  
 Ande hytth thame frendschipe endurande,  
 The quhyllis þai restyt ine hys lande.  
 Thus ine þe palais enteryt þai, 335  
 Ascendande wp þe greces gray,  
 Rith merely maide of marble-stane —  
 Mare crafty saw þai *neuir* nane.  
 Quhene þai war cummyne wp to þe hight,  
 Thane enterit þai ine chambris wight, 340  
 That with paithment & with payntry  
 Enlumynit war delitabily,  
 Of golde þat was burnyst so britht  
 That it semyt a hewynnis sytth;  
 Quhar-ine the benkis war but weyne 345  
 Oure-sprede with goldine claithis cleyne—  
 So ryche, þat they saw *neuir* swylke :  
 For thar was notht bot golde ande sylke,  
 Anournyt with sere coloures clere,  
 As for syk thinge nedefull were. 350  
 Ande quhene the kinge of gret nobillay  
 Hade gert þame sytt, as I zow say,  
 Jasone ine hys hert tuk kepe  
 How he was cummyne for wourschepe,  
 Walde notht put ine delay the thinge, f. 6 355  
 Bot with suete ande fare schawinge  
 Talde to þe kyng rytht opinly  
 With sett wordes full ritht knythtly  
 The cause quharfor þat he come þare  
 Fra ferre out oure þe fludys bare : 360  
 That was, þe goldyne flees to wyne,  
 That was enclosede þat Ile withine,

324 u. 331) l. hamely. 325 u. 6) die Reimwörter umgesetzt.

incessibus, et in apparencia tot morum floribus prepollere. 307) Sicienti ergo animo disquirat vulgus qui sint, unde sint et que causa sit aduentus ipsorum. Sciffitantibus ergo illis, nullus est qui causam eorum aduentus ipsis aperiat, donec regij palacij portas attingunt. 318) Rex autem Oetes, innate sibi nobilitatis gracie non oblitus, statim sibi exquo Grecorum aduentus innotuit, solio consurgens a regio Grecis obuiam in multorum comitiua suorum exiuit: quos fronte hylari et facie leta recipient (!), fouet amplexibus, signis salutacionis exhilarat, et in dulcium verborum primicijs placidas amicitias illis spondet; qui postmodum per gradus marmoreos loca sublimia conscenderunt, palacij intrant cameras, picturis varijs illustratas et appositi auri mirifice fulgore micantes. 351) Postquam vero eis est sedendi concessa facultas, Jason, multa animositate repletus, in modesta pronunciacione verborum aduentus sui causam Oeto regi exprimit et aurei velleris ordinata discrimina secundum statuta legis impositae humiliter temptare deposcit. Oetes autem rex benigne petitis obtemperans, se impleturum vota Jasonis non negauit.



All þe perelles to assay  
 Eftre þe law as to thame lay,  
 365 With hys applesaunce he walde do,  
 Ande prayit the kyng of leue þar-to.  
 Ande he, þat herde welle hys entent,  
 Delyuerly gaf hys assent  
 Ande saide: »schyr, sene it is *your* will,  
 370 As now we say notht nay thar-till.« —  
 Be this was *commyne* tyme of mete:  
 Braide burdis war wpborne ande sete  
 Ande coveryt syne with clathis dere,  
 Cowpis out brought of golde sa clere,  
 375 One towalle burdys arayit & drest,  
 As for syk thingis accordit best.  
 The kinge, *zarnynge* ine alkyne wyse  
 Throw grete habundance of gentryce  
 To plesse þe strangeres all at rytth,  
 380 Sende eftre Medea, the bright,  
 Hys doughtre derrest ande hys ayre,  
 Ande bade hyr to the hall repare —  
 Ine entent, þat hys fest sulde be  
 Maide with the mare solempnyte,  
 385 To glade hys new ghestez, þat ware  
 Ressaut with hyme with noble fare.  
 Thys Medea, the maydene schene,  
 Was þane þe wlonkast witth but wene  
 Of all the kynrik of Colkas,  
 390 Ande the kyngis A douthtyre was  
 Ande syne hys ayre eftre hys day,  
 Suede ande debonare & trew of fay,  
 Ande ek of age maryit to be.  
 Bot, þoth scho to maturyte  
 395 Of bede was *cummyne*, neuirtheles  
 Wp of a childe formyt scho wes  
 So wele ine all þe science sewene,  
 That nane was wiffer vndre the hewene

Ne Medea ine hyr dais,  
 Ne mare of wertues to praise. 400  
 Bot a science our the laif  
 That nature gaf hyr hape to haif,  
 Sho hade ine daynte maist elyk:  
 The buk is callit Methamatyk.  
 Ine the science scho hade sic slytht, 405  
 That throw þe science & the myght  
 Of hyre exorizaciouns  
 Ande enchauntyt *coniuraciouns*  
 Scho couth turne ine-to myrknes light  
 Ande sodanly raise wyndis one hight 410  
 llowde ande horrible hie one loft,  
 Quhar-throw watteris ande wedderis soft  
 Walde all perwerte, ande wedderis styth  
 Baith ger fall rayne ande haile so swith,  
 That it war lyk all thinge fulde brast 415  
 Ande no-thinge byde wndre þat blast.  
 Scho couth gere rayne ine sic foyssoune  
 Fall sodanly fra hevine doune  
 Ande fle fra oure þe fayre walays,  
 That scho fere our þe hillis walde rays 420  
 The fludys ande drowne the landis brayde  
 Our-all quhar þat scho hattrende hayde.  
 Hyr Innymyis als ine-to þe see  
 Quhene scho mytht witt þat þai walde be  
 Ine thar wayage ande ine þar fare, 425  
 Scho walde rase wedderis one thame  
 thare  
 So wode with wykkede wyndis blast,  
 That sulde þame contrary so fast  
 Ande trawaile so dispituisly,  
 That all sulde peryse hastely — 430  
 Baith lyffys ande gudis behuffyt þaime  
 tyne  
 Ande of dede wndyrly þe pyne.

De Medea qualiter amore Jasonis capta fuit.

371) Paratis igitur in multa rerum vbertate cibarijs, sternuntur mense super apposis ciphis aureis et argenteis multis; et imminente commoditate vescendi, rex, cupiens omnem sue nobilitatis gratiam Grecis ostendere, pro quadam filia sua mittit ut veniat, iocunda celebratura conuiuium cum nouis hospitibus, quos ipse rex cum multa iocunditate recepit. 387) Erat enim Oeti regi filia Medea nomine, virgo nimium speciosa, patri vnica, et sola futura heres in regno. Que quamquam iam ad annos nubile peruenisset et facta iam thori matura, a puerilibus tamen annis se totam exhibuit liberalium arcium studiose doctrinis, sic totum cordis auditate sciencie imbibens eliconā ut nullus vel nulla ea doctior posset illis temporibus reperiri. 401) Sed eius margarita sciencie, ex qua potius prepollebat, erat ars illa mathematica; que per vires et modos exorizaciorum nigro-maticos lucem vertebat in tenebras, subito ventos inducebat et pluuias, chorscaciones



- Ande of hyr frendes quhene þat scho wist  
 That þai walde trawaile, quhene scho lyft,  
 435 Outhyre be lande or yhit be see,  
 Scho walde gere ine prosperyte  
 That thinge be spede, forout lattyng  
 Or Incombrance of ony thinge.  
 Scho couth als gere þe woddis grene  
 440 That spoilyt hade ine wynter bene  
 Throw wickedde blastes ande fellone  
 schoures  
 Baith of the lewes ande of the floures,  
 Notht agane standande þe fessoune  
 Of kindly chele — as is reffoune  
 445 Ine wyntre-tyde þat it sa be —  
 Flouris againe ine sic bownte  
 As it with-ine þe tyme hade bene  
 Of þe sommere, þat is soft & schene.  
 Ande mene þat eilde hade ourdrevyne,  
 450 That war fra delitis gevyne,  
 Scho couth restore agane ine deide  
 To the suete Joye of thar zouththede.  
 Ande quhene hyr lift to gamyne & play,  
 Als well one nytht as one þe day  
 455 Scho walde horribile erdinge ger be,  
 Ande hydwisly wp raise the see  
 To weltyre ine wawis, without wynde,  
 All playne, agane the course of kynde,  
 That it walde seme to mannys syght  
 460 That watter & hillis war of a hight; —  
 Quhar-throw gret rygour oft scho wrought  
 To the comowñs, þat knew it nought; —  
 Ande syne walde scho mak tranquillite  
 Ande Input scylence to þe see,  
 465 The horrible erdyng witt away.  
 Ande quhene hyr lyst, ane vthyr day  
 Scho couth rase thundre-blastis hye  
 Ande fyre-flauthtis our þe feldes flee
- Ine syk fladdanis & flambyis britht,  
 That mene mytht see wpone þe nytht 470  
 Hillis ande waillis fere & nere  
 Als brytht as sonne wer schynande clere.  
 All thyre merwalis ande mony ma  
 Scho will do, ande other alsa,  
 That mene lest notht þe teynde to here 475  
 For yrknes of this matere,  
 For at þar is so lange procese.  
 Zhit will I tell zow neuirtheles  
 Somwhat mare of þat maidene fre,  
 Rytht as my buk Informis me. 480  
 A folk, þat quhilome callit were  
 Gentillis, as my buk sais here,  
 Opynioune helde of Medea  
 That scho þe mekile lythtys twa  
 That gode has ine-to heuene done, 485  
 That we þe sonne call & þe moone,  
 Walde ger Eclyps be throw hyre cure  
 Agane þe course of nature.  
 For because of Astrologye —  
 Ine þe quhilk science certanly 490  
 Scho was maist wise ine-to hyr dais —  
 The Auctore tretys herof ande sais,  
 Ande þat is for to wndrestande:  
 The sonne wndre Eclyps turnande  
 With course contynuale, neuir-mare f. 8 495  
 May tak eclyps, bot gif it ware  
 Ine the coniunctioun of þe moone:  
 Ande þat behuffit to be done  
 Owthire ine þe tayle or ine the hewide,  
 Ritht as þe wheill about is wryde; — 500  
 This hede ande taill ar for to fay  
 A myddle scherynge ine þe way  
 Of a cercle þat turnys ine hevene  
 One some ane of þe planetes sevene.  
 For, quhene þe moone be-twene our fight 505

474) l. wald.

et grandines et timidos terremotus, fluuiorum autem decursus per decliua loca labentes ad superiores partes influere et redundare cogebat; hyemali eciam impugnatione frondibus arbores spoliatas compellebat in ipsa turbinis tempestate florescere, iuuenes faciendo senescere et senes ad iuuentutis gloriam prouocando. 481) Hanc credere voluit antiqua gentilitas luminaria magna, scilicet solem et lunam, sepius cohegisse contra naturalem ordinem eclipsari. 489) Nam secundum astrologie veritatem, de qua ipsa doctissima fuisse describitur, sol decurrens sub ecliptico cursu continuo eclipsari non habet nisi cum fuerit in coniunctione lune ex(iste)nte in ipsa cauda vel capite, que sunt quedam intersectiones cuiusdam circuli celi et aliquo alio ex planetis. 505) Nam tunc apponente se luna inter aspectum nostrum et solem, corpus solis nos videre visione solita non permittit, secundum quod de hoc perhibuit magne discrecionis egipcus Protholomeus. Ipsa tamen pro sue incantacionis uiribus hoc accidere fecisse narratur, non cum sol erat cum luna in



- Has sett hyme ande þe sonne so brytht,  
 It lettis ws þane of fare fone  
 To se þe body, as we war wone.  
 Of this þe gret Protholomeus,  
 510 This wise clerk, wrait & sais þus  
 Of þis Eclyps as I say here :  
 That othyre-wayis be na manere  
 Mytht fall Eclyps þat he couth fynde,  
 Bot gif it war agaynis kynde.  
 515 Notht-þane throw þe strenth & þe myt  
 Of hyre enchaument & hyr slytht,  
 The poete sais þat scho feill syse  
 Gerte fall Eclyps one wondre wyse,  
 Notht be coniunctioun nature,  
 520 Bot by hyr science collaterale, —  
 As Ovyde ine hys poetrye  
 Wrait of hyr & saide opiny  
 That scho couth alkyne thingis do.  
 Bot na gude cristene mane her-to  
 525 Sulde gif credence — þat I defende —  
 Bot as Ovyde coude hyr commend  
 Ine hys fabyle, so sall we trow it —  
 It is notht elles to be alowit.  
 For-quhy þe lestande gode of mytht,  
 530 That all thinge has ine-to hys sytht,  
 That ine hys wisdom ande hys sone  
 Of hevinly thingis has wroutht & done,  
 As of the planetes þe ladys (!),  
 Ande set thame be sertane asyse,  
 535 Ande stabillis thame at biddinge so  
 That they may neuir it our-go.  
 Tharfor it is to witt but wene  
 That Eclyps was neuir sene  
 Agane twa kindely coursys to fall  
 540 Bot quhene þat he, þat of mytht maide  
 all,
- Mekly for our saluacioun  
 lleit put hys sonne to passioun;  
 The quhilk quhene he apone þe Croice  
 The spyrit yhalde with piteous voice,  
 Thane tok þe sonne ine-to þat houre 545  
 Eclyps — bot all againe nature  
 Of hys kindely coniunctioun,  
 The moone notht standinge ine randoun;  
 Ine the temple the wall was schorne —  
 Bot nane couth tell how it was torne; 550  
 The erde tremblede full horribly,  
 Ande dede folk, þat couth gravyne lye  
 Before þat day gane mony zere,  
 Rase of thare graves & couth appere  
 To mony peple ine the Cite 555  
 Of Jerusaleme, as mene mytht se.  
 Quhar-throw Denys ine þai dais,  
 That hethyne was, þe storye sais,  
 Ine Athenes was duellande þane:  
 þotht he was notht a cristene mane, 560  
 Quhene þat he saw one syk a wise  
 The sone Eclyps as I devise,  
 Agaynis ordre (&) course of kynde,  
 Thyr wordis saide, as writtine I fynde :  
 »Owthire ane Tholis gode of nature, 565  
 Or ellis now withine þis houre  
 The mekle engyne shall lowfit be f. 9  
 Of all þis warlde, as mene may se« —  
 Thyr war þe wordys of Denyse  
 Quhene þat he saw againe þe fyse 570  
 The sonne Eclyps, as I saide ayre;  
 Tharfor ane alter maide he þare  
 Ine the honour of »gode wnkende«  
 That couth syk siġnez schaw & sende  
 Anerly throw hys mekle myght, 575  
 Aganys course of kindely right.

533—4) verderbt. 533) ladys st. bodys? 534) Ande st. has? 539) twa st. tha? 563) & fehlt.

coniunctione — quod nos vulgariter dicimus cum luna se voluet, sed cum erat in eius opposito ea ab eo per septem signa continue existente remota, tunc cum lunam vulgariter quintamdecimam appellamus; — 521) Sed ille fabularius Sulmonensis Ouidius sic de Medea, Oetis regis filia, fabulose commentans tradidit esse credendum — quod absit a catholicis Cristi fidelibus credi debere, nisi quatenus ab Ouidio fabulose narratur. 529) Nam ille summus et externus deus, qui in sapientia, i. (e.) in filio, cuncta creauit, celestia corpora planetarum propria sub lege disposuit et ea statuens in eternum preceptum eis imposuit quod non preteribit. 537) Hinc est quod solis eclipsis contra naturalia instituta nusquam legitur accidisse nisi cum incarnatus dei filius seipsum humiliter pro nobis exposuit passioni; qui cum in crucis patibulo tradidit ipsum, eclipsatus est sol, luna tunc non existente in coniunctione sua, cum velum templi scissum est, facti sunt terremotus horribiles et multa tunc sanctorum corpora surrexerunt. 557) Vnde, cum diebus illis Dionisius Ariopagita, summus philosophus in naturis, viueret apud Athenas et esset in gimnasijs studiosus, licet esset



Tharfor it fyt no cristyne mane  
 Ne, gode of myght baith may & kane  
 All kindly thingis þat he will  
 580 Ger pas at will or halde þame still,  
 Als wele baith erde, ayer, & wynde;  
 Ande all the planettes, as we fynde,  
 As he þame maide fyrst of hys mytht  
 To kepe þar kindly course at rytth,  
 585 He may thame louse & lete go by —  
 For he is endles almythty. —  
 Ande þus of Medea fynde I

578) ne = deny. 592) l. nigramancye.

Recordit ine all poetrye.  
 Bot quethire it be suth or lese —  
 The werray storye sais scho wes 590  
 Mast perfyt ine Astronome  
 Ande ek ine-to gramantye  
 Of all þat lyffyt ine hyr quhill;  
 So soueranly scho was subtill  
 That þar was neuir nane hyr lyk 595  
 Ne neuir sall be, pure no ryk.<sup>1)</sup>  
 Her endis barbour and begynnys þe  
 monk.

infectus gentilitatis errore, videns tum in Cristi passione solem eclipsisse, stupefactus sic dixit: Aut deus nature patitur aut machina mundi dissoluatur. Hic est enim verus et eternus deus, cuius e. \* posse naturalia queque dissoluere et cogere in lege nature peccare, qui sola vnus sibi fidelis prece cursum solis mundanum contra naturalem institutionem ipsius ad fabaoth figi et stare mandauit. 587) Hoc autem de Medea secundum fabulas ideo ponitur, quum sic de ea fabulose fuisse presens hystoria non emittit et ipsam fuisse in astrologia et nigromancia peritissimam non negetur. — [Medea autem precepto patris audito quamquam esset virgo nimium speciosa conata est, vt mulierum est moris, speciem addere speciei, per specioca videlicet ornamenta e. c. . . .]

1) Jetzt beginnt Lydgate, der Anfang lautet:

BEcause of certane Interleneraciouns  
 Of dyuerse cercles & reuoluciouns  
 That makede bene ine the hevene aloft;  
 Which causene ws for to failene oft  
 Of the fresche confortabyle stremes  
 That bene wnto ws schede fro Phebus bemes;  
 For þe mone hath maide diuisioun  
 By his sodeyne Interposicioun,  
 That of our sight þe stremes vsuale  
 May not beholde nor be sene at-all  
 Nor to our lust fully comprehend  
 How Appollo ine hys chyar schynende  
 As war about afore hande for to se (!).  
 But of all this þe gret Tholome,  
 Kyng of Egipt, tellith þe caus why,  
 Withine hys book full compendiously,  
 Both of Eclips ande of coniunctioun,  
 Ande why they fall by naturele mocion.  
 But of Medea þoht þis clerk Ovyde,  
 To encres hys name one euery syde,  
 Ileft ine hys fabyles such thinges tell,  
 þought he of poetes was þe spryng & well,  
 Yhet gode forbede we sholde gyve credence  
 To such feynyng or do so hyghe offence,

Syth of nature most be denyede  
 All such affermyng, & also be diffyede  
 Of euery cristen stedfast ine byleue;  
 For, certanly, it wolde highly greue  
 Our conscience ine anny wyse to wene,  
 Ageynes kynde, which is so highe a quene,  
 That anny wight or lyuyng creature  
 Sholde haue power, I do zow pleyne ensure,  
 So cursede thinges superstitious  
 To done or wyrch, to kynde contr(ar)yous;  
 For gode almyghty, Juge of Juges all,  
 Hath sett a law, which may not fall,  
 Amonge planetes perpetually to endure,  
 Aforne ordanyt ine hys eternale cure:  
 The which may not, as clerkes lyft termyne,  
 Wpone no fyde bow no declyne,  
 But, as þai werene frome discorde or debate  
 Eternaly yfformede ande create  
 Through þe fygne of hys sapience,  
 Alwey to move in here Intelligence  
 Ilyk as þai bene to hys lordschip bounde.  
 For neuir was yheit Eclips yfounde  
 The mone not bene ine coniunctioun,  
 As I haue tolde, sauf in the passioūne u. s. w.



## Fragment II.

(Ende des Barbour'schen Trojanerkrieges.)

Das zweite Fragment, den Schluss des Barbour'schen Buches vom Verrath des Anthenor an umfassend, i. G. 3114 V., ist zusammen in 2 Mss. erhalten:

a) Ms. Cbr. Kk V, 30 (wo auch das 1. Frgmt.) enthält, von fol. 304 b bis zum Ende des Ms., die ersten 1562 Verse des 2. Fragments, — die Fortsetzung ist mit den letzten Blättern des Ms. ausgefallen; es beginnt fol. 304 b mit der Überschrift: *her endis the monk (sc. Lydgate) ande begynnis Barbour*. Die Hand (schott. Typus) ist dieselbe welche das 1. Frgmt. und den Lydgate'schen Trojanerkrieg geschrieben hat; doch ist der Text mit südl. Formen und Schreibungen weit mehr gemischt als das 1. Fragment.

b) Ms. Douce 148 Oxf., pap., 336 foll., enthält, an Lydgate's Troy Book anschliessend, ohne Bezeichnung Barbour's: 1) fol. 290—300 die ersten 918 Verse des 2. Frgmts in völliger Übereinstimmung mit Ms. Cbr., worauf, fol. 301—6, statt V. 919—1181 des 2. Frgmts. Lydgate's Text (Klage der Pollixena) wiedereintritt; 2) fol. 307—336 den ganzen Rest des 2. Frgmts. von V. 1181 an, also V. 1181—1562 des Ms. Cbr. und die im Ms. Cbr. ausgefallene Fortsetzung 1562—3114. In den letzten 38 (42?) Schlussversen (fol. 336) geht das Ms. jedoch wieder in fünffüssige Jamben über — diese müssen also wieder aus Lydgate genommen sein. Leider ist dieses 2. Fragment nicht ohne eine grössere Lücke: zwischen V. 2252 u. 3, mitten auf der Seite, fehlt eine grosse Zahl von Versen, ohne dass der Schreiber dies bemerkte (er hat ruhig weitergeschrieben); diese Lücke reicht vom Auszug des Aeneas aus Troja (V. 2251—2 *As vnknown quhare fortune wald That he and his suld resting hald*) bis mitten in das Abenteuer mit den Syrenen (V. 2253 *That leif all vthir besynes e. c.*); diese Lücke ist offenbar durch den Ausfall einer Reihe von Blättern in der Vorlage des Schreibers entstanden. — Ms. Douce ist von 2 verschiedenen Händen geschrieben: eine Hand hat (den grössten Theil des Lydgate'schen Troy Book und) die ersten 381 V. des 2. Frgmts. (bis zum Ende des fol. 299) geschrieben — sie ist der des Ms. Cbr. sehr ähnlich, wie sie auch dieselbe Beimischung südl. Formen zeigt; die 2. Hand hat (die ersten 45 foll. des Ms. und) den Schluss des Ms., fol. 300—336, von V. 832 des 2. Frgmts. an, geschrieben. Von der letzten Hand rührt auch die Schlussnote fol. 336 her: *heire endis þe sege of Troye written & mendit at þe Instance of ane hon<sup>l</sup> (= honorable) chaplane B<sup>ir</sup> Thomas ewyñ in Edinburgh* — woraus zu vermuthen, dass diese Hand einem Edinburger Schreiber angehört und dieser die Edinburger Mundart wiedergiebt. Diese Hand zeigt den rein schottischen Dialect, doch nicht ohne manche Verschiedenheiten von der aus der Legendensammlung bekannten Aberdeener Mundart, Verschiedenheiten die sich aus der Annahme eines Edinburger Schreibers leicht erklären, zumal sie eine etwas südlichere Färbung tragen; — für die Scheidung der schottischen Mundarten würde dieser Umstand von grosser Bedeutung sein. Aus der obigen Schlussnote scheint auch hervorzugehen dass Barbour's Werk den Titel »*þe sege of Troy*« führte, da Lydgate's Buch im Anfange dess. Ms. (fol. 1) als *Troy Buke* bezeichnet wird (»*here begynnes þe Troy buke Translatit by þe monke of Bery*«). — Statt des 1. Fragments hat Ms. Douce den Text Lydgate's. — Der Grund warum Ms. Douce statt V. 918—1181 des 2. Fragments den Lydgate'schen Text wieder aufnimmt, liegt vielleicht darin dass der Schreiber die schöne Stelle des Lydgate'schen Buches von der Klage der Pollixena vorzog — in der Schlussnote sagt er selbst dass er »mendit« habe. — Ms. Cbr. hat Capitelüberschriften — ausserdem sind zweimal von anderer Hand in reinem Schottisch Inhaltsangaben a. R. vermerkt (V. 297, 1181); in Ms. Douce fehlt jede Überschrift. Ms. Cbr. bezeichnet ausserdem öfter Buch und Capitel (so steht beim 1. Frgmt. o. a. R.: lib. I Cap. V, im Anfang des 2. Frgmts. liber IIII Cap. XXXIIII, bei V. 297 Cap. XXXV, bei V. 1181



lib.V Cap. XXXVI); diese Bezeichnungen sind jedoch wohl aus Lydgate's Eintheilung auf Barbour's Werk übertragen; Barbour selbst theilt sein Werk in (kleinere) bukis, die zweimal im Texte selbst genannt werden: in V. 1179 bezeichnet er das folg. Buch als XXXI, V. 2353 als XXXIII — danach scheint sein Werk in 33 Bücher (bukis) getheilt gewesen zu sein. — Beide Mss. sind, wie es scheint, trotz ihrer genauen Übereinstimmung im Text, von einander unabhängig und beruhen auf einer dritten ähnlichen Hs.; sonst gebührt die Priorität dem Ms. Cbr. — Die Mss. sind sehr verderbt. Ich lasse dieselben hier parallel neben einander folgen.

Ms. Cambr. Kk V, 30.

Her endis the monk ande  
begynnis Barbour<sup>1)</sup>.

The kyng, whene þis counsell was  
done, f. 304 b

Ine hys hall pryvely ryght sone  
Enteryt, ande ine-to full mony  
Of weete teres ryght sorowfully  
Brest out, for rytth moche dysese  
Ande doloure, ine hys hert þat wese;  
Inne-to hys thought haffande þat whyles  
Of tratorye the wyckede wyles  
Of Anthenore ande Eneas  
Inne-to þat wofull wyckede case,  
Ande þat hys sonnes all hath he  
Tynt, þat war of gret bounte,  
Ande also he hath mekle skaithes;  
And now one neide, þat hyme more  
lath is:

The thyng so frawarde with hyme  
stondys,  
It byhuffyt hyme frome þar hondes  
Redempe hyme the which to hyme dyde  
So gret dysese ande slaughtre kyde,  
Ande þar for hys redempcioune,  
As by skill ande ageynes resoune,

11) l. sounes? 19) Ms. þarfor; þar st. þat. 20) ande st. maide.

Ms. Douce 138.

The kyng, when þis consale was  
done, f. 290

In hys hall pryvely rytth sone  
Enterede, & ine-to fulle mony  
Of weyte teres rytth sorowfully  
5 Brust out, for rytth moche dysese  
Ande doloure ine hys hert þat wes;  
Ine-to hys tho<sup>t</sup> havande þat whyles  
Of tratory þe wykede wyles  
Of Anthenor and Eneas  
10 Ine-to þat wofule wykede cace,  
Ande þat hys sonnes all hath he  
Tynt, þat war of gret bownte,  
And also he hath mekle skathes,  
And now one neide þat hyme mor  
lath is:

15 The thyng so Inwarde (!) wyt hyme  
stondes,  
It byhouede hyme frome þar hondes  
Redempne hime þe which to hym dyde  
So gret dysese and slaughtre kyde,  
Ande þar for hys Redempcioune,  
20 As by skyle mayde ageyns resoune,

Quare Anthenor et Eneas se ad Grecos cum redeunte rege Thalcibio contulerunt.<sup>2)</sup>

1) Rex vero Priamus, colloquio dissoluto, suam se secreto recepit in aulam, vbi multas lacrimas pre dolore in nimia anxietate profudit, conferens in corde suo proditarias dolositates Anthenoris et Enee, et quod omnes filios suos amiserit tanta strennuitate conspicuos, et tanta fuerit dampna perpressus; 13) et nunc, quod deterius est, necesse michi est vt me redimam ab eorum manibus qui tanta michi dispendia intulerunt, et quod pretextu redempcionis ipsius a me totum

1) Oben a. R. steht über diesem Fragment: liber IIII, Cap. XXXIIII; diese Angabe scheint sich jedoch auf Lydg. zu beziehen.

2) Kurz vorher ist erzählt wie der Verräther Anthenor den im Rathe versammelten Trojanern die angeblichen Friedensbedingungen der Griechen mitgetheilt hat. Das 2. Frgmt. beginnt in Guido da Colonna etwa in der Mitte des Abschnittes: De tractatu seu prodicione Troie.



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| <p>They woll haue all hys golde away<br/>         That he gadrede hath mony day,<br/>         Ande at the last he, spoylit all<br/>         Of hys goodes, both gret &amp; small,<br/>         Inne-to depnes of povertie<br/>         Byhuffyt hyme dyrenyt to be;<br/>         Bot gode, seyde he ine-to þat stryve,<br/>         Myght (he) be mayde sekyre of hys lyve!<br/>         And so longe Pryame wyst rytht nought<br/>         What he myght do: so was it wrought —<br/>         Sene of Necessyte he streyngnede<br/>         Was, to folow þare wyles feynede<br/>         Which yharnyt hys wndoyng<br/>         With þar strenthes ine alkyne thyng. —<br/>         The queyne Eleyne, þat wyst how so<br/>         Troyiens the tretty with (!) to mo<br/>         As lykede þe gregeois, for to pas f. 305<br/>         To pees, ande how þat Eneas . . . .<br/>         Wyth Anthenore, sche ine the nyght,<br/>         Whene away was the dayes lyght,<br/>         Went to Anthenore full pryvely<br/>         Ande preyede hyme right tentyfly<br/>         That he for hyr walde trete þe pece<br/>         With Menelayus, þat whyle wes<br/>         Hyre lorde, þat for hys gret renowne<br/>         He by Reconsyliacioune<br/>         Walde mak of hyr for þe mercye<br/>         Of hys grete pitte anerly<br/>         She myght of hyme atteyne of pees<br/>         Grace, of the anent hyre sece (!).<br/>         Which thing Anthenor thonkfully<br/>         Hyght for hyre to trete fullely.<br/>         Ande so Heleyne hyr leue has tone<br/>         And to hyr kynges palace gone. —<br/>         Ine meyne-tyme Glawcus honorably,<br/>         The kynges sone, they gert burye.<br/>         Of the corps of Pantysylya</p> | <p>Thai wolle haue all hys golde away<br/>         þat he gadrede hath mony day,<br/>         Ande at þe last he, spoledē all<br/>         Of hys goodes both gret &amp; smalle,<br/>         25 Ine-to depnes of powerte<br/>         Byhouyde hyme dyrent to be;<br/>         Bot gode, he seyde ine þat stryve,<br/>         Mytht he be made sekyr of hys lyve!<br/>         And so longe Pryame wyst ryt not<br/>         30 What he myt do: so was it wroutht —<br/>         Syne of necessitye he strenzeit<br/>         Was, to folow þar wylles fenzeit<br/>         Which zarnyt hys wndoyng<br/>         Witht þar strenthes ine all thinge. —<br/>         35 The queyne Heleyne, þat wyst how so<br/>         Troyiens þe tretty wyt to mo<br/>         As lykede þe gregeois, for to pas<br/>         To pees, and how þat Eneas<br/>         Wyt Anthenor: scho ine þe nyt<br/>         40 Whane away was þe dayes lyght,<br/>         Went to Anthenor fulle pryvely<br/>         And preyede hyme rytht tentyfly:<br/>         That he for hyr wolde trete þe pese<br/>         Wytth Menelayus, þat whyle was<br/>         45 Hyr lorde, þat for hys gret renowne<br/>         He by Reconsyliacioune<br/>         Walde mak of hyr for þe mercy<br/>         Of hys gret pete anerly<br/>         She myght of hyme atteyne of pees<br/>         50 Grace, of the anent hyr sees.<br/>         Which thyng Anthenor thonkfully<br/>         Hyght for hyr to trete fullely.<br/>         Ande so Heleyne hyr leyf has tone<br/>         Ande to hyr kyngis palace gone. —<br/>         55 Ine meyne-tyme Glaucus honorably,<br/>         The kynges sone, þai gert burye.<br/>         Of þe corps of Panthysylya</p> |
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23) And st. þat. 35 ff.) verderbt. 36) with st. war? 49) Ms. acteyne. 48) l. of the ire?

aurum exhaustant quod multo tempore cumulaui, vt demum spoliatis omnibus bonis meis in profundum paupertatis immergar. Et o vtinam esse possem de mea vita securus! 29) Et sic rex Priamus quid faciat ignorat, cum necessitate coactus illorum habeat prosecui voluntates qui totis eorum viribus ad suam animam delendam penitus et perdendam prorsus anhelant. 35) Helena vero, sciens quod pax erat tractanda cum Grecis et quod Eneas cum Anthenore erat iturus legatus ad Grecos, sub noctis tenebris ad Anthenorem se contulit in secreto et rogauit attente vt cum Menelao, dudum viro suo, de ea pacem et reconsiliacionem tractare deberet, vt ex sola sue misericordia pietatis ab eo pacis gratiam valeat obtinere. 51) Quod Anthenor gratanter pro ea se obtulit tractaturum. Et sic Helena recessit ab eo et in regium palacium se recepit. 55) Interim autem Glaucus, Anthenoris filius, honorifice sepelitur. 57) Et de corpore Panthasilee fuit tunc per regem Philimenum Troianis acceptantibus ordinatum quod inhumatum interim remaneret, donec



The troyiens to purpos kane ta  
 That it sholde not þar erdyt be  
 Bot sholde be sende ine hyr cuntre,  
 Eftre þat þe pece trefyt were,  
 Honorabilly for to be there  
 Buryede, as þe bodye of a queyne; —  
 Ande that throught kynge Phylmeyne  
 Was þane so ordanyt for to be,  
 With hole consent of the Cite. —  
 Anthenore þane ande Eneas  
 To þe gregeois castris gane pas:  
 Wher with they thre þat chosene were,  
 Of thynges of the Cite there  
 They haue trefede rytth secretly,  
 As forspokene was holely;  
 (&) of the Reconsyliacioune  
 Of queyne Eleyne, was ine þe toune,  
 Frome Menelay, hyr lorde, perfaye  
 Grace at lykyng obtenyt thay.  
 Wherfore gregeois has Vlixes  
 Statute ande als Dyomedes,  
 With Anthenor ande Enea  
 As legates to þe toune to ga.  
 Which bene entrede ine the toune:  
 Throught all þe rewes wp ande doune  
 The peple Joye ande solace maide,  
 Eftre ine it thay entrede hade,  
 For-why, sene they war kynges two  
 Ande rytth wondre discreit also,  
 They trowede all of the Cite  
 The pees for to completet be.  
 Wpone þe morow ine the dawynge,  
 At maundement of Pryame kynge  
 Inne the palais all þe troyiens  
 For speche generally come attones:

Where Vlixes hys sermoune

73) & fehlt.

The troyiens to purpos gane ta  
 That it sholde not þar erdyt be  
 60 But sholde be sende ine hyr cuntre,  
 After þat þe pees trefyt were,  
 Honorably for to be þare  
 Buryede, as þe body of a queyne; —  
 Ande þat thruth kynge Phylmeyne  
 65 Was þane so ordeynede for to be,  
 Wytth hole consent of þe Cite. —  
 Anthenor þane and Eneas  
 To þe gregeois castris kane pas.  
 Wher wyth þai thre þat chosene were,  
 70 Of thynges of þe Cite þare  
 þai haue trefede rytth secretly,  
 As forspokene was holely;  
 Of þe reconsyliacioune  
 Of queyne Heleyne, was ine þe towne,  
 75 Frome Menelay, hyr lorde, perfay  
 Grace at lykyng obteynede þai.  
 Quharfor gregeois has Vlixes  
 Statute and als Dyomedes,  
 Witth Anthenor ande Enea  
 80 As legates to þe towne to ga.  
 Which bene entrede ine þe toune:  
 Thruth all þe rewes wpe & downe  
 The peple Joye & solace maide,  
 After ine it þai entrede hade,  
 85 For-why, sene þai war kynges two  
 And rytth wondre defcrete also,  
 þai trowede all of the Cite  
 The pece for to completede be.  
 Wpone þe morow ine þe dawyng,  
 90 At maundment of Pryame kynge  
 Ine þe palais all þe Troyiens  
 For speche generally come attones.  
 [Wher þar ine hy come Vlixes,  
 Ande hys falow Dyomedes,]  
 Ande of wordes hys sermoune

pace tractata rex Philimeneus deferret in regnum Amazonum corpus ipsum, ubi deberet in regno suo tamquam corpus regine more regio sepeliri. 67) Anthenor autem et Eneas se conferunt ad castra Grecorum: ubi cum illis tribus quos Greci elegerant, de prodenda ciuitate firmiter tractauerunt, et de reconsiliacione Helene cum Menelao sunt ab ipso firmam gratiam assecuti. 77) Propter quod Greci statuerunt Vlixem et Diomedem cum Anthenore et Enea apud Troiam ire legatos. 81) Quibus intransibilibus ciuitatem, gaudet vulgus; nam cum ambo sunt reges et valde discreti, per eos putant pacem facilius percompleri. 89) Sequenti vero die in mane omnes Troiani in regis palacio conuenerunt rege mandante, pro colloquio celebrando. 93) Vbi tunc surrexit Vlixes et in suorum sermone verborum dixit illis: Grecos duo petere, videlicet restauracionem dampnorum in auri et argenti maxima quantitate, et quod Amphimachus perpetuo relegatur ab vrbe sine spe ali-



To heme spok þus ine *commowne* :  
 He seyde, þe gregeois thynges two  
 Askede : ande þe furst was of tho  
 The Restauracioun of skaithes,  
 To heme throw troyiens done, & wathes,  
 Inne wondre mekill quantyte  
 Of golde ande syluer for to be ;  
 Ande þat Amphymacus for-thy  
 Of the bourghe be perpetually  
 Bannyst for-out Retourne ageyne.  
 Ande this Anthenor ine-to certeyne  
 Procurede throw hys wykede wyle,  
 Threw goode Amphymacus throw gyle,  
 For þat he with all pyth & peyne  
 Resistede þane hys sawes ageyne  
 Whene furst he ande Eneas spok  
 With kyng Pryame þat he sholde mok  
 With gregeois pece, if þat he myght,  
 Sene he ne force hath for to fyght. —  
 A, what to þe wys mane rytth wele  
 It geynes to haue þe cawteile  
 That he be not the forspekere,  
 All-þought þat he thar were,  
 Inne the tyme of Turbaciōns  
 Ande diffawande condicions, f. 306  
 Ande þat of such maner he do  
 That he myght put kepyng to (!).  
 For such, this prolocucioun  
 War shamfull harsk & rytth felloun  
 To Amphymacus, þe worthy,  
 That bannyst sholde be ythandly !  
 And Anthenor þis exilynge  
 To hyme-seluene of bannyffhyng  
 Procurede nought. — but almyghty  
 Gode, þat ryghtwise is, soothly,  
 Revenges oft with samyne peyne  
 Ande punysys þe mane ine-to certeyne  
 The quhilk to othere procurede he  
 Ageynes skill to gevene be ;  
 For-why this ilk Anthenore,

To heme spak þus ine *commowne* :  
 95 He seyde, þe gregeois thynges two  
 Askede : ande þe furst was of tho  
 The Restauracioun of skathes,  
 To hem thruth troyiens done, & wathes,  
 Inne wondre mekill quantyte  
 100 Of golde and syluer for to be ;  
 Ande that Amphymacus for-thy  
 Of the burghe be perpetually  
 Bannyst for-out retourne agane.  
 And þis Anthenor ine-to certeyne  
 105 Procurede wyt hys wykede wyle  
 Threw goode Amphymacus thruth gyle,  
 For þat he with all pyth & peyne  
 Resistyt þane hys sawes ageyne  
 Whene furst he and Eneas spak  
 110 Wytth kyng Pryame þat he sholde mak  
 Wytth gregeois pees, yf þat he myt,  
 Sene he ne force hath for to fyght. —  
 A, what to þe wysmane rytth welle  
 It geynes to haue the cautele  
 115 That he be not þe forspekare,  
 All-þought he þe (!) ware,  
 Inne the tyme of turbaciōns  
 And dyffawande tradiciōns,  
 Ande þat of suche maner he do  
 120 þat he myght put kepyng to.  
 For such, þe prolocucioun  
 War schamfule harsk & rytth felloun  
 To Amphymacus, the worthy,  
 That bannyst sholde be ythandly !  
 125 Ande Anthenor þis exilynge  
 To hyme-seluene of bannyffhyng  
 Procurede not. — but almythty  
 Gode, þat ryt-wyß is, sothly,  
 Rawenges oft wyt samyne peyne  
 130 Ande punysys þe mane ine-to certeyne  
 The which to vther procurede he  
 Ageynes skyle to gevene be ;  
 For-why þis ilk Anthenore,

106) threw struck. 112) ne st. na. 120) myght st. his mouth. 121) such st. suth. 122) l. was.  
 126) seluen st. ellis?

qua redeundi — 104) quod totum Anthenor dolose procurauit Amphimaco, pro eo quod restitit  
 verbis eius quando primum ipse cum Enea dixit Priamo pacem cum Grecis esse querendum.  
 113) O quantum expedit sapienti illam de se habere cautelam ne turbacionis et sedicionis tempore  
 sit ante alios prolocutor, et quod ipsemet ponat custodiam ori suo. Prolocutio enim Amphimaco  
 dampnum fuit. Numquam enim Anthenor alias relegacionis exilium procurasset. Sed deus, qui  
 sepe iniustas vlciscitur iras, punit hominem pena quam alijs procurat. Nam et ipse Anthenor  
 Enea tractante fuit a Troia perpetuo relegatus, prout sequencia presentis hystorie declarabunt.



Of whome we oft-fyfe spak before,  
 Was bannyft for ay of the lande,  
 Whene þat Eneas was tretande, —  
 As folowyng of thys storye  
 Present declare shall sone clerly. —  
 Inne the palais Dyomedes  
 With hys fere beande, Vlixes,  
 Amonge þe troyiens euerychone,  
 For spek to-gyddre Junt ine one:  
 A ferlyfull sowne sodeynly  
 Amonge heme maide was hydwisly,  
 That the voceferacions  
 Of the gret glamoures & þe sownes  
 War herde ine entryng of þe place  
 Wher þe forsaide spek tretede was.  
 Wherfor gretly Vlixes  
 Was fleyt ande Dyomedes,  
 Because þat for þe mekle crye  
 The peple walde rusche sodeynly  
 One thame & fley thare ine þar teyne.  
 Ande vther wende þat it hade beyne  
 The kynges sonnes, þat came so  
 The two legattes þar for to to  
 Because of Religacioune  
 Of Amphymacus of renowne.  
 Bot the cause they sperede besely  
 Of þar gret noyse ande þat crye,  
 Wpone no maner myht be thar  
 Perseyvede wele what at þai war.  
 Wherfor þe spek endyt of Ichone  
 Frome the kynges palace bene gone.  
 Anthenor ande Dyomedes  
 Inne secre place, ande Vlixes,  
 Thame drew, whare they myght pryvely  
 Spek what they wolde ande secrely  
 Of pryvateis of þar falß gyles.

137) l. as þe f. 159) they st. thar. 163) tilge of.

Of quhome we oft-syse spek before,  
 135 Was bannyst for ay of þe londe,  
 Whane þat Eneas was tretande, —  
 As folowyng of thys storye  
 Present declare sall sone clerly. —  
 Ine þe palais Dyomedes  
 140 Wytth hys fere beande, Vlixes,  
 Among þe troyiens euerychone,  
 For spek to-gidder Junt ine one:  
 A ferlyfule sowne sodeynly  
 Among heme maide was hydwisly,  
 145 That þe vocyferacions  
 Of the gret glawmours & þe sownes  
 War herde ine entring of þe place  
 Whar þe forsaide spek tretede was.  
 Wherfor gretly Wlixes  
 150 Was fleed ande Dyomedes,  
 By-cause þat for þe mekle cry  
 The peple wolde Rusche sodeynly  
 One heme & sley heme ine þar teyne.  
 Ande oþer wende þat it hade bene  
 155 The kynges sonnes, þat came so  
 The two legates þar for to to,  
 Bycaus of Relegacioune  
 Of Amphymacus of renownê.  
 But þe cause þat sperede besely  
 160 Of þar gret noyse & of þat crye,  
 Wpone no maner myt be þar  
 Persewede weill what þat þai war.  
 Wherfor þe spek endyt of ychone  
 Frome þe kynges palais bene gone.  
 165 Anthenor and Dyomedes  
 Ine secre place, and Vlixes,  
 Heme drewe, whar þai myt pryvely  
 Spek what þai wolde & secrely  
 Of prywateis of þar falß gyles.

139) Existentibus igitur Vlixæ et Diomede inter Troianos in regis pallacio pro colloquio simul iunctis, repente factus est mirabilis sonitus inter eos, et vociferaciones multe quasi clamancium audite sunt in ingressu loci vbi predictum colloquium tractabatur. 149) Propter quod Vlixes et Diomedes valde perterriti timuerunt ne tumultus populi irrueret in eos, ad mortem ipsorum scilicet aut offensam. Alij putauerunt filios regis Priami esse qui ad capcionem ipsorum duorum regum legatorum, Diomedis scilicet et Vlixis, propter relegacionem Amphimaci anhelarent. Sed diligenter exquisita causa ipsius sonitus et clamoris nullomodo percipi potuit quidnam esset. 163) Quare colloquio dissoluto, omnes qui venerant in regium pallacium recesserunt ab eo. 165) Anthenor vero Vlixem et Diomedem secretum traxit in locum, vbi satis secure loqui poterant de dolosis archanis eorum. 170) Et solis tantum consedentibus illis tribus Vlixes dixit Anthenori: Ad quid trahis tantis expeticionibus vota nostra, vt res nobis a te promissa suum consequatur effectum? Dixit Anthenor: Sciunt dij voluntatem meam, quia ad nichil aliud inuigilo cum



Ande tho thre fyttynge ine þat whyles  
 To-gydder anerly but more,  
 Vlixes seyde to Anthenore :  
 »Why drawis þow ine-to delay  
 The thyng þat þow kane to ws say,  
 That þow it to effecte gerrys nought,  
 As þow has hyght to ws, be brought?«  
 Anthenor answerde sone hyme till  
 Ande seyde: »the goddes wote my will  
 That I me besye ine no-thyng,  
 Ande Eneas, without lesynge,  
 Bot to þat thyng þat hight haue we  
 To ger ine hast fulfillede be.  
 Bot þar is one Impedymment  
 That lattis ws ine our entent :  
 Heyre is one ferlyfull relyk,  
 That ine no londe I trow is syk,  
 Of þe goddes; of which zow till  
 I shall zow sey, if þat ze will.«  
 Dyomedes seyth þat it pleseth,  
 »And is thonkfull to ws ande eseth.«  
 Anthenor seyde þat »wndoutabile  
 It is ande rytth certeyne, but fabyle,  
 That kyng Ylyus ine þis toune,  
 Which þat furst foundede Ilioune,  
 Whome-of Ilioune foundede was,  
 With all þe duellares ine þat place  
 Statut ine-to þe honoure  
 Of Pallas (a) tempile full stoure  
 Ande mekill als, ine þis Cite,  
 That is rytth semblyche wnto fe. f. 307  
 Ande whene þe walles all was mayde,  
 Befor þat it the coveringe hade,  
 A ferly tokene of the hevene  
 Inne-to it doune descendede ewene,  
 O thyng full mekill wirtuous  
 Ande for to feyne ryght precious,  
 Ande ryght bysyde the hye altere,  
 Not ferre one lenth but it full nere,  
 195) founded st. callit. 198) a fehlt.

170 Ande tho thre sytting ine þat whyles  
 To-gydder anerly, but more,  
 Wlixes seyde to Anthenore :  
 »Why drawys þow ine-to delay  
 The thyng þat þow gane to ws say,  
 175 That þow it to effecte gerres nought,  
 As þow has (hyght) to ws, be brought?«  
 Anthenor ansuerde sone hyme till  
 Ande seyde: »þe goddes wote my wyll  
 þat I me besy ine no-thyng,  
 180 And Eneas, wytht-out lesyng,  
 But to þat thing þat hyght haue we  
 To ger ine hast fulfyllede be.  
 But þar is one Impedymment  
 That lattis ws ine our entent :  
 185 Her is one ferlyfule relyke,  
 That ine no lande I trow is syk  
 Of the goddes; of which zow tyll  
 I shall zow sey, yf þat ze will.«  
 Dyomedes seith þat It pleseth  
 190 »Ande is thonkfule to ws and eyseth.«  
 Anthenor seyde þat »wndoutable  
 It is ande rytth certane, but fable,  
 That kyng Ylyus ine þis towne,  
 Which þat furst foundede Ylioune,  
 195 Witth all þe duellars ine þe place  
 Whome of Ylioune foundede was,  
 Statut ine-to þe honoure  
 Of Pallas temple fulle stoure  
 And mekle als, ine þis Cite,  
 200 That is ryt<sup>t</sup> semblyche one to se.  
 And whane þe walles all was mayde,  
 Befor þat it þe coueryng hade,  
 A ferly tokene of the heuene  
 Ine-to it downe descendede ewene,  
 205 O thing full mekle wertuous  
 Ande for to seyne rytth preciose,  
 Ande rytth besyde the hye altere,  
 Not feire one lenth but it fulle nere,

Enea nisi quod promissa vobis per nos celeriter compleantur. Sed impedimento votorum nostro-  
 rum est quedam mirabilis structura deorum, quam meo, vobis si placet, explicabo sermone. Cui  
 dixit Diomedes: Placet et gratum est nobis. 191) Quibus Anthenor sic ait: Certum et indubita-  
 tum est in hac vrbe quod rex Ylius, qui primo Ylion fundauit in Troiam, vnde Ylion ex suo no-  
 mine dictum est, statuit in honorem dee Pallidis magnum templum in hac vrbe constructum.  
 201) Quod cum totum esset perfectum in muris et non superesset nisi construi solum tectum, ex  
 celo quoddam mirabile signum et quedam res nimium virtuosa descendit et iuxta magnum altare  
 diuino ministerio se ipsum affixit in muro, vbi extunc vsque nunc semper stetit ibidem et a ne-  
 mine se bajulare permittit a loco scilicet vbi est, nisi a custodibus suis tantum et nunc a solo suo



Thrugth goddes ordynaunce we call  
 Stakke þe seluene ine þe wall.  
 Ande sene þat whyle now, certeynly,  
 It has stondene þar ythandly,  
 And it woll lat no-mane it to  
 The place away, where it is, fro,  
 But anerly of the keperes.  
 And now allone but ony feres  
 It is not kepte, sooth to seye,  
 But of o prest, þe which þat ay  
 It kepte with ryght crafty cure  
 And diligence with all honoure.  
 The mater of it is of tree, —  
 But which kynde of tree þat it be,  
 Impossibile is mane to wytt;  
 Ande how ine fourme which þat It  
 Is mayde, none ine thys lyve wyt may,  
 þought all hys lyfyme he assaye.  
 Pallas, of whois benefice  
 Thys thyng to troyiens gettene Is,  
 Seyde, þat þis tokene of walue  
 Hade ine-to it such a wirtue,  
 That, at it with-Ine myght be,  
 The temple, or yhit the Cite,  
 The walles neuire of þis toune  
 Shall tone be with þar foes felloune,  
 Nor þe troyiens þe toune shall tyne  
 Whyle at þat tokene is with-Ine,  
 Ne superioryte of the (!)  
 Troyes kynges of the Cite  
 Shall tyne, þe tokene þar beande,  
 Nor yhitt þar aeres folowande.  
 Forsooth, þis is þe hope certane  
 Where-thrugth þe troyiañs euzrilkane  
 Inne thought ay sekyre ar lyffande  
 And of the Cite not dredande  
 The destructione of Ruyne,  
 Whyle they this tokene haue þare-Inne.  
 Ande thys tokene palladinore has

237) l. Ne the sup.; tilge of the.

Thrutht goddes ordynance we call,  
 210 Stakke þe seluene ine þe walle.  
 Ande sone þat whyle now, certanly,  
 It has stondyng þar Ithandly,  
 Ande it wolle lat no-mane it to  
 The place away, wher it is, fro,  
 215 But anerly of the keparees.  
 Ande now allone but ony feres  
 It is noht kepte, soth to say,  
 But of o prest, þe which þat ay  
 It kepte wyt ryttht crafty cure  
 220 Ande delygence wyt all honoure.  
 The mater of it is of tree, —  
 But which kynd of tre þat It be,  
 Impossyble is mane to wyt;  
 Ande how ine forme which þat it  
 225 Is mayde, none ine þis lyve wyt may,  
 þoutht all hys lyfyme he assay.  
 Pallas, of whois benefice  
 This thyng to troyiens gettene is,  
 Seyde þat þis tokene of walew  
 230 Hade ine it suche a wertue,  
 That, what it ine myt be,  
 The temple, or zhit þe Cite,  
 The walles neuire of þis townê  
 Shall tone be wyt þar foes fellone,  
 235 Nor þe troyiens þe toune shall tynne  
 Whyle þat þat tokene is wytht-Inne,  
 Ne superioryte of the  
 Troyies kynges of þe Cite  
 Shall tyne, þe tokene þar beande,  
 240 Nor yhet þar ayeris folowande.  
 Forsoth, þis is þar hope certeyne  
 Wher-thruth þe troyiens euerychone  
 Ine thot ay sekyr ar lyffande  
 Ande of þe Cite not dredande  
 245 The destructione of Ruyne,  
 Whyle þai þis tokene haue þar-Inne.  
 Ande þis tokene palladinor has

custode, videlicet sacerdote Thohante qui illud in diligencia magna custodit. Eius tamen materia, vt ab ipsis custodibus enarratur, pro maiori parte consistit ex ligno; cuius autem generis lignum sit, a nemine nosci potest, nec eciam sciri qualiter in sui forma in qua potuit esse fictum. 227) Dea vero Pallas, cuius beneficio Troianis dicitur attributum, edixit qualis virtus consistit in ipso signo: que talis est, vt, donec ipsum signum sit intus in templo vel infra menia ciuitatis, Troiani nunquam ciuitatem ipsam amittant nec troiani reges et heredes eorum. 241) Hec est enim spes certissima Troianorum, propter quam securi viuunt Troiani, non timentes ipsius vrbs excidium aut ruinam. Huius autem signi nomen, pro eo quod a dea Pallide creditur esse datum,



To nome, bycause þat of Pallas,  
 The goddes, it sholde gevene bene,  
 As ine this Cite all kane wene.«  
 To þat answerde Dyomedes,  
 That ine hys thought astoyned wes,  
 Ande seyde: »frende, if þat it so be  
 As þow rehersedē heyre to me  
 Of the palladinar, soothly,  
 We travaile ine wayne wttrely,  
 Sene throw it may noht þe Cite  
 Inne anny maner tokene be.«  
 Anthenor answerde & gane say:  
 »Yf ȝhe ferly of the delay  
 Why þat to ȝow now our hyghtyngē  
 Is not fulfilledē at byddyngē:  
 Thys is þe cause I tolde to ȝow,  
 Why it delayedē is whyl now.  
 But now with besynes haue I  
 Of the palladinar soothly  
 With þe prest tetryt of the place  
 Which it ine-to hys kepyngē has,  
 For of golde a gret quantite,  
 Which to þat prest is hight throught me,  
 He gyffande thiftely ws till  
 The palladinar at our will.  
 Wherfor wnfalzeandē ar we  
 Maide rytth certeyne þat it shall be.  
 Ande whene þat we obtene it may,  
 We shall it ȝow sende but delay,  
 Ande tho shall all fulfilledē be  
 Ȝoure will, as to ȝow hight haue we.«  
 Ande so þane endedē was but more  
 Amonges heme the counsale yhore.  
 Ande beforē they gane pas þar way,  
 Anthenore þus to heme gane say: f. 308  
 »Dere frendes, at þis counsele here  
 Present, holdene ine þis maner,  
 Be not suspect (i)ne the hydyngē

277) tho = then. 285) Ms. ne st. ine.

The nome, bycaus þat of Pallas,  
 The goddes, it sholde gevene bene,  
 250 As ine þis Cite all kane wene.«  
 To þat ansuerde Dyomedes,  
 That ine hys tho<sup>t</sup> astoynedē wes,  
 Ande seyde: »frende, if þat it so be  
 As þow rehersedē her to me  
 255 Of þe palladinar, sothly,  
 We trawaile ine wayne wtterly,  
 Sene thruth it may not þe Cite  
 Ine ony maner tokene be.«  
 Anthenor ansuerde & gane say:  
 260 »Yf ȝe ferly of þe delay  
 Why þat to ȝow now our hyghting  
 Is not fulfilledē at byddyngē:  
 This is þe cause I tolde to ȝow,  
 Why it delayedē is whyle now.  
 265 But now wytth besynes haue I  
 Of þe palladinar sothly  
 Wytth þe prest tetedē of þe place  
 Which it ine-to hys kepyng has,  
 For of golde a gret quantyte,  
 270 Which to þat prest is hyght throw me,  
 It (!) gyffande thyftely ws till  
 The palladinar at our will.  
 Quharfor wnfalzeand ar we  
 Mayde rytth certeyne þat It shall be.  
 275 Ande whene þat we obteyne It may,  
 We shall it sende ȝow but delay,  
 Ande tho shall all fulfilledē be  
 Ȝour will, as to ȝow hyght haue we.«  
 Ande so þane endedē was but more  
 280 Amonges heme þe counsale yhore.  
 And befor þai gane pas þar way,  
 Anthenor þus to heme gane say:  
 »Dere frendes, þat þis consale here  
 Present, holdene ine þis maner,  
 285 Be not suspecte ine þe hydingē

palladium communiter appellatur. 251) Ad hec Diomedes Anthenori: amice, si ita est de palladio ut tu dicis, supersticiosus est penitus labor noster, cum ciuitas propter palladium capi non valeat nec haberi. 259) Anthenor vero respondit: si de mora nostra miramini quare promissa nobis non sunt complemento mandata, hec est sola causa quare dilata sunt vsque-modo. Sed cum ego hucusque tractauerim cum sacerdote custode de palladio nobis dando furtiue, de quo certam iam habemus fiduciam pro quadam auri maxima quantitate a me ipsi sacerdoti promissa: vnde infallibiliter certi sumus; quanto primo erit palladium extra menia ciuitatis, ad vos illud destinare curabo, et tunc pro certo perficietur in omnibus votum vestrum. Et sic inter eos fuit predictum consilium dissolutum. 281) Quibus ante recessum eorum iterum dixit Anthenor: Carissimi, ne presens nostrum consilium



Of it, (I) woll pas to the kyng  
 Pryame ande sey hyme fenzeandly  
 That with zow tretede heyr haue I,  
 Of zow to haue the certeynte  
 Which þat shall be the quantyte  
 Of it zhe ettille for to to  
 Of the kyng ande of hys also.«  
 And so Ichone þare leue has tane,  
 And Anthenor, or þat he fane,  
 Inne hye went to Pryame þe kyng,  
 To certefye hyme of this thyng.

Of it, I wole pas to þe kyng  
 Pryame & say him fenzeantly  
 That with zow tretede her haue I,  
 Of zow to haue þe certante  
 290 Which þat shall be þe quantite  
 Of it ze ettle for to to  
 Of þat kyng and of hys also.«  
 Ande so ychone þar leue has tane,  
 Ande Anthenor, or þat he fane,  
 295 Ine hye went to Pryame þe kyng,  
 To certefye hyme of þis thinge.

Her Anthenor stalle the palladiner,  
 & throw hyme & Eneas the toune  
 was betresit & distroyede<sup>1)</sup>.

Quhene to þe castres Vlixes  
 Was went ande als Dyomedes,  
 Anthenore seyth to Pryame kyng  
 That he sulde byde come ine spekyng  
 All the Citezenes hyme before.  
 The which commene, Anthenore  
 Inne the mater of hys sermoune  
 As he furth mayde prelacioune,  
 Inne certeyne signifiede he  
 With þe gregeois to tretede be,  
 Ande þat, for to holde sekynes  
 Ande of the weres for to cesse,  
 That they wolde haue twenty thousande  
 Of markes of golde awenande,  
 And alsmekele of syluere fyne,

(Q)uhene to þe castres Vlixes  
 Was went, and als Dyomedes,  
 Anthenor seith to Pryame kyng  
 300 That he sholde byde come ine spekyng  
 All þe Citezenes hyme befor.  
 The which comene, Anthenore  
 Ine þe mater of hys sermoune,  
 As he furth mayde prelacioune,  
 305 Ine certeyne signifiede he  
 With the gregeois to tretede be,  
 Ande þat, for to holde sekynes  
 Ande of þe weres for to cesse,  
 That þai wolde haue twenty thousande  
 310 Of markes of golde awenande,  
 Ande alsmekele of syluer fyne,

286) I fehlt in Ms. C.

sit suspectum in eius mora, oportet me ad Priamum regem accedere et ficticie sibi dicere, vt negocium nostrum vere in suo esse sit latens, quod vobiscum tractauerim de habenda a vobis certitudine quantitatis quam ab ipso rege et eius ciuibus intenditis vos habere. Et sic mutuo inter se data licencia, ad regem Priamum Anthenor accessit.

De capcione et destructione Troie et morte regis Priami et eius vxoris  
 et eius filie Polixene.

297) Vlixen igitur et Diomedem ad Grecorum castra reuersis, Anthenor dixit regi Priamo vt mandaret omnes ciues ad colloquium conuenire. Quibus conuenientibus, Anthenor in serie sue sermonis significauit eis: tractatum esse cum Grecis quod pro pace firmata tenenda dentur eis viginti milia marcharum auri et totidem de argento et onerum centum milia de frumento. Propter quod ordinatum fuit inter eos quod infra certorum dierum spacium predictae quantitates colligi

1) Am Rande steht noch folg. Inhaltsangabe v. a. H.: heir the Greiks meid ahors off brass q<sup>r</sup> in was men off armes & onder cullor off pece broght into Troye. be þe quhilk Troye was utterlie destroyit for ever. this being efter ten zeres sage þaroff.



Ande one thousande also syne  
 Of horß chargede of full goode quhet.  
 þarfor thyr thynges for to get . . . .  
 »The which hath ine to foyfioune,  
 Inne to þar assignacioune  
 Of sekyrnes þane of the pees  
 Fra gregeois þat shall ay but lese  
 Be holdene ay wnfenzeandly,  
 Ande the cauteles shall sekyrly  
 Throught thame þat woll exponeð be  
 Of þar ryght gret securityte.«  
 Ande whyle þe troyiens gadrande were  
 The quantytees as we seyde ere,  
 Anthenor to þe prest kane pas  
 The which hath to name Thoas,  
 Of the palladinar kepere,  
 Berande gret charges with hyme there  
 Of golde ine mekill quantyte.  
 Ande whene to hyme comene was he,  
 He it to hyme proffrede has.  
 Ande they samyne ine-to one place  
 Beynge ine-to gret prevate,  
 (Anthenor now said has he :)  
 »Thoas, gret quantyte her lo  
 Of golde now haue I brought þe to,  
 Of which þow ande thynne ayres may  
 Inne-to ryches habounde for ay ;  
 Tak þis gret sowme of golde the till  
 Ande gyf me, yf it be thy will,  
 The palladinar which þat þow  
 Havyth ine-to kepynge now !  
 For it shall wittyng be of none  
 But of ws two now here allone  
 Whethyre it shall be sent, soothly.  
 And as þow ettlyth, so do I,  
 Inne all thyng to eschue þe fame  
 Of þe troyiens ande all the schame ;

Ande one thousande also syne  
 Of horse chargede of fulle goode whet.  
 þarfor thyr thynges for to get . . . .  
 315 »The which hath ine to foyfioune,  
 Ine to þar assignacioune  
 Of sekyrnes þane of þe pees  
 Fra gregeois þat shall ay but les  
 Be holdene ay wnfalzeandly,  
 320 Ande þe cauteles shall sekyrly  
 Thrutht þame þat wole exponeð be,  
 Of þar rytth gret securityte.«  
 Ande whyle the troyiens gaderande were  
 The quantytes as we sayde ere,  
 325 Anthenor to þe prest gane pas  
 The which hath to nome Thoas,  
 Of þe palladinar kepare,  
 Berande gret charges wyt hime þar  
 Of golde in mekle quantyte.  
 330 Ande whene to hyme comene was he,  
 He it to hyme proffrede has.  
 Ande þai samene ine-to one place  
 Beyng ine-to gret prevate,  
 Anthenor now saide has he :  
 335 »Thoas, gret quantite her lo  
 Of golde now haue I brought þe to,  
 Of which þow & thynne ayrís may  
 Ine-to ryches habounde for ay ;  
 Tak þis gret sowme of golde þe till,  
 340 And gyve me, if it be thy wyll,  
 The palladinar which þat þow  
 Hawyth ine-to kepynge now.  
 For it shall wyttene be of none  
 But of ws two now here allone  
 345 Wheþir it shall be sent, sothly.  
 And as þow etleth, so do I,  
 Ine all thyng to eschewe þe fame  
 Of þe troyiens all & þe schame ;

Nach 314 fehlen einige Verse. 315) hath st. had (part.). 320) Ande st. all. 333) fehlt in C.

debeant et haberi; quibus habitis in assignacione earum de firmitate pacis a Grecis inuiolabiliter obseruanda securitatis cautele firmiter exponentur. 323) Donec autem dabatur opera per Troianos ad quantitates ipsas studiose colligendas, Anthenor ad sacerdotem Thohantem, palladij scilicet custodem, sub noctis taciturnitate se contulit, maximam quantitatem auri in magno pondere secum ferens. Quam obtulit sacerdoti Thoanti, et ambobus existentibus in secreto, ei dixit Anthenor: 334) Ecce auri quantitas tam maxima, qua, dum vixeris, tu et heredes tui poteritis semper diuicijs habundare. Accipe tibi eam et da michi palladium quod custodis, vt illud michi liceat asportare. A nemine enim sciri poterit quod a nobis duobus solummodo committetur. 346) Sane, sicut tu intendis vitare Troianorum infamiam, sic et ego; prius enim malletm mori quam a Troianis contra me possit impingi me fuisse scilicet huius commissi participem vel actorem. Propono itaque, si feceris illud, statim Vlixí transmittere valde secreto, penes quem dum postea esse sciatur, soli



Me hath lever<sup>e</sup> thole peyne of dede  
 Dispituously without remede  
 Thane such trespas ageynes me  
 Frome ony troyiene put sholde be.  
 I propone, if þow will þis do,  
 It for to sent sone some mane (!) to,  
 Anentes whome, ryght certainly,  
 Whene it is wittene, anerly  
 To Vlixes shall all þe blame  
 Of it be Inscrybit ande shame:  
 For-quhy, it sall be seyde but lese  
 That of þe temple Vlixes f. 309 360  
 Stall it away; ande so shall we  
 Of cryme of it excusede be.  
 Thys prest Thoas now all the ny<sup>t</sup>  
 To the sawes ande to þe flight  
 But (!) Anthenore resistit fast;  
 But he, gyrnede syne atte last  
 Inne ȝharnynge of the golde so rede,  
 Full wilfully ine-to þat stede  
 Hath grauntede þe subtractione  
 Of þat relyk of gret renowne  
 To Anthenor. þe which he hade  
 Of the temple forout abade,  
 Ande hath it syne þat ilk nyght,  
 Before þat anny day dew lyght,  
 Ryght to þe grekes oost it sende  
 With one messyngere þat wele kende.  
 The which Relyk assignede wes  
 Inne the kepynge of Vlixes.  
 Ande eftere syne was sende, soothly,  
 The fame endyttynge, publisly:  
 That Vlixes hath throught hys wytt  
 Frome þe troyiens þane wonnene It. —  
 Bot, o gode, sene þe prest Thoas,  
 That one þis maner blyndede was,  
 Hath lever peryse the Cite  
 Of hys tratory, which-Ine he

354) some mane st. Vlixes — jenes ist offenbar eine durch den Ausfall oder die Unleserlichkeit des Namens in einem älteren Ms. entstandene Lesart. 355) anentes penes. 365) but st. of. 376) þat st. þar. 379) send st. said. 380) l. fame endyttyng.

Vlixi poterit culpa eius ascribi; dicetur enim Vlixem a templo palladium subtraxisse, et nos duo erimus ab omni innocencie crimine penitus excusati. 363) Thohans vero sacerdos quasi pro maiori parte noctis illius violenter restitit verbis Anthenoris, sed demum, antequam Anthenori subtraheretur de nocte libera recedendi facultas, Thohans, illaqueatus auri cupidine, palladij subtractionem Anthenori sponte concessit. Quod Anthenor statim asportauit a templo et statim eadem nocte per nuncium suum illud transmisit ad Grecos. Quod Vlixi protinus fuit assignatum. 379) Postea vero, fama dictante, publice dictum est quod Vlixes sua sagacitate intercep(er)at illud a Troianis. 383) Sed, o dij, exquo Thohans sacerdos elegit ciuitatem suam proditorie malle perire quam aurum perdere sibi datum, quis locus tutus esse poterit aut securus, si sanctitas incorrum-

Me hade leuer thole peyne of dede  
 350 Dyspitously wytth-out remede  
 Thane suche trespas ageyns me  
 Frome ony Troyiene put sholde be.  
 I purpone, yf þow wole þis do,  
 It for to sent sone some mane to,  
 355 Anentes whome rytth certainly,  
 Whene it is wyttene, anerly  
 To Wlixes shall all þe blame  
 Of it be Inscrybit and schame:  
 For-why it shall be seyde but lese  
 360 That of þe temple Vlixes  
 Stall it away; ande so shall we  
 Of cryme of it excusede be.  
 Thys prest Thoas now all þe ny<sup>t</sup>  
 To þe sawes and to þe slyght  
 365 But Anthenor resistede fast;  
 But he, gyrned syne at þe last  
 Ine ȝarnynge of þe golde so rede,  
 Full wylfully ine-to þat stede  
 Hath grauntede þe subtractione  
 370 Of þat Relyk of gret renowne  
 To Anthenor. þe which he hade  
 Of þe temple for-out abade,  
 And hath it syne þat ilk ny<sup>t</sup>,  
 Byfor þat anny day dewe ly<sup>t</sup>,  
 375 Rytth to þe grekes ost it sende  
 Witth one messanger, þar welle kende.  
 The which Relyke assignede was  
 Ine the kepynge of Vlixes.  
 Ande after syne was sende, soothly,  
 380 The fame endentyng, publyfly:  
 That Wlixes hath thruth hys wyte  
 Frome the troyiens þane wonnene it. —  
 But, o gode! sene þe prest Thoas,  
 That one þis maner blyndede was,  
 385 Hath lever peryse þe Cite  
 Of hys tratory, which-ine he



Was norysshede wp, þane he wolde tyne  
 The golde hyme gewyne, þat was fyne:  
 Which stede may trust or sekyre be  
 Yf holynes so for to se  
 Inne the self wncorruptibile  
 Corrupt is, ande so not abile?  
 Forsooth, ine prestes is not new  
 Yf þat of ouldē it seyde for trew:  
 Inne the which dame Aueryce  
 Festenede hyre rotes at devyce,  
 þat moder is of alkyne wice,  
 Ande hyre fere, yharnede cowatyse;  
 Forsooth, no wyckydnes may be  
 So wykede ne so felle to se  
 Thane ine to shynyng of golde lyt  
 Ryght so forsuth prestes throw it  
 Resaue shall sodeynly blyndnes,  
 As knowene is with more & lese.  
 Of Aueryce tempile bene thay  
 And of yharnyng þe rote perfay. —

Ande quhill troyiens ine þe Cite  
 For to gader þe quantyte  
 Of golde ande syluer & of quhet  
 And besye war þame for to get,  
 Inne-to þe tempile of Mynerve  
 Sulde put heme thar for to conserve:  
 To þe gode, clepeth Appolyne,  
 That tempile þat was honourede Ine,  
 It plesede heme one þar best wyse  
 To mak solempne sacrifice,  
 Whar-to they put alway þar peyne  
 The multytude of bestes fleyne.  
 And as thyre forsaide bestes were  
 Lleyde to be brent one the altere,  
 And to thame fyre put, forto mo  
 Thys sacrifice: myraculis two

394) yf st. it. 398) l. ȝarnande. 402) verderbt. 418) the st. ine.

Was norysshede wpe, þane he wolde tyne  
 The golde hyme gevene, þat was fyne:  
 Which stede may trust or sekыр be,  
 390 Ine holynes so for to see  
 Ine the self wncorruptabile  
 Corrupte is, and so not abile?  
 Forsooth, ine prestes is not new  
 It at of ouldē is seyde for trewe:  
 395 Ine þe which dame Auaryce  
 Festnedē hyr rotes at dewyce,  
 That moder is of alkyne wice,  
 Ande hyr fere, ȝarnede cowatice;  
 For suth, no wyckednes may be  
 400 So wyckede ne so felle to se  
 þane ine to schynyng of golde lyte  
 Rytht so forsuth prestes thruth hyt  
 Resave shall sodeynly blyndnes,  
 As knowene is wyt more & lese.  
 405 Of Auaryce temple bene thay,  
 Ande of yharnyng þe roote perfaye. —

And whyle Troyiens ine þe Cite  
 For to gader þe quantyte  
 Of golde ande syluer & of whet  
 410 Ande besye war heme for to get,  
 Ine-to þe temple of Mynerve  
 Sholde put heme þar for to conserue:  
 To þe gode, clepeth Appollyne,  
 That temple þat was honourede Inne,  
 415 It plesede heme one þar best wyse  
 To mak solempne sacrifice,  
 Wher-to þai put alwey þar peyne  
 The multytude of bestes sleyne.  
 Ande as þai forseide bestes war  
 420 llode to be brent one þe alter,  
 Ande to heme fyre put, for to mo  
 Thys sacrifice: myracles two

penda corrumpitur? 393) Sane, non est in sacerdotibus nouum istud: in quibus ex antiquo auaricia, omnium viciorum mater, suas radices affixit et ingluuiosa cupiditas suas medullas; nullum enim scelus potest esse tam graue quod ad committendum illud sacerdotes in fulgore auri subitam non recipiant cecitatem. Sunt enim auaricie templum et cupiditatis auxilium. 407) Dum Troiani vero promissam quantitatem auri et argenti et frumenti colligerent et eam in templo Minerue ponerent conseruandam donec integraliter possit haberi: Placuit eis deo Apollini in templo ipso solempne sacrificium celebrare in multitudine animalium occisorum. 419) Que dum animalia ipsa super altare fuissent apposita et immitteretur ignis ad comburendum ea ad sacrificium deputata, duo inter eos subito miracula contigerunt. 424) Primum itaque fuit illud: quod ad sacrificium nullomodo potuit ignis accendi, et cum fuisset fere decies attemptatum, ignis statim extinctus resolvebatur in fumum; sic quod nullomodo ad sacrificandum potuerant Troiani ignem accensum



Hapnede amonges thame sodeynly.  
 The furst of þame was þis soothly:  
 That they þe fyre of no-kyne wyse  
 Myght kendle to þe sacrifice —  
 Ande tene tymes assayedē thay,  
 Ande ay it zheide qwyte out away  
 But ony byrnyng inē one smek,  
 Ande nought apperedē but one rek  
 That inē-to gret hast away went;  
 So þat troyiens, for ought they ment,  
 For sacrifice no fyre myght haue,  
 þought þat they all, both knyght & knafe,  
 Thare besynes þar-to þane dyde. f. 310  
 The tothyre myracle þus was kyde:  
 That, whene þe Inwarde bowelles were  
 Of þe bestes, we seyde of ayere,  
 Grathede & leyde one þe altere  
 To sacrifice, one þare maner:  
 One herne, out of the ayere fleande,  
 Inne clamour of þe voice sownande  
 Ryght sodeynly descendet þar  
 Ande ruffhande wpone þe altare  
 With hys ryvande ande sharpe tallons,  
 That for to se war ryght fellons,  
 The forsayde bowelles euerychone  
 He tok, ande syne away is gone,  
 Inne-to þe shippes but abayde  
 Of the gregeois inē hast þame hade.  
 Ryght gretumly þe troyiens were  
 Of þat thame þane fallene þare  
 Abayffede; ande inē multytude  
 They persavede, þat þane þai stude,  
 By þe fyrst tokene soothfastly  
 Of the furst myracle for-thy —  
 That they myght not kendle þe fyre:  
 The goddes ageyne heme inē-to Ire  
 Provokede certanly to be,  
 As was by lyklynes to se.  
 Ande for þir sayde myracles both,  
 Sacrifice (!) to haue full Roth,  
 The counsale þai askede inē hye

Hapnede amonges heme sodeynly.  
 The furst of heme was þis sothly;  
 That þai þe fyre of nokyne wyse  
 Myght kendle to þe sacrifice —  
 Ande tene tymes assayedē þai  
 Ande ay it zede qwyte out away  
 But ony brennyng inē one smeke,  
 Ande nought apperedē but one reke  
 þat inē-to gret hast away went;  
 So þat Troyiens, for ought þai ment,  
 For sacryfice no fyre myt haue,  
 þought þat þai all, both knyht & knawe,  
 þar besynes þar-to þane dyde.  
 The toþir myracle þus was kyde:  
 That, whane þe Inwarde bowelles ware  
 Of þe bestes, we seyde of are,  
 Grathede ande leyde one þe alter  
 To sacryfice, one þar manere:  
 One erne, out of þe ayre fleande,  
 Inne clamoure of þe voice sownnande  
 Ryght sodeynly descendedē þar  
 And rushande wpone þe altare  
 Wytth hys Rywande & sharpe tallons,  
 þat for to se war ryght fellons,  
 The forseyde bowelles euerychone  
 He toke, ande syne away is gone,  
 Inne-to þe shyppes but abaide  
 Of þe gregeois inē hast þame hade.  
 Ryght gretumly þe troyiens were  
 Of þat to heme hade fallene there  
 Abaysede; ande inē multytoode  
 Thay perseywede, þat þane þar stode,  
 By þe furst tokene soothfastly  
 Of þe furst myracle for-thy —  
 þat þai myt noht kendle þe fyre:  
 The goddes ageine heme inē-to Ire  
 Prowokede certeynly to be,  
 As was by lyknes to see.  
 Ande for thyr seyde myracles both,  
 Sacrifice to haue fulle roth,  
 The counsale þai askede inē hye

449) inne st. and. 452) had fehlt in C. 454) C. þai st. þar.

habere. 436) Secundum vero miraculum fuit illud: quod, dum interiora animalium ipsorum ad sacrificandum parata essent super altare, quedam aquila volans in aere in sue vocis clamore descendit et irruens super altare rapacibus vnguibus suis omnia interiora predicta sustulit ab altari et ea in naues Grecorum adduxit. 451) Troiani autem stupefacti sunt valde ad ea que sic eis videntibus acciderunt, et quasi omnes vere percipiunt per signum primi miraculi deos esse contra eos ad iracundiam prouocatos. 461) Sed pro vtroque miraculo ad significacionem eorum habendo



Of Cassandra diligently,  
That ine hyr witt was wondre wyse.  
The which Cassandra of Empryse  
The fyrst tokenē seyde but were  
That Appolyne ine gret manere  
Was wroth, »bycause throught zow hys  
place,

That is to say, hys temple, was 470  
Fyledē ine the effusioune  
Of mannys blude, maide right felloune,  
Sene þat ine-to it Achilles  
Throught troyiens cruelly slayne was.  
Wherfore spedfull war þane, thynk me, 475  
That to Achilles grave go zhe,  
Ande þar aforne to kendle gret lyght;  
Of the quhilk lyght kendlit so bryght  
Inne of þar maide so sacrifice  
The lyght extinguede be no wyse (!).« 480  
The which thinge withoutene hone  
Inne-to all hast they gert be done.  
(Of) the toþir myracle also  
Affermede soothly Cassandro :  
That tretede was prodicioune 485  
Of the Cite of gret renowne  
With þe gregeois, þat ware ritht stout,  
Full certainly withoutene dout.  
Whene of this thinge bischop Calchas  
Frome þe gregeois demaundedē was, 490  
He seyde, þe scycounde syngne sothly  
The tokyne for to signifye  
Inne-to schort tyme for þe Cite  
Throught þe gregeois & þare pouste.  
Inne þe meyne-tyme þis fals Calchas 495  
With þe prest Cressys one gane pas  
To gregeois ande gaue confelyne  
That they to þe gode Appolyne  
Thare sacrifice solempne sholde mo.  
Ande at þare biddinge they dyde so. — 500  
Syne eftere sacrifice þane maide,

467 u. 483) Of fehlt. 478 ff.) verderbt. 492) l. takyne. 493) for st. of?

Of Cassandra deligently,  
That ine hyr wyte was wondre wyse.  
The which Cassandra of Empryse  
The furst tokenē seyde but were  
That Appollyne ine gret manere  
Was wroth, »bycause throw zow hys  
place,  
That is to say, hys temple, was 470  
Fyledē ine the effusioune  
Of mannes bloode, mayde ry<sup>t</sup> felloune,  
Sene þat ine-to It Achilles  
Thruth troyiens cruelly slaene was.  
Wharfor spedfule war þane, think me, 475  
That to Achilles grave go zhe,  
Ande þar aforne to kandle gret lyght;  
Of þe which ly<sup>t</sup> kendeledē so bryht  
Ewene þar-of mayde so sacrifice,  
The lyght extinguede by no wyse. « 480  
The which thing wyth-outene hone  
Ine-to all hast þai gert be done.  
The tothyr myracle also  
Affermede sothly Cassandro :  
That tretede was prodicioune 485  
Of þe Cite of gret renowne  
Wytht þe gregeois, þat war ry<sup>t</sup> stout,  
For certainly wyt-outene doute.  
Whene of þis thinge byschope Calchas  
Frome þe gregeois demandedē was, 490  
He seyde, þe scycounde syngne sothly  
The tokyne for to signifye  
Ine-to schort tyme for þe Cite  
Thruth þe gregeois & þar pouste.  
Ine þe meyne-tyme þis fals Calchas 495  
Wytht þe prest Cressys one gane pas  
To gregeois and gaue counsellyne  
That þai to þe gode Appollyne  
Thare sacrifice solempne sholde mo.  
Ande at þare byddyngē þai dyde so. — 500  
Syne after þane þai mayde (!),

Cassandre consilium diligenter exposcunt. 466) Que pro primo signo dixit: eis Apollinem indignatum ex eo quod templum eius per eos in effusionem sanguinis humani extitit violatum, cum in eo fuerit interfectus Achilles; sed expedit propter hoc vobis ire ad sepulchrum Achillis et ibi lumen accendere: de quo lumine accendetur in eorum sacrificio tale lumen quod nullatenus extinguetur. Quod et factum est. 483) De secundo vero miraculo Cassandra Troianis asseruit prodicionem ciuitatis apud Grecos sine dubio esse tractatam. 489) Sacerdos autem Calcas de hijs miraculis interrogatus a Grecis, secundum signum dixit significare capcionem ciuitatis ab eis temdore valde breui. 495) Inter hec autem Calcas cum Crisis sacerdote persuaserunt Grecis quod peo Apollini sacrificia eorum offerrent. Quod statim factum est. 501) Post sacrificium vero



The prest Cressys withoutene bayde  
 Counsaled of þe gregeois þe grettest  
 Of all the oost ande þe myghtyest  
 By thame-seluene ine prevate,  
 That they ine hast sholde ger maide be  
 Inne of one horß symilitude  
 A brassyng horß, mekzle ande rude,  
 Inne whome myght wele a thousande  
 knyghtes

Be steded, forcy for all fyghtes.

»The which horß they maide (!) vttrely  
 As of hyme determyne shall I —  
 For-why of all goddes þe will  
 But dout is contendande þar-till.

Thys horß shall maide be throught mastrye  
 Of arte of þe wysemene crafty ;  
 Inne þe which maide he (!) sere stekynges  
 Ryght craftely with wyse engynes,  
 And so subtely to be wrought

That they of out-part appere nought  
 Ne maide oppyne to mannys sight —  
 They fey be maide throught craft & flyght ;  
 Throught þe which closoures at þar will  
 The knyghtes, steded hyme ine-till,  
 May Ische ine tyme & place gaynande,  
 They haue at lykyng awenande.

The which horß maide & ine it done  
 The thousande knyghtes, they right sone  
 Sall ask syne at Pryame the kyng  
 That zhe hyme ine the Cite may brynge  
 That horß ine honoure of Pallas,  
 Ande ine hys temple, wher-of was  
 The palladinar tokene away,  
 To sett it, þare to be for ay ;  
 Pretendande þat occasioun  
 That ine the Recompensioun  
 Of the palladinar haue zhe  
 Ordeynede þat ilk horß to be.«

511 ff.) verderbt. 511 u. 517) l. sall be maid. 514) l. consentand. 522) fey st. sall. 528) they st. ye.  
 530) tilge hyme.

factum, sacerdos Crisis maiores eorum exercitus consuluit in secreto vt fieri faciant in similitudinem equi quendam magnum equum ereum, vt in eo saltem possent mille milites constipari. 511) Qui equus fiet secundum quod ego decreuero — nam hec est omnium deorum vere voluntas. Hic autem equus fiet magisterio et arte Apij sapientis artificis; in quo construentur quedam clausure, sic artificiose composite quod ab exteriori parte aspectibus hominum non patebunt, per quas, cum locus erit et tempus, ab eo exire valeant predicti milites constipati. 527) Quo facto et equo ipso perfecto, occulte mille militibus introductis, petitis a rege Priamo vt equum ipsum in honorem Palladis dee in ciuitatem et in templum suum permittat intrare vobis, eam occasionem pretenditibus quod causa cuiusdam voti vestri soluendi voueritis ipsi dee propter subtractionem palladij quam fecistis a templo eius. Ad Crisis autem consilium sacerdotis et prouisionem ipsius cum

The prest Cressys wyt-outene bayde  
 Counsellede of þe gregeois þe grettest  
 Of all þe oost ande myghtyest  
 By heme-seluene ine prywate,  
 That þai ine hast sholde ger mayde be  
 Of one horse ine symylitude  
 A brassyng horse, mekzle & rude,  
 Ine whome may weille a thousande  
 knyhtes

510 Be steddede, forcy for all feghtes.

»The which horse þai mayde wterly,  
 As of hyme determe shall I —  
 For-why of all goddes þe wylle  
 But doute is contendande þar-till.

515 Thys horse shall maide be thruth mastry  
 Of Arte of þe wysmene crafty ;  
 Ine þe which mayde he sere stekynges  
 Rytht craftely wyt wyse engynnes,  
 Ande so subtely to be wrought

520 þat þai of out-parte appere nought  
 Ne mayde oppyne to mannys syght —  
 Thay say be mayde by craft & flyght ;  
 Thruth þe which closoures at þar wylle  
 The knyhtes, steded heme ine-tille,  
 May ysche ine tyme & place gaynande,  
 Thai haue at lykyng awenande.

The which horse mayde & ine it done  
 The thousande knyhtes, þai ryt sone  
 Shall ask syne at Pryame þe kyng  
 That ze hyme ine þe Cite may brynge  
 That horse ine honour of Pallas  
 Ande ine hys temple, whar-of was  
 The palladinar tokene away,  
 To sette it, þar to be for ay ;

535 Pretendand þat occasioun  
 That ine þe recompensioun  
 Of the palladinar haue zhe  
 Ordeynede þat ilk horse to be.«



At the counselle of þe prest Cressys  
 Ande þis provisioun ande devyse,  
 Throught craft with all þare most labour  
 Ande besynes þar-to ande cure  
 The horß completede was & mayde,  
 As Cressys forow ordeynede hade,  
 Ande ine the zhere of the Capcioun  
 Of þe Cite of gret renowne.

The kynges þat ine the helpynge  
 Of Troye come ande of Pryame kyng —  
 Of quhilkes mencioune haue we

Maide ine þis buk, who will it se —  
 Persavande þe connaund ine deide  
 So wele (!) þat kyng Pryame ine zeide  
 With þe gregeois, þai euerychone  
 Frome Troye to þar kynrykes benegone,  
 With all þar folk þat with þame ware,  
 Pryame ine the toune levande þare.

For which thyng þe kyng Phylmene,  
 With twa thousande knyghtes kene  
 Come to Troye, went away, soothly,  
 But with two hundreth ande fyfty, f. 311  
 And of the madynnes compaignye  
 Ande Pantysylya þe bodye,  
 That, whene they come, a thousande

were,

And now but fourhundreth but mare;  
 And so longe went þai one þare way  
 Inne Journeis, whill þat home come thay.

**A**pone the next folowinge day,  
 Alß fafly it was maide perfay,  
 Of the pees to holde & swere,  
 Inne myddes of the feldes were  
 Without þe walles of þe toune  
 The relykes ordeynede of renowne.  
 The kyng Pryame of þe Cite

552) wele st. wile (vile). 561) And st. In. 568) l. falsly. 569) Of st. quhen?

At þe counselle of þe prest Cressys  
 Ande þis provisioun and dewyse,  
 Thrutht craft wyt all þar most labour  
 Ande besynes þar-to and cure  
 The horse completede was & mayde,  
 As Cressys forowith ordeynede hade,  
 Ande ine the zere of þe Capcioun  
 Of þe Cite of gret renowne.

The kynges þat ine þe helpynge  
 Of Troye come & of Pryame kyng —  
 Of whilkes mensioune haue we

Mayde ine þis booke, who wole It se —  
 Persawande þe connande ine deide  
 So weille þat kyng Pryame Ine zede  
 Wyth the gregeois: þai euerychone  
 Frome Troye to þar kynrykes bene gone,  
 With all þar folk þat wytth heme ware,  
 Pryame ine þe towne leffande þare.

For which thyng þe kyng Phylmene,  
 That with two thousande knyhtes kene  
 Came to Troye, went away, soothly,  
 But wytth two hundreth & fyfty,  
 Ande of þe madynnes compaignye  
 Ande Panthysylya þe bodye,  
 That, whane þai come, a thousande

were,

Ande now but fourhundreth but mare;  
 Ande so longe went þai one þar way  
 Ine Journais, whyle þat home come þai.

Wpone the next folowyng day  
 Alßfafly it was mayde purfeye,  
 Of þe pees to holde to swere,  
 Ine myddes of þe feldes were  
 Wytth-out þe walles of þe towne  
 The Relykes ordeynede of renowne.  
 The kyng Pryame of þe Cite

maximo labore artificium sine intermissione alia factus extitit equus ipse; perfectus tum et completus vltimo anno capcionis ciuitatis ipsius. 547) Reges autem qui venerant apud Troiam in auxilium regis Troie, de quibus superius dictum est, percipientes tam vile pactum quod rex Priamus cum Grecis inierat, omnes cum suis recesserunt a Troia, ad eorum regna Priamo dimisso tendentes. 557) Propter quod rex Philimenus, qui cum duobus milibus militum Troiam aduenerat, cum ducentis quinquaginta tantum sibi superstitis recessit a Troia, in comitiua videlicet puellarum et corpore Panthasilee, de quibus mille puellis non supererant nisi tantum quadringente earum excepta regina; et tamdiu festinauerunt per dietas eorum quod ad eorum optatas peruenerunt prouincias.

567) Sequenti vero mane, vt ficticie conditum extiterat, de pace iuranda in medio camporum extra muros ciuitatis sanctuarijs ordinatis a Grecis, 573) rex Priamus extra ciuitatem egressus, in



Yffhede with a full gret menzhe,  
 And he, and þe gregeois, trewly  
 The pece for to holde sekylly,  
 Eftre þe fourme of sacrament  
 Swore ine olde tyme withoutene stent.  
 Dyomedes has furst sworne, þe pees  
 Wnfenzheandly to holde but lese,  
 Inne maner as schyre Anthenore  
 Amonges thame disponede wore (!); —  
 Ande whene eftre þe gregeois brok  
 The connande, þare þat they gane mok,  
 They seyde: þat they war not man-  
 sworne,  
 Because with Anthenor aforne f. 312  
 They trefyt the prodicioune  
 And fenzheandly þe pece of þe toune; —  
 The which is sooth, syth as it is  
 Inne-to proverbe seyde oft I-wyß:  
 That he þat fweris craftely,  
 Mansweris craftely for-thy. —  
 And as þis Dyomedes sware,  
 The grettest of gregeois swar þare.  
 The kyng Pryame not fenzeandly,  
 But absolute and lelelye,  
 Wnwittande he dissavede was,  
 With all hys troyiens swore þe pees.  
 Thyre athys mayde one þis manere,  
 The kyng Pryame, þat wende, but were,  
 The athys, þe gregeois hade maide,  
 No frawde ne gyle ine-to thame hade,  
 To þe kynges of Grece ageyne  
 Restoredede þane þe queene Heleyne  
 And with humble ande meke prayeres,  
 To thame maide ine-to gude maneres,  
 Commendedede hyre, þat they sholde  
 nought  
 Suffre for ought, was done or thought,  
 Anny Iniure to hyre be done.

The which þe gregeois feigneande sone 610  
 582) wore st. or. 589) syth st. set = though.

Yffhede, witht a full gret menzhe,  
 575 And he, and þe gregeois, trewly  
 The pese for to holde sekylly,  
 After þe forme of sacrament  
 Swore ine olde tyme wyt-outene stent.  
 Dyomedes has furst sworne, þe pees  
 580 Wnfenzeande to holde but les,  
 Inne maner as schyr Anthenor  
 Amonges heme desponede wor; —  
 Ande whane after þe gregeois broke  
 The connande, þar þat þai gane moke,  
 585 þai saide: þat þai war not man-  
 sworne,  
 Bycause wytth Anthenor aforne  
 þai trefede þe prodicioune  
 Ande fenzeantly þe pees of þe towne; —  
 The which is sooth, syth þat it is  
 590 Ine-to proverbe seyde aft I-wys:  
 þat he þat sweris craftely,  
 Maynsweris craftely for-thy. —  
 Ande as þis Dyomedes sware,  
 The grettest of gregeois swar þar.  
 595 The kyng Pryame not fenzeandly,  
 But absolute ande lelely —  
 Wnwytande he deceyvede was —  
 Wytth all hys troyiens swore þe pees.  
 Thyre athys mayde one þis manere,  
 600 The kyng Pryame, þat wende but were  
 The athys, þe gregeois hade maide,  
 No fraude ne gyle ine-to þaime hade,  
 To þe kynges of Grece ageyne  
 Restoredede þane þe quene Eleyne  
 605 Ande wytth humble ande mekle prayeres,  
 To þaime mayde ine-to gud maneres,  
 Commendedede hyr, þat þai sholde not  
 Suffer for ought, was done or tho<sup>t</sup>,  
 Anny Iniure to hyr be done.

The which þe gregeois feigzeande sone

suorum comitiua, tam ipse quam Greci iuxta formam sacramenti tenere pacem firmiter iurauerunt. 579) Quare Diomedes primo iuravit pacem ipsam inuiolabiliter obseruare, secundum quod Anthenor disposuit inter eos — et cum Greci postmodum fregerunt pacem ipsam, dicunt se non fuisse periuros, pro eo quod cum Anthenore prodicionem ciuitatis et pacem ficticie tractauerunt: quod verum est, licet in prouerbio dictum sit: Qui artificiose iurat, artificiose periurat. Sic enim vt iuravit Diomedes, maiores Grecorum ceteri iurauerunt. 595) Rex itaque Priamus cum omnibus Troianis suis, deceptus et ignarus, pacem ipsam non ficticie sed absolute iuravit. Quibus prestitis iuramentis, dum rex Priamus pro certo putaret iuramenta a Grecis facta dolo carere, Helenam Grecorum regibus restituit et eis eam in humilibus precibus commendauit, rogando ne aliqua



Grauntede it, with visage blyth,  
 Because þare falshede sholde not kyth.  
 Gregeois, yharnande with mayne & mude  
 The wachingis for to execude  
 Of þare fraudfull gyle but delay,  
 For-thy þe kyng Pryame they pray  
 That he walde latt ine þe Cite  
 Thare horß of brasse stede be  
 Ande before the temple Mynerue,  
 Contynualy þare to conserue  
 Inne-to þe honoure of Pallas,  
 Because the palladinar was  
 Out of þe temple tone thyftely;  
 Inne recompensioune for-thy  
 Of it to Pallas þare offerande  
 They wolde mak þar & þat preffande  
 (G)yf to Pallas, at þare retoure  
 Inne þar cuntre with þar honoure  
 That skaithles they myght pas þe se  
 To þar owne londe ine sawyte.  
 Ande þought Pryame to þar askynge  
 Ande (!) þare preyere maide answeringe,  
 Eneas ande schyre Anthenore,  
 That all the gyle wist wele before,  
 Seyde thame thought was for to do,  
 Enfermande certeynly þar-to  
 That þe presende of the Cite  
 Sulde ine-to Ithande fayrnes be.  
 Forsuth þane all aganys hys will  
 The kyng Pryame grauntede þare-till,  
 That Eneas heme grauntede hade  
 And Anthenore, fraudefully maade.  
 Inne þe meyne-tyme Gregeois ine-fere  
 The syluer ande þe golde so clere,  
 Was hight thame frome Pryame, they ta,  
 Ande the charges of whet alsua,  
 And to þar shippes hade it syne  
 And with it chargede thame with-Inne.

627) Ms. yf st. gyf. 632) Ande st. na.

Grauntede it, wytth wysage blyth,  
 Bycause þar falshede sholde not kyth.  
 Gregeois, zarnande wt mayne & mude  
 The vachinges for to execude  
 615 Of þar fraudfulle gyle but delay,  
 For-thy þe kyng Pryame þai pray  
 That he wolde lat ine þe Cite  
 Thare horse of brasse stedyt be  
 Ande befor þe temple Mynerue,  
 620 Contynualy þar to conserve  
 Ine-to þe honour of Pallas,  
 Bycause þe palladinar was  
 Out of þe temple tone thyftly;  
 Ine recompensioune for-thy  
 625 Of it to Pallas þar offrande  
 þai wolde mak þar ande þat presande  
 Gyve to Pallas, at þar Retoure  
 Ine þar cuntre with þar honour  
 þat skathles þai myt pas þe see  
 630 To þar owne londe ine sawyte.  
 Ande þot Pryame to þar askynge  
 Ne þar prayer mayde answeyng,  
 Eneas ande schyr Anthenore,  
 That all þe gyle wyst weill befor,  
 635 Seyde heme thot was for to do,  
 Enfermande certanly þar-to  
 þat þe presende of þe Cite  
 Sholde ine-to ythande fayrnes be.  
 Forsuth þane all ageyne hys wyll  
 640 The kyng Pryame grauntede þar till,  
 That Eneas heme grauntede hade  
 Ande Anthenor, fraudfully made.  
 Ine þe meyne-tyme gregeois ine-fere  
 The syluer & þe golde so clere,  
 645 Was hyght heme frome Pryame, þai ta,  
 Ande þe charges of whet alsa,  
 Ande to þar shyppes hade it syne  
 Ande with it chargede þar wytth-Inne.

iniuria sibi inferretur. Quod Greci ficticie letis vultibus annuerunt. 613) Greci vero cupientes  
 exequi dolose fraudis eorum insidias, rogant Priamum vt equum ereum, quem in honorem Palladis  
 se fecisse dixerunt, vt sit eis propicia in recessu in ciuitatem Troie, iubeat intromitti et coram  
 templo Minerue locari, vt dea Pallas, in talis encenij oblatione sedata pro furto palladij, in eorum  
 reuersione cum nauibus eorum ad propria absque maris periculis eos salue nauigare permittat.  
 631) Licet enim rex Priamus ad petita nullatenus respondisset, Eneas tamen et Anthenor faciendum  
 esse dixerunt, asserentes quod tale encenium ad ciuitatis decus perpetuo sit mansurum. 639) In-  
 uitus itaque rex Priamus annuit quod Eneas et Anthenor dolosis fraudibus concesserunt. Et interim  
 Greci promissum aurum et argentum a Priamo rege percipiunt et onera frumentaria eis parata



**F**orsooth, þe gregeois euerychone,  
 To-gyddere *commandede* heme ine one,  
 With effecte of deuocioune  
 And with gret processioune  
 Of þare prestes, with cordes sere  
 And vthere thynges necessere  
 The horß they drew, whill to þe gate  
 They brought, and syne hym set þare-at.  
 The port, forsooth, of the Cite  
 Was nought of so gret quantyte  
 The horß myght entre gaynandly.  
 One nede they huffyt it (!) for-thy  
 To brek þe wall one eueryche syde  
 Ande the port als to mak it wyde,  
 And of the hight to brek also,  
 Whill þat þare (!) myght entre þare mo.  
 Thys done, troyiens ine þis Cite — f. 313  
 Was nought of so gret quantyte —  
 Whene opene maide was þe entre,  
 They dressede thame, as best myght be,  
 They drew þe horß with moche Joye  
 Withine þe gret Cite of Troye.  
 For it is nought new certainly  
 llast Joye þat sorow occupye : —  
 Sene þat þe troyiens cytezanis  
 Ande þe grettest of thame certanys  
 Of blynde wachingis blynde ware maide,  
 Nought þe horß þe drawynge hade,  
 þought þat þe dedys as of þe corps  
 Statut lyknes of ane horß,  
 But errare of thame of þat stede  
 Inne hys bowalles to dolfull dede  
 That Impressede, þe sooth to say, —  
 As kende was eftre by assay.  
 Inne-to þis sayde horß of gret fame  
 The gregeois put ane, to name  
 Hate Symeone, the whome they thare  
 The keyes of this horß he bare (!)

650) l. comand þane. 651) l. affecte. 660) l. of ned (be)huffit. 664) Ms. C. þare st. þai.  
 677) corps st. fors. 680) hys st. þar; tilge to. 681) That st. thai. 685) the st. to.

Forsoth, þe gregeois euerychone,  
 To-gydder *commandede* þane ine one,  
 Wytth effecte of deuocioune  
 Ande wytth gret processioune  
 Of þar prestes, wytth cordes sere  
 Ande vthere thynges necessere  
 The horse þai drew, whyle to þe gate  
 þai brought, and syne hym sette þar-at.  
 The porte, forsuth, of þe Cite  
 Was nought of so gret quantyte  
 The horß myt entre gaynandly.  
 One neide þai huffede it for-thy  
 To breke þe walle one eueryche syde  
 Ande þe porte als to mak It wyde,  
 Ande of þe hyght to breke also,  
 Whyle þat þai myt entre þar mo.  
 Thys done, Troyiens ine þe Cite —  
 Was nought of so gret quantyte —  
 Whene oppene mayde was þe entre,  
 þai dressede heme, as best myt be,  
 þai drewe þe horse wyt moche Joye  
 Wytth-ine þe gret Cite of Troye.  
 For it is nought new certainly  
 llast Joye þat sorowe occupy : —  
 Syne þat þe troyiens Citezanis  
 Ande þe grettest of heme certanys  
 Of blynde wachynges blynde war mayde,  
 Nought þe horse þe drawynge hade,  
 þought þat þe dedes as of corps  
 Statut lyknes as of one horse;  
 But errar of heme of þat stede  
 Ine hys bowelles to dolfule dede  
 That Impressede, þe soth to say, —  
 As kende was after by assay. —  
 Ine-to þis seyde horse of grete fame  
 The gregeois put ane, to name  
 Hat Symeone, to whome þai þare  
 þe keyes of þis horse to beyr

eorum deducunt ad naues et onerant in eisdem. 649) Uniuersi vero Greci conuenientes in vnum,  
 cum maximo deuocionis affectu cum eorum processionibus sacerdotum cum funibus et alijs neces-  
 sarijs trahunt equum et vsque ad portam ciuitatis deducunt. 657) Non enim porta fuit tante lati-  
 tudinis et altitudinis spaciosa quod per eam potuisset equus ipse commode introduci. Propter  
 quod necessarium extitit quod ex muro et porta in tantum demoliri deberet quod fieret ad intro-  
 ductionem ipsius equi altitudinis et latitudinis spaciose. 665) Quo facto equum ipsum in ciuitatem  
 troiani ciues cum multo gaudio introducunt. 671) Sed non est nouum vt extrema gaudij luctus  
 occupet: cum troiani ciues et maiores eorum, ex cecis insidijs facti ceci, non equum, licet equum  
 fata statuerunt, sed mortem potius eorum visceribus impressissent. 683) Immiserunt enim Greci



They assignede; ande whene þat he  
 Saw tyme ande oportunte  
 Ande persavede troyiens slepande  
 Inne þare Innes & þare restande,  
 He sholde þane oppyne þe closoures  
 That stekyt war throught crafty cures,  
 Ande they withine out to go,  
 And syne one fyre with tokene mo,  
 That þe gregeois ine þe Cite  
 They lyghtlyere myght haue entre  
 Ande more abyle myght mak to dede  
 The troyiens slepande ine þat stede.  
 The gregeois gylfully þat day  
 Seyde to Pryame þat pas walde þai  
 To Thenadone all holely,  
 Whare they hade statut, pryvely  
 For to receyve þe queene Eleyne,  
 For they drede gretly ine-to certeyne  
 That, gif ine Troye ressaut war scho,  
 For anny thyng þat they myght do  
 Scho walde be put to felloune dede,  
 That none þare-ine myght set remede,  
 Whene noyse ine-to þe oost so ryse  
 She ware ressaut one syk wyse.  
 It plesede to Pryame þe kyng,  
 As wnwittande þar purposinge,  
 Of þe gregeois fals spekynges,  
 Thame reputande leile ine-to all thingis.  
 Wherfore ascendande þe gregeois  
 Thar shippes with gret myrth & noyse,  
 Ande saylede one frome Troyes stronde,  
 All hole þe troyiens thame seande,  
 That þar-of war rytth wondre blyth.  
 At Thenadone the Gregeois swyth  
 Aryvede weill with all þare thyng

694) l. with fyre one t. 717) ande st. þai?

þai assignede; & whane þat he  
 Saw tyme ande oportunte  
 Ande persewede troyians slepande  
 690 Ine þar Innes ande heme Restande,  
 He sholde þane oppyne þe closoures  
 þat stekyt war thruth crafty cures,  
 Ande þai wyth-Inne out to go,  
 Ande syne one fyre wyt tokene mo,  
 695 þat þe gregeois ine þe Cite  
 The lyghtlyer myght haue entre  
 Ande more able myt mak to dede  
 þe troyians, slepande ine þat stede.  
 The gregeois gylfully þat day  
 700 Seyde to Pryame þat pas wolde þai  
 To Thenadone all holely,  
 Whare þai hade statut, prevely  
 For to reseve þe queene Heleyne,  
 For þai drede gretly ine-to certeyne  
 705 That, yf ine Troye resauet war scho,  
 For ony thyng þat þai myt do  
 She wolde be put to felloune dede,  
 That none þar-ine mytht sette remede,  
 Whene noyse ine-to þe oost so ryse  
 710 She ware resauede one syke wyse.  
 It plesede to Pryame þe kyng,  
 As wnwittande þar purposynge,  
 Of þe gregeois fals spekynges,  
 þame reputande lelle ine-to all thynges.  
 715 Wherfor ascendande þe gregeois  
 þar schyppes wyt gret myrth & noyß,  
 And saylede one frome Troyes stronde,  
 All hole þe Troyians heme seande,  
 þat þar-of war ryght woundre blyt.  
 720 At Thenadone þe gregeois swyth  
 Arywede weill wytth all þar thyng

in predictum equum quendam nomine Symonem, cui Greci clauas assignauerant, vt oportuno captato tempore aperiat clausuras constructas in equo et, quam primum perciperet Troianos per eorum hospicia dormiendo quiescere, ipsis foris existentibus signum daret in flamma ignis accensi, vt Greci commodius ciuitatem possent intrare et habilius possent morti tradere dormientes. 699) Eodem autem die Greci insidioso quesito colore miserunt ad Priamum se a Troia velle recedere et apud Thenedon se primo conferre, vbi Helenam occulte recipere statuerunt, timentes, si ipsam in Troiam reciperent, ne forte tumultus in exercitu Grecurum insurgeret contra eam, vt ipsam exinde morti traderent, nec esset tunc qui posset eam sua defensione tueri. 711) Placuerunt igitur Priamo velud ignaro ficticia verba Grecurum, ea reputans esse vera. 715) Vnde, Grecis ipsis ascendentibus naues eorum et velificantibus a litoribus Troianorum, Troianis eis videntibus exinde factis letis, Greci apud Thenedon applicant parum ante solis occasum; ibique eis in multa iocunditate cenantibus, superueniente noctis vmbraculo omnes se armis bellicis munierunt et ad ciuitatem Troie se in magno silencio contulerunt. 720) Symon vero, postquam percepit Troianos iuisse dormitum, egressus ab equo reseratis clausuris iam ignem accenderat et Grecis aduenientibus signum dedit.



A litill foroweth þe evynnyngē,  
 And slepede þare ine gret blythnes.  
 And whene of the nyght þe myrknes  
 Was one commyne, one þare best wyse  
 Inne þare armoure they thame warnyse,  
 And ine gret scylence of the nyght  
 To the Cite of Troye went ryght.

Quhene Symeon persavede wele  
 The troyiens all euire-ilk deill  
 One slepe and all the toune pryve,  
 Inne hye of hys horß ysshede he,  
 The stekynges oppynnedē, ande syne þe  
 fyre

He gert ascende byrnnande full schyre,  
 Ande so to gregeois one commande  
 The tokene gave, was awenande.  
 That ine-contynent throught þe wall  
 Of the brokyne port entrede all;  
 Ande þe knyghtes out commande þare  
 Of the horß, whare ine stededē ware,  
 One þe troyiens ruffhede rigorously,  
 That ine þar Innes, sekyrly,  
 Inne-to þare beddes lay slepande,  
 Of syk assawtes not dredande.  
 The gregeois apone ilk syde  
 The zattes felonly þat tyde  
 Of þare Innes brok ande full sone  
 Inne-to þar Innes entrede but honē  
 And slew all thame, they Ine fonde,  
 Rytht na discrecioune havande  
 Of ouldē folk, barnys, nore wyffes,  
 That they felly reft heme þe lyffes;  
 And all þare ryches precieuse,  
 They fonde ine byggyngē or ine house,  
 They expont ine reffe ande praye  
 Ande precieuse thynges all hade away.  
 So þat, or ony day dew lyght  
 That dyde away myrknes of nyght,  
 Of mene twenty thousande & mare

722) l. forowth. 740) l. whare-in þai.

A lytle forowith þe ewynnyngē,  
 Ande slepande þar ine gret blythnes.  
 Ande whene of þe nyght þe myrknes  
 Was one commene, one þar best wyse  
 Ine þar armour þai heme warnyse,  
 Ande ine gret scylence of the nyght  
 To þe Cite of Troye went ryght.

Whane Symeone perseyvede weill  
 730 The troyiens all euirilkdeile  
 One slepe and all þe towne preve,  
 Ine hye of þis horse ysshede he,  
 The stekynges oppynnedē, & syne þe  
 fyre

He gert ascende brynnande fule schyre,  
 735 Ande so to gregeois one cummande  
 The tokene gave, was awenande.  
 That ine-contynent thruth þe wall  
 Of þe brokyne port entrede all;  
 Ande þe knyhtes out cummande þare  
 740 Of þe horse, whar It stedyt ware,  
 One Troyiens ruffhede rygorously,  
 That ine þar Innes, sekyrly,  
 Ine-to þar beddes lay slepande,  
 Of syc assaultes not dredande.

745 The gregeois wpone ilk syde  
 The zattes fellonly þat tyde  
 Of þar Innes broke & fulle sone  
 Ine-to þar Innes entrede but hone  
 Ande slew all heme, þai In fonde,  
 750 Rytht na discrecioune hawande  
 Of ouldē folk, barnes ne wyffes,  
 þat þai felly reft heme þe lyffes;  
 Ande all þar ryches precious,  
 þai fonde ine byggyng or ine hous,  
 755 They expont ine reffe and pray  
 Ande precieuse thynges all hade away.  
 So þat, or ony day dew lyght  
 þat dyde away myrknes of nyt,  
 Of mene twenty thousande & mare

Quibus incontinenti per murum porte diffissum ingredientibus ciuitatem, et egredientibus militibus qui in equo extiterant constipati, in Troianos viriliter irruunt, qui secure in eorum domibus dormientes nulla formidinis titillatione compuncti sine spe aliqua hostilis insultus secure in eorum hospicijs morabantur. 745) Et per Grecos eorum fractis ianuis et vndique conquassatis, Greci ascendunt hostiliter domos ipsas; quoscumque de eis inueniunt, discrecione sexus non habita vel etatis, violenter occidunt, exponentes preciosas eorum diuicias prede rapaci, cum omne preciosum eorum ab eis rapiant et expilent; sic quod antequam illucesseret dies illa, plus quam viginti milium hominum gladio peremerunt; ciuitatis templa ipsius crudeliter spoliantes. Clamor igitur



- They slew þat nyght with dole & care ; 760 þai sleugh þat nyght wyt dole & care ;  
 The temples of þe toune spolzeande The temples of þe towne spolzeande  
 Full cruelly thrught strenth of hande. Full cruelly thruth strenth of hande.  
 The clamoure gret was ine þe toune The clamour gret was ine þe towne  
 Of þe gret occisioune Of þe gret occisioune  
 Of woices of thame deande, 765 Of woices of þame deande,  
 Inne tyme gregeois war sleyande. Inne tyme gregeois war slayande.  
 Ande whene kinge Pryame sodeynly Ande whene kyng Pryame sodeinly  
 So gret clamour herde, & crye, So gret clamour herde, & cry,  
 He wyst ine hye ine-to þat cace He wyst ine hye ine-to þat cas  
 Of Anthenore ande Eneas 770 Of Anthenor and Eneas  
 Hyme traytourly to be bytradyt ; Hyme traytourly to be betrayit ;  
 For-thy of hys bede he hyme rasyt, For-thy of hys bede he hyme rasyt,  
 Inne-to hys thought full rytth angry Inne-to hys tho<sup>t</sup> fulle rytth angry  
 Ande (in) of teres full gret cople, Ande of teres fulle gret copy,  
 Ande ine hys clothes sone hyme cledede 775 Ande ine hys clothes sone hyme cledede  
 That he fonde redy ine-to þat stede, þat he fonde redy ine-to þat stede,  
 And syne descendede sodeynly Ande syne descendede sodeynly  
 Of hys chalmeres all anerly Of hys chawmeris all anerly  
 Ande ine the temple Appolyne, Ande ine þe temple Appollyne,  
 That was stondyng hys palaas Ine, 780 þat was stondyng hys palaas Ine,  
 He entrede, wenande but remede He entrede, wenande but ramede  
 Of hys foes sone to be dede — Of hys foes sone to be dede —  
 For of hys lyf all hope away For of hys lyve all hope away  
 Frome hyme excludede was for ay. Frome hyme excludede was for ay.  
 He ley before þe gret altere 785 He lay befor þe gret altere  
 One gruff, makyng soroufull chere, One gruff, makyng soroufule chere,  
 Inne of mony teres gretande (!) Inne of mony teres gretande  
 Wndoutandly þe dede bydande. Wndoutandly þe dede bydande.  
 Cassandra flede wauerande as wode Cassandra flede, wauerande as wode,  
 Ande ine-to temple Mynerve stode 790 Ande ine-to temple Mynerve stode,  
 And grevously þe slaughtre þar Ande grevously þe slaughtre þare  
 Of hyrris, þat sleyne war, sorowede Of hyrris þat sleyne war sorowede  
 yhare. zare.  
 The laif of the noble wemene The layf of the noble wemene  
 Inne þe kynges palaas war thene, Inne the kynges palaas war þene,  
 Inne fele teres ande ine doloure, 795 Inne fele teres ande in doloure,  
 Remanande still, ande ine langoure. Remanande styll, ande ine langoure.  
 And whene þe day was dawyne lyght Ande whene þe day was dawyne lyght

774) in fehlt. 786) one gruff pronus, flat. 787) l. Inne copy? 790) stode st. zude.

maximus exuberat vndecumque in funestis vocibus occisorum. 767) Et rex Priamus tam turbido audito clamore, statim agnouit se proditum ab Anthenore et Enea, et in multa lacrimarum copia anxiosus surgit a stratu et indutus vestibus, quibus potuit, subito quasi preceps sua descendit ab aula et in templum Apollinis se recepit, quod in palacio suo erat, putans statim se ab hostibus morti tradendum et nullam posse se spem habere viuendi. 785) Quare coram magno altari pronus occubat, indubitanter mortem expectans. 789) Cassandra vero quasi demens effecta, sola fugit et Minerue templum intrauit, vbi suorum omnium excidium grauiter lamentatur. Cetere vero regine et mulieres in regis palacio in multis lacrimis et doloribus remanserunt. 797) Mane autem facto, in ipso lucis diluculo Greci sub ductu Anthenoris et Enee, publicorum sue patrie proditorum,



And þat place maide of lyght all bryght,  
Gregeois ritht sone ine the morowyngē  
Wnder Anthenoris ledyngē

And Eneas þat was hys fere —  
Quhilkes publickis traytours were  
Of þare londe — ine gret Illiounē,  
The kynges palaas of the tounē,  
Ruffhedē, quhar they defence fandē  
nane.

For-thy they haue sone entre tane  
Inne it, and sleuth all þat they fonde  
Dispiteously with dynt of honde.  
Inne the forsaide tempile Appolyne  
Pyrrus ine all hast entrede syne,  
Whare þat kyng Pryame ine þat stede  
Was abydyng hys propre dede;  
One hyme he russhedē with all hys  
mayne,

Withswerde ine-to hys honde all drawyne;  
Inne sight of wyckede Anthenore  
Ande Eneas, þat came before, —  
That of þe gregeois lederes were, —  
Full fellounly he slew hyme there.  
He felle before þe alterē doune,  
Inne ryght mekle effusiounē  
Of bloode þat of hys corps kane pas,  
So þat maide wete þe most part was  
Of the gret alterē of hys bloode  
That streymandē out hys body yhoode.  
The quene forsooth þane, Eccuba,  
Ande hyr doughter Pollycena f. 315  
Thame gaue to flyght — but wheþir þai  
Sulde fleē, they wist nought, sooth to say.  
Ande neuiretheles thay þus fleande,

But whare they sulde pas noht witt-  
ande,  
It happendē thame to mete per cas  
Ageynes thame fals Eneas.

Ande þat place maide of ly<sup>t</sup> all bryght,  
Gregeois ry<sup>t</sup> sone ine þe morowyngē  
Wnder Anthenor hys ledyngē  
And Eneas þat was hys fere —  
Quhilkes publiques traytours were  
Of þar londe — ine gret Illiounē,  
The kynges palaas of þe towne,  
Ruschedē, whar þai defence fond  
none.

For-thy thai haue sone entre tone  
Ine it, and sleuth all þat þai fonde  
Dyspitously wyght dynt of honde.  
Ine the forsaide temple Appollyne  
Pyrrus ine all hast entrede syne  
Quhar þat kyng Pryame ine þat stede  
Was abyding hys propre dede;  
One hyme he ruschedē wy<sup>t</sup> all hys  
meynze,

Witht suerde ine-to hys hond all drawyne  
Ine syght of wyckede Anthenor  
Ande Eneas, þat came befor, —  
That of the gregeois leddar were, —  
Full fellowly he slew hime there.  
He felle befor þe alter doune  
Ine rytth mekle effusiounē  
Of bloode þat of hys corps gane pas,  
So þat maide wete þe most part was  
Of the gret alterē of hys bloode  
That streymandē out hys body zoode.  
The queyne forsuth þane, Eccuba,  
And hyr doughter Pollicena,  
Thanne gave to flyght — but wheþir þai  
Sholde flee, þai wist not, suth to say.  
And neuirtheles þai þus fleande,

Hier beginnt eine andere Hand,  
(im Dialect von Edinburg).

Bot quhare þai suld paß noht witt-  
ande, f. 300  
It happinnit þaime to mete per case  
Aganis þaime faß Eneas.

in magnum Ylion irruerunt, nulla ibi defensione per Troianos inuenta; propter quod vniuersos quos ibi reperiunt, morti tradunt. 809) Pirrus vero in predictum Apollinis templum ingressus, vbi rex Priamus mortem propriam expectabat, in eum irruit ense nudo et in conspectu impiorum Anthenoris et Enee, ductorum ipsius, regem Priamum coram altari nequiter interfecit, sic quod in multa sui effusione cruoris maior pars altaris extitit inde madefacta. 825) Heccuba vero et eius filia Polixena se fuge dederunt, et, quo fugiant, prorsus ignorant. Eis tamen fugientibus obuiauit



To whome Eccuba ine-to wodnes —  
 Ryght gret sklandere ine hyre wes —  
 Seyde to hyme with full yrous chere  
 Such-lyche wordes in þis maner:  
 » O felloune traytoure ine-to deide,  
 How myght such wyckydnes procede  
 Of so ryttht felloune cruelte,  
 As now procedede is of the:  
 That þe kyng Pryame, whome-of þow  
 Toke so gret gyftes of waleue  
 And was so hyede to honoure  
 Of hyme throught hys gret valoure,  
 That þow þus wpone honde sulde to  
 To lede hys foes hyme for to slo —  
 The which þow aught wele throught  
 Resoune

To saue ine thyne protectione?  
 Thy contre þow bytradit has  
 The which þow Ine borne was,  
 Inne þe which þow ine tyme so longe  
 Was gloriouse troyiens amonge —  
 Ande þow vggis noht þe Inbrynginge  
 Of it ne yhit þe doune-ryvyng —  
 With which byrnnyng now it rekys,  
 As wele apperes by þe smekes!  
 Now atte last þow pete ta  
 Of þis wreche here, Polycena,  
 Ande þat thy wyckede thought for-þy  
 Dingne of hyre to haue mercye,  
 That thy wyckede & (!) hyre spare,  
 She be not combrede ine-to more care;  
 That amonge Illes sa mony,  
 Quhilkes þow done has wickedly,  
 That þow þis litill goode walde do,  
 And at þe lest myttht be the to  
 Reputed wirtue, to assay  
 Her fore to help, if þat þow may,  
 Or þat scho fall handes ine-till  
 That hyr defoule or hyr sla will.«  
 At þe wordes of Eccuba

To quhome Eccuba in-to wodnes —  
 Richt gret sclandere ine hire was —  
 Said to him *with* full yrouß chere  
 Suche lyke wordis ine þis manere:  
 » O felloune tratour ine-to deid,  
 How micht sic wikitneß proceid  
 Of so richt felloune cruelte,  
 As now procedit Is of þe:  
 þat þe king Pryame, quhome-of þw  
 Tuke so gret giftis of walew  
 And was so hyede to honour  
 Of hime throw his gret valour,  
 þat þow þus vpone hond suld to  
 To heid his foes hime for to slo —  
 The quhiche þow aucht wele throw  
 resoune

To saif in þine protectione?  
 Thy cuntre þow betrafit has  
 The qulk þow Inborne was,  
 And in þe quhiche þw in tyme so longe  
 Was gloriu troyens among —  
 And þow owggis nocht þe Inbringinge  
 Of It nor zit þe dovnê-ryvinge —  
 With q<sup>lk</sup> birnyng now It reikis,  
 As wele apperis by þe smeikis!  
 Now at þe last þow pite ta  
 Of þis wreche here, Policena,  
 And þat þi wikit thocht for-þi  
 Dyinge of hir to haf mercy,  
 þat þi wikit E hire spaire,  
 Sche be nocht cumbrit in mare caire;  
 þat among Illes so mony  
 Q<sup>lkis</sup> þw done has wikkitley,  
 þat þw þis litill gud wolde do,  
 And at þe lest mycht be þe to  
 Reputed wirteu, to assay  
 Hir for to helpe, gif þat þow may,  
 Or þat sche fall hondis in-till  
 þat hir defoull or hire sla will.«  
 At þe wordis of Eccuba

853) l. brynninge. 859) tilge ande? 861) l. And that. & st. e (eye). 868) C. herfore.

Eneas. 833) Cui Heccuba sic dixit in multo sui furoris ardore: Ha, nequam proditor, unde a te procedere potuit tante crudelitatis impietas ut regem Priamum, a quo tanta magnalia suscepisti tanto ab eo magnificatus honore, passus fueris interfectores eius ad eum ducere, quem debuisti tua protectione saluare. 849) Prodidisti patriam tuam et urbem, in qua natus fuisti et in qua fuisti tanto tempore gloriosus, ut eius ruinam aspicias et eius incendia videre non horreas quibus fumat. 857) Saltim istius misere Polixene tuus impius animus misereri dignetur et nequam tuus oculus ei parcat, ut inter tot mala que feceris tibi saltim possit attribui hoc modicum bonum egisse ut eam



Eneas was amevede sua  
 Inne-to hyme-seluene of pitte,  
 That fayre Pollicena tok he  
 And wnknawine with hyme hyre lede  
 And put hyr ine o pryvee stede.  
 Schyre Thelamonyus inè hye  
 Of tempile Mynerve þe lusty  
 Hectoris wyf, A(n)dromatha,  
 He dreugh, ande als Cassandra.  
 Menelayus þe kyng full blyth  
 Out of the kynges hall dreuth swyth  
 Away with hyme þe queyne Eleyne,  
 And of þat thinge was wondre feyne.  
 But gregeois, ine þare wodnes  
 Perseverande, ine thar wyckydnes  
 All the gret palaas Illiouné,  
 That was of so gret renoune,  
 They studyit ine-to þare entent  
 It till oure-tyrve of fundement;  
 The Cite they sett all ine fyre,  
 That throught byggyngis brent full  
 schyre,  
 And so with sindry kyndelingis  
 Throught fellouné lowes & byrnyngis  
 They exponedé all vterly  
 The Cite to be byrnt holy.  
 Wharfore fayre Troye frome place to  
 place  
 Inne full blak smek our-rekandé was.  
 Of the which byrnyngé, þe sooth to tell,  
 The palaas of the rewes fell,  
 That doune fallynge war one þe landis,  
 Peryst ande brent all ine-to brandis —  
 Outtane the houses ine tho houres  
 The which warene of tho traytours,  
 f. 316  
 That throught tokynnes, heme gevine þare,  
 Frome þe byrnyngé referuede ware.  
 The Cite one þis maner brent

894) throught st. to ?

saluare si potes omnino procures, antequam in manus Grecorum incidat, qui eam interficiant vel turpiter dehonestent. 871) Ad Heccube igitur verba motus Eneas Polixenam suscipit et eam incognite secum ducit; quam in secreto loco consignat. 877) Thelamonyus vero Ajax de templo Minerue Andrometam, quondam Hectoris vxorem, abstraxit et Cassandram, et secum ducit vtramque; et Menelaus Helenam abstractam ab aula regia, in qua erat, letus abduxit. 885) Sed et Greci, in eorum seuericia persistentes, totum Ylion funditus euertere studuerunt et in ciuitatem Troie summissis crebris incendijs, eam flammis rapacibus exposuerunt omnino cremandam. 897) Propter quod tota neptunia Troie fumat; ex quibus magna palacia corruunt et exusta subitis pereunt in fauillis, exceptis domibus proditorum, que signo dato illese ab incendijs sunt seruate. 907) Euersa

Eneas was amevede sa  
 Ine to hime-selfine of pete,  
 þat faire Polixena tuk he  
 875 & vnknawine with hime hire led  
 And put hir in a prive steide.  
 Bir Thelamonyus ine hy  
 Of tempile Mynerve þe lusty  
 Hectoris wyf, Andromatha,  
 880 He drewe, & alß Cassandra.  
 Menelaus þe king full blyth  
 Out of þe kingis hall drew swyth  
 Away with hime þe queyne Helenê,  
 And of þat thing was wounder feyne.  
 885 Bot gregeois, in þare wodneß  
 Perseverand, in þare wiktneß  
 All þe gret palace Illiouné,  
 That was of so gret renovne,  
 Thai studyit ine-to þar entent  
 890 It till ourturf of foundement;  
 The cite þai set all in fyre,  
 þat throw biggingis brint full schyre,  
 And so with syndry kendillingis  
 Throw fellouné lowes & byrnyngis  
 895 þai exponed allutrelly  
 The cite to be brynt holy.  
 Quharfore faire Troy frome place to  
 place  
 In full blak smoke our-rekand was.  
 Of þe qlk birnyng, þe suth to tell,  
 900 The palace of þe rewes fell,  
 That doune falling ware one þe landis  
 Perrest and brent all In-to brandis —  
 Outtane þe houffes at tho houris  
 The qulkis warrene of þai tra-  
 touris,  
 905 þat throw tokynnis, þaime gevine þare,  
 Frome þe birnyng referuede ware.  
 The Cite one þis manere brent







Ande hys counsele anerdyt till ;  
 That kynge Agamenone vnnese,  
 Ne Menelay þat hyr lorde wes,  
 Frome þe dede Heleyne myght defende,  
 Sene mast part to þe lattere ende  
 Of Heleyne the kynges Ichone  
 Consentede nere forsooth ine one.  
 But kynge Vlixes ine-to contrare  
 Of thame þat þane ageynes hyre ware,  
 Inne fermoune maide throught eloquence, 955  
 Ande so declynande þar sentence,  
 That he with hys fayre sermonynges  
 Enducede so þe forsayde kynges  
 That of thame changede þe sentence  
 Gevine to Helenys offence  
 Ande ine hyre liberacioune  
 All has consentede ine o sowne.  
 Agamenone maide such preyer  
 Anence thyre forsaydes kynges here,  
 That ine rewarde of hys labour  
 Cassandra of rytth gret honoure  
 To hyme they grauntede haue frely —  
 Ande he þar-of was blyth for-thy.  
 Neuirtheles or þe spekynges  
 Of hyre amonge þir forsaide kynges  
 Was endyt, þane as ine þat place  
 Come Anthenore ande Eneas  
 Ande tolde how þat Andromatha,  
 The kynge Priamys sone alsua  
 Heleyne, counselede þe troyiens  
 Ageynes gregeois notht for to pres  
 And to eschue ine all degre  
 Of thame alwey þe ennymyte ;  
 Throught whois tetry also wes  
 The corps frely of Achilles  
 Gevine with full gret honoure  
 To a ryche ande noble sepulture ;

To saif þe qwenê, list grekes wolde þaime  
 greve —  
 Aganis þame thare was so gret rumoure.  
 Till Vlixes, chefly hire succoure,  
 Throw his wit and his eloquence  
 His devour dide ande his deligence  
 To saif hire lyf and fully to purchase  
 Of þe grekes for to get hire grace.  
 Ande as Gwydo also dois ws leire,  
 Agamenone grekes gane requere  
 To graunt him for a cheif guerdoune  
 Of Cassandra to haue possessioun,  
 All hire lyf with him to abyde.  
 Eke Eneas ande Anthenor besyde  
 Of Elenus to þe grekes tolde,  
 How to þe weire he nevire assent wolde  
 And how þat he, prudent and vertuouß,  
 In counsaling was contrariouß  
 To all tho of hie & lowe estate  
 In Troy first þat begane debate  
 Atwene grekes and þis mighty townê ;  
 Eke by his helpe and mediacioun  
 Achilles was buryede and ygrave,  
 The deide corps frome houndes for to save,  
 965 Quhene he was slane ine full cruell wyß :  
 For suthlie he and Cassandra boith  
 Of þis murdre in hart ware fullwroith,  
 And sory eke of mony ane nothire thyng  
 Wrocht in þe townê without þare witting.  
 And for þai wer of malice Innocent,  
 The grekes haue fully be assent  
 Grauntede to þame a prerogative  
 Be parliament: for to haue þare lyve.  
 Bot Elenus first in teriß drowned f. 302  
 Tofore þe kyng pituously has swownede,  
 And abrading with ane deidly face  
 In humble wyß besocht him of his grace,  
 975 Of knyghtlie pite to haue his aduertence,  
 To spare his swerde fro blude of Innocence,  
 And of mercy þat he not disdaynê  
 To graunt lyf to þe sonnes twaynê  
 Of worthy Hector, his brothire most enteire,  
 Ande eke to rewe one there modere deire,  
 980 Onely of grace þat sche be not deide —  
 A wedow, left allonê, and cane no reide  
 And wait nocht quhiddire þat sche may dyvert.

nichilominus morti tradendam, per quam tot mala Greci tantis temporibus subierunt. 945) Cuius consilio multi ex ipsis regibus adheserunt, et vix Agamenon et Menelaus tunc Helenam defendere potuerunt, cum maior pars regum in extremum Helene vnanimiter conuenisset. 953) Verum rex Vlixes in contrariam declinando sentenciam, in tantum suis sermonibus et ordinato modo loquendi predictos reges induxit quod eorum mutata sententia in liberationem Helenae omnes concorditer consenserunt. 963) Et Agamenon penes reges ipsos tunc in tantum institit et curauit quod sibi Cassandram, regis Priami filiam, reges ipsi in sui laboris premium concesserunt. 969) Nondum tamen ipsorum regum colloquio dissoluto, Anthenor et Eneas accesserunt ad eos, exponentes eisdem qualiter Andrometa et Helenus, filius regis Priami, semper diffuaserunt Troianis Grecorum scandala et eorum inimicicias; quorum tractatu fuit liberum corpus Achillis et funerarie traditum sepulture. 983) Quare pecierunt eos vtpote dignos a custodia liberari. Quod a regibus libera-



Wharfore they askede thame to be,  
 As worthy, of all thrillege fre.  
 Which frome þe kynges liberaly  
 Ware grauntede ande debonarly. f. 317  
 Elenus for þe sonnes twa  
 Of Hector ande A(n)dromatha  
 Preyede þe kynges right humbly,  
 To graunt heme fredome & mercye.  
 And it was grauntede at þar request,  
 Sene they thought it was honest; —  
 But Pyrrus, þat ine hys kepynge  
 Thame hade, furst ine-to mekile thyng  
 Ageyne-stoode & seyde: to þe dede  
 They war to do for cause of fede.  
 That all þat ware nobile wemene,  
 They statut alß amonges heme þene,  
 The quhilkes frome gynnes of dede  
 Ware eschapede ine-to þat stede,  
 Sulde haue fredome hole at þare will  
 To pas or þane to duell þar still.  
 And eftre syne disponede they  
 Inne hye frome Troye to pas away.  
 (Bot) of the see þe gret tempest,  
 That was amevede throught wyndes blest,  
 Enforcede was so fellonly  
 That o longe moneth certeynly  
 Because of it they sayle myght nought,  
 For ought þare-to þat they do mought.  
 Ande sene þat so þe see-tempestes  
 llownyt not nor yhet toke restes,  
 Gregeois þe cause besely  
 Frome þe bischope Calchas for-thy  
 Sperede of þat Impedymment,  
 Ande preyede to say heme hys entent  
 Why þe cause of such blame grevous  
 Procedede, Indurande yrous.  
 Inne hye thame answerde þane Calchas  
 Ande seydene: þat for cause it was

And so þe king, amevede ine his hert  
 Of his wordes and his wofull cheire,  
 Benyngly grauntede his prayere  
 985 And gaif eke lyf and fredome for to go  
 To þe modere and hire childrene two.  
 And to ladyes and gentill womene all  
 That for mercy to his grace call,  
 He grauntede eke of compassioun  
 A saif conducte & a fre pardoun:  
 990 Quhare þat þaime list, ine þe townē abyde  
 Or ine þe cuntre adiacent besyde —  
 He put It hole ine þare electioun.  
 And thanking him vpone þare kneis fell downe  
 With mony a teire dewede in þe face.  
 And so þe king partis fro þe place. —  
 And eftir þat grekes richt anone  
 995 Fully purposse to schip for to gone,  
 In haist to saile towarde þare cuntre.  
 Bot sic a tempest roiß wp in þe se  
 Of waw and wynd, also of clouddis blak,  
 All a moneth, þat þai dare nocht tak  
 1000 The walter salt for dreide of Neptunus  
 Of weiray Ire, and also Eolus  
 Was vnto þame In euer(y) thing contrary  
 That one þe londe maide þame long tary —  
 The se was ay so fell and bolnyng.  
 Till þat grekis of Calchos enquiryng  
 Be one assent: quhat It mycht be  
 1005 That euir in one so diuersß was þe se  
 In his rage, boith at eve & morowe.  
 And he answerde — gode gif hime ewill sorow,  
 This olde schrewe, with all his prophesye,  
 That cane so wele quhene hime list to lye —:  
 How þis tempest causede was at all  
 1010 Be þe goddes and furies Infernall,  
 That neuir wolde appeiß nor be still  
 Till þe murthour planly of Achill  
 Awengede be, and schedding of his blude;  
 For quhilk he said Appollo was eke wode,  
 For his tempile, to hime consecrate,  
 1015 Was throw his deth in Troy violate;  
 Be blude agane be maid satisfacioun  
 Quharfore þare must throw redempcioun  
 Of hire þat was rute in speciall,  
 Throw hir bewte, and originall  
 Cauß of his deth, young Policenē,  
 1020 And gynnyng first of his mortale teyne;

986) ware st. was. 997—8) umzusetzen. 1012) lownit became calm. 1017) why st. whyne.

liter fuit concessum. 987) Helenus autem pro duobus filiis Hectoris et Andromete, sciliter pro eisdem vtpote patrinis pro nepotibus, et mater pro filiis, reges ipsos humiliter deprecantur de liberatione ipsorum. Quod et reges similiter annuerunt, necnon et Pirrus qui detinebat eosdem, qui satis primo institit eos morti tradendos. 997) Statuerunt eciam et tunc quod omnes nobiles mulieres que a mortis laqueis euaserunt, libere permittantur abire et standi vel eundi liberam pro velle eorum habeant facultatem. 1003) Disposuerunt preterea et ipsi a Troia recedere. Sed tanta maris tempestas inualuit quod non valuerunt per mensem integrum nauigare. 1011) Et cum nondum tempestas marina quiesceret, Greci super hec ab antistite Calcas diligenter explorant impedimenti causam eorum, vnde tam grauis culpe causa processit, sic perdurans. 1019) Quibus Calcas sic dixit: hoc eis accidere propter furias infernales, pro eo quod nondum est Achillis anime



That affyth was not maide at will  
 The soule of schyre Achilles till,  
 Which ine the temple Appolyne  
 Was sleyne dispiteously longe syne;  
 »Sacrifice it is to mo  
 Of hyre whome throught þat he was so  
 Sleyne, þat yhit one lyve remanys.«  
 Whene Pyrrus wyft þat ine certeynis,  
 Diligently he speryt sone  
 What of Pollycena was done  
 That for such cause Impulsyve wes  
 Of the felloune deth of Achilles,  
 And sene þat it was kende to none  
 Wheþir þat sche war dede or tone,  
 That all Ichone was affermande  
 Comownly sche was lyffande.  
 And kynge Agamenone herfore  
 Demaundede hath schyre Anthenore;  
 And he hyre nyt. wherfor ine hye  
 Agamenone full fellounly  
 Put ageyne Anthenore ine stryve  
 Wher sche sholde be ande sche one lyve.  
 And Anthenore, þat wele gane se  
 Hyme of Agamenone to be  
 Impungnede, ande of vtheres sere  
 Of gregeois, as lych was but were,  
 And willande hys perdicione  
 All to compleyne (!), þat was felloune,  
 He traualede þane ritht wilfully  
 Full feile dayes ande ythandly  
 And besely also ande fast,  
 Whill he hyre fandē syne at þe last  
 Inne one depe place alanerly  
 Of one ouldē toure rytht pryvely.  
 To whome he passede, or he fayne,  
 Ande by þe armes hyre has tayne  
 Violently, fro he hyre knew,  
 Ande frome þe saide tour he hyre drew,

1033) tilge And. 1035) That st. And. 1048) l. compleite.

Tharfor to Appollo sche mycht wp offerede be  
 By sacrefyce, to pleiß his deite,  
 With deth agane to mak recompence,  
 Richt as by deth first was þe offence;  
 This grekes must vtterly fulfill,  
 1025 Gif þai desyre for to haue at will  
 The large se, to saile ine quyete.  
 And Pirrus tho in a furioß hete  
 Gane enquire about of euery mane f. 303  
 For Polycene. bot no wicht tell cane  
 Of hire a worde, nor schortlie quhare sche  
 was;  
 1030 Saif sume said, how þat Eneas  
 And Anthenor had hid hire pryvely.  
 Quharof þar roiß amang þaime sodanly  
 Sic a grutching of grekes all about,  
 Of þare lyf þat þai ware in dowe;  
 So Inwardly þis thinge þai tuke at greif.  
 1035 Till Anthenor — gode gif hime ewill preif,  
 That may of tressoune as wardane bere þe  
 keye —  
 To schewe out his malice euery weye,  
 So long has socht, till ine a chalmer olde  
 He has hire founde, and þe grekes tolde,  
 1040 And brocht hire furth vnto þare presence  
 Be cruell force and haitfull wioleunce,  
 Without pite or compassiounē,  
 And hire deliuerit to Agamenounē.  
 And he allace! be hasti Jugement  
 Without respyte or awysment  
 1045 Schortlie has dempt þat sche sulde be deide,  
 That was flouryng in hire madinhede.  
 And for to de without excepciounē,  
 Sche was assignede by Agamenounē  
 Vnto Pirrus. and he of tyranny  
 Lade hir furth, and fast gane hime hy,  
 To þe place quhare scho sulde deye.  
 1050 Gret was þe prese þat in þe weye  
 Gane croude and schow, to beholde & senē  
 This zounge maide, faire Policene,  
 That for hire bewte and hire semlyneß,  
 Hire womanhede ande excellent faireneß,  
 Of all yfeire, quhene þai tuke heide,  
 1055 Thai hade reuth þat sche salbe deide  
 Without gilt or ony mare trespæß.  
 Quhare mene may se vpone mony face  
 The salt teres fast fall downē

satisfactum in templo Apollinis interfecti. Immolandum est ergo dijs ipsis de ea per quam mortem subiit, que vsque nunc remansit inulta. 1028) Pirrus igitur diligenter exquirat quidnam de Polixena sit factum que de Achillis nece fuit causa penitus impulsua, cum constet eam non esse mortuam neque captam, et hanc omnes viuere communiter asserunt. 1037) Et proinde Agamenon scrutatur Anthenorem; quod cum ipse negauerit, contra eum de vita Polixene et vbi sit, vehementer impingit. Anthenor autem videns se exinde in tantum ab Agamenone et alijs Grecorum regibus pregrauari, tamquam iniquitatis filius volens omnes iniquitates suas finaliter percomplere, in tantum per dies plures cure adhibuit et laboris quod demum agnouit Polixenam in profundo camere cuiusdam veteris turris occulte latere. Ad quam accedens Anthenor a predicta turri per



Ande present hyre ine-contynent,  
 Fro scho was tayne, or he wolde stent, 1060  
 To kyng Agamenone. ande he  
 Maide hyr to Pyrrus sone sende be.  
 Whare-of Pyrrus was wondre feyne  
 Ande bade sone þat scho sulde be sleyn  
 One the sepulture where-ine wes 1065  
 Hys fader buryede, Achilles.

Ande whene þe fayre Pollycena  
 To sacrifice be lede sulde swa,  
 The kynges all to-gyddere rane,  
 Ande þe commons als, to se hyre  
 þane, f. 318 1070

That ine fourme of so gret fayrnes  
 For to tyne, as scho þat wes  
 For-outene cause or anny wyme  
 Committede to be dede þat tyme,  
 They sorow all þare commonly  
 Ande of hyre pytte has for-thy;  
 Ande of þe handes sone hade þai  
 Forsuth of Pyrrus tane away  
 Hyre ande delyuerede hade frely,  
 Hade noht Calchas bene certanly,  
 That seyde: scho ine-to lyf beande,  
 The retoure gregeois to þar lande  
 May noht be mayde fre faculte  
 Oppyne to thame to sayle þe see.  
 Pollycena, þat stondande wes  
 Before þe graue of Achilles,  
 With humble wordes hyre excusede  
 Of hys dede whene scho was accusede,  
 She seyde, sche was gretly anoyede  
 Of hyme þat was so distroyit,  
 Ande þat kynges ande prynces dere  
 That ine þat place present were  
 Tholys a wirgyne Innocent  
 Ageynes all rithtwise Jugement  
 To be peryst withoutene blame

1073) wyme st. cryme. 1082) The st. Of?

Of werray pite and compassiounē —  
 For mane nor childe, was none so harde of  
 hart  
 Bot he felt for hire saike smart,  
 Hire gudlie face quhene þai beholde & se;  
 And fayne wolde (haue), gif it mycht haue be,  
 Deliuere hir of werray force anonē  
 Frome Pirrus honde — bot for þai wende 1065  
 ichonē  
 Without hire deth nevire to haue repaire  
 In-to Grece, nor þe weddere faire,  
 As Calchas had maide suggestiounē  
 And brocht þaime all in opiniounē.  
 And at þe last quhene þis Polycenē,  
 Of deid and will a werray maide clenē,  
 Was to þe graif of Achilles brocht:  
 Sche knelede downē and with ane humblē  
 thocht  
 Castis wp hire E and sigh oft  
 And to þe goddis humbly & soft  
 With dreidfull hart & devociounē  
 Maide in þis wyß hire lamentaciounē:

1075 » O ze allmyhti, þat in þis warlde governe  
 And euery thing considderis & discernē,  
 By quhome þis worlde so huge, large &  
 rounde,  
 Boith aire & se, hevyne & eke þe grounde,  
 At your devyß with a worde was wrocht,  
 1080 And suthfastly knawis euery thocht  
 Richt as It Is, of euery maner wicht  
 Without letting — so persyng Is your sicht  
 That nothing Is conselede nor ywrye  
 Frome þe beholding of your eternall eye,  
 Ande euery thing may attones se:  
 1085 Vppone my saull haue mercy & pite,  
 And of your grace and benyng cure  
 Vpone my wo and pituouß aventure  
 Haue sume reuth, now þat I sall dey,  
 My wofull spreit to leide and convey  
 Quhare as ze list now þat I sall paß!  
 For vnto 3<sup>w</sup> in þis self place  
 1090 I me confeß with all humilite:  
 That hiddirtillis I haue in chastite  
 Lede all my lyf and kepit my madinhede  
 In your seruice, boith in thocht ande deide,  
 In port, in cheire ande in countenance,  
 Or for feture of ony dalyaunce  
 1095 With one Mislake I nevir zit abreyde;

brachia eam violenter abstraxit; quam incontinenti captam Agamenoni presentauit. Sed Agamenon eam statim Pirro transmisit; qui Pirrus statim in sepulchro sui patris eam mandauit occidi. 1067) Dum igitur Polixena duceretur ad victimam, concurrunt reges, concurrat et vulgus, et in tanta perdenda sue pulchritudinis forma absque ab ea commissi causa criminis omnes communiter dolent et pie compaciuntur eidem; a manibus ergo Pirri ipsam valde velociter liberasse(n)t, nisi iuxta dictum Calcantis omnium interesset ad propria redire posse, qua viuentē redeundi facultas libera non poterat eis patere. 1085) Polixena autem ante Achillis tumulum constituta, de morte Achillis se verbis humilibus plurimum excusauit, ymmo de morte Achillis dixit nimium doluisse,



And but cause makynge of defame —  
 Nought at the deth sche wggis there,  
 Sene þat hyre lyf is ferre hardere  
 To hyre be fere þane is the dede  
 That sche sholde ressaue ine þat stede,  
 As virgyne of such Nobilite  
 Thane lat of hyre virgynite  
 The closoures vnleffumly  
 To be brokene ande wnskilfully,  
 And the hole clernes of hyr schame  
 And but cause makynge of diffame  
 Quhilkes ware of such ryalte (!)  
 Inne anny wyse sulde fyled be,  
 And of thame þat full cruelly  
 Hyre fader sleuth, þat was worthy,  
 Ande hyre doughty brethyre also  
 Throught foes hattrent they coude to;  
 Wherfore sche seyde þat ine-to dede  
 To hyre is bettere to succede  
 Inne-to þare owene cuntre (!)  
 Thane throught exile for to be  
 Inne othere provynces lyvinge,  
 Inne poverte hyr lyf ledynge.  
 Wherfore the dede come one and It,  
 She seyde, thankfull sche wolde admytt,  
 Sene sche is clere & pure virgyne;  
 Ande hyre virgynite sche fyne  
 To all the goddes of Empryse  
 And to dede, to mak sacrifice,  
 She offrede wp ine-to þat stede;  
 Syne helde hyre still, bydyng hyre dede.  
 Whene cessayde hade Pollycena  
 Of hyre sermoune she seyde alsua,  
 Pyrrus with nakede swerde ine hande —  
 Hyre moder Eccuba seande —  
 Russhede one hyre rytth hastely  
 Ande hyre bodye full cruelly  
 Hewit ine peces, ande, þat ek done,

1106 (= 1096) u. 1107 verderbt. 1107) such st. les. 1112) to st. sla? 1115) To de fehlt; þare st. hire.

So þat in suth I de sall a mayde,  
 As ze wele knawe, of syne all Innocent,  
 þocht I be now dempt by Jugement  
 For to be deid, without gilt at-all —  
 Witneß of zow þat be Inmortall —  
 Clene of entent of þat I am accusyde.  
 And zit, allace! I may nocht be excusyde,  
 Bot þat þe swerde of wengeaunce most byte  
 Reuthleß, quhilk ame nothing to wyte,  
 Bot standis cleire and pure of all offence  
 Ande dischagede ine my conscience.  
 I dare afferme þat I ame gitleß  
 Tuiching þe murthour of worthy Achilles,  
 Quhilk slewe my broþire and eftir lovede me  
 Ande Is now cauß of myne aduersite,  
 And zit in will, deid, worde nor thocht  
 Vnto his deth assentand was richt nocht,  
 Bot þare-of was richt sory ine my hart, —  
 Albeide þat I may nocht now aftert  
 For to be deide onely for his saike.  
 One me allonê wengeaunce sall be take  
 Without mercy in full cruell wyß,  
 With my blud to mak sacrefyß  
 To þe goddes, þare wraith for to queme.  
 O pepill blynde, in suth, amys ze demê  
 Aganis me! zour hart Is so cruell,  
 To mercyles, to yrouß and to fell,  
 Without reuth, to mekzle Indurate,  
 To sla a maide allone, dissolate!  
 Out of zour hart, allace! pite Is gonê!  
 Hardare in trouth þan outhire stok or stonê,  
 And more cruell in zour oppinioune  
 For lak of pite, þane tygre ore lyoune!  
 Certis, ze be gretlie for to blamê,  
 And oucht þarof for to haue gret schamê,  
 To assent to so foull a deide:  
 To sla a maide, quakyng ine hire dreide,  
 And graunt hire none opportunitie  
 Forto be-wepe hire vîrginite!  
 That of þis cruell ande þis pituouß wreth  
 My blud zour gilt here-estir sall apech  
 And accuse also zour gret Inwy  
 To þe goddes, þat sall Justefye  
 Euery vnricht, boith of hie & lowe,  
 Full egaly, and mak to be knowe  
 The trouth planely, sparand no degre,  
 Bot mak opine þat Is now secre.

et quod reges et principes Grecorum virginem innocentem contra iusticiam paciuntur sine culpa perire — non quod mortem abhorreat, cum vita eius esset satis durior morte sua, vt tante nobilitatis virgo sue virginittatis et nobilitatis claustra illicite dirumpi permetteret et sui pudoris integram puritatem pateretur per manus minus se nobilium deturpari, et specialiter ab eis qui hostili animo regem patrem suum et inclitos fratres suos crudeliter peremerunt. 1113) Quare dixit: melius sibi succedere in patria sua mori quam per exilium in paupertatis angustijs vitam ducere anxiosam, ambire prouincias alienas. Veniat igitur mors, quam dixit se gratanter admittere, dum est virgo, et virginittatem suam dijs omnibus et ipsi morti grata voluntate libare. 1127) Ad hec dum tacuit Polixena, statim Pirrus in gladio coram sui patris sepulchro, vidente Heccuba matre



Hys fadres grave he wete rytth sone  
 Inne gret cople one eueryche syde  
 Of wyrgyne bloode þat blede þat tyde.  
 Whene þat Eccuba þe queyne  
 Saw sleyne Pollycena, þe scheyne,  
 So right felly hyre before,  
 Sho worthede out of all memore  
 For gret doloure haue sche ne mynde (!)  
 Hade of hyre owene women-kynde —  
 For scho worthede wode wttrely;  
 And ine hyre wodnes hastely  
 Sho rane wauerande as desolate,  
 Tokynge no heede to hyre astate,  
 Ande bayte ine-to houndes manere  
 All þat scho myght, þat ware hyre nere;  
 She hurt als fere with stones cast  
 Of gregeois, which so wondre fast  
 Sho stonede thame ine offendande (!)  
 Rytth gretumly ande not cessande.  
 For þat wnfouerable (!) scho was so  
 Rytth noyfull tho þe gregeois to;  
 Ande þarfor gregeois, or they fayne, f. 319  
 Gert hyre dispiteously be tayne,  
 Ande bade þat scho sulde stanede be  
 Inne one Ile nere by þe Cite,  
 That to þe name hade Alada.  
 Inne which Ile whene Eccuba,  
 With stones sleyne, þe sooth to say,  
 Thare closede hade hyre lattere day,  
 Ande a herde grave gregeois gert ma  
 To þe bodye of Eccuba,  
 Whare at hyr bodye buryede was;  
 Of which to þis day ine þat place  
 The mak apperis wele at ryght,  
 Ande knowene ek to mannys sight,  
 One altere put ine-to þat place  
 Inne Eccuba as memore was (!),

1141) haue st. that; ne st. na. 1160) whene st. quene. 1162) hade st. has. 1170) l. Of E. in m.

I say nocht þis nor my-self complayne,  
 To haue redreß of my fatale paynê:  
 1135 For deth Is now more welcome vnto me  
 Than Is my lyf, and more I tak at gre,  
 Sene my brethire, most worthy of renovne,  
 Be slane all and buryede ine þis towne,  
 My fadere deide ine his wnweldy age,  
 And I allone left ine all þis rage,  
 1140 And haue abyde pituously to se  
 Fynall ruyne now of þis cite;  
 Quhilk at my hart sittis now so sore,  
 That lever I haue, þan to wepe more,  
 De attones in relefche of my wo.  
 Sene all my kyne Is passede & ago,  
 1145 Longer to lif ware to me a deth;  
 For bettire Is heire to zelde wp þe breth  
 Than to be lede out of þis cite  
 Among strangearis to lif in poverte.

O deth, welcome! and no langer let  
 1150 Thy dreidfull darte to fyle & to quhete,  
 My tendere hart þar-with all to ryve!  
 Aganis þi micht I sall neuir stryve.  
 Now Is tyme to kyth þi powere  
 One me, þat ame of will & hert entere  
 A clene madyne, so as I begane,  
 Without tuiche of ony maner of mane  
 In all my lyf to þis same day.  
 This litill awaunt mak zit I may  
 In myne ende to þe goddes all,  
 Eftir quhois helpe now I clip & call,  
 And to þaire mercy meikly I commende  
 1160 My wofull spreit, and prayis þaime þat þai  
 sende  
 To euery madine bettir hap & grace  
 Than I haue now, and a longer space  
 In hartlie Joye and honour to contune,  
 Without assalt of ony Infortoune  
 To leide þare lyf in prosperite.  
 1165 And all madynnis, remember vpone me,  
 To tak exampile how ze sall zow kepe,  
 And þat ze wolde a fewe teres wepe  
 Quhen þat ze think vpone Policenê,  
 That was of age and of zeris grenê  
 Quhen sche was slane be cruell awenture!

1170 And to þe goddes, for to haue in cure,

sua, impie Polixenam occidit, et eius corpore per frusta truncato per eum, patris monumentum in multa circumquaque copia virginei sanguinis irrigauit. 1137) Heccuba vero, cum vidit coram se interfici Polixenam, dolore pre nimio sui sexus protinus exuta memoria, facta est furiosa; quare in furore suo penitus dissoluta vaga discurrit, quoscumque potest mordet more canino, et proiectis ab ea lapidibus nunc istum obruit nunc illum, Grecos multitudine lapidum offendendo. Propter quod facta est nimium infesta Grecis, et ideo Greci eam capi faciunt et eam mandant in Aulidem insulam Troie vicinam ab hominibus lapidari; que ibidem lapidibus obruta diem clausit extremum. 1163) Greci vero Heccube corpori monumentum arduum et insigne fieri mandarunt, vbi corpus Heccube fuit sepultum. Cuius monumenti fabrica vsque in hodiernum diem loco apparet in ipso, et nomen quod tunc fuit impositum ipsi loco propter memoriam Heccube vocatus est locus infestus; quod nomen vsque nunc viget communiter ipsi loco.



The which place callede is *commonly*  
 A place of noye ande fellounye —  
 The which name yhit whill to þis day  
 To þat ilk stede remanede ay. —  
 The auctor (now) rehersed to ws  
 The deth of Thelamonyus,  
 Ande Exilinge of Eneas  
 Ande (how) Anthenore bannyst was,  
 Inne one & thretty book folowande  
 Thyre seyde thinges determynande.

My dreidfull goste holy I betak  
 Eternaly, and þus ane end I mak. «  
 And *with* þat worde hire hed sche gan enclynê  
 Full humely, quhen sche sulde fynê,  
 And of hire eyne helde þe liddes downê.  
 1175 And Pirrus þan, wodder na a lyounê,  
 Dismembrede has *with* his scharpe swerde  
 This madine zyoung, dreidfull and afferde,  
 And oure-more, his cruelte to schewe,  
 One peces small he has hire all to-hewe,  
 Endlong his faderis sepulture.  
 1180 Allace, how nicht his cruell hart endure  
 Mercyles to do so foull a deide!  
 I ame astonedê, suthly, quhenê I reide  
 Aftire hire deth how it did him gude  
 Lyke a tyrant to cast abroadê hire blud,  
 Or a tygre þat can no reuth haue,  
 Rounde enwyroune about his faderis grave  
 He spreng (hir blud) of hate and of cruelte.  
 O þow Pirrus, þow maist full wele ybe  
 Achilles sone by lyneall descent:  
 For lyke to him of hart & of entent  
 Thow was in suth devoid of all pete;  
 And werð þan he zit in one degre:  
 For of þi fadere ine all his lyving  
 Ne rede I nevire zit so foull a thing,  
 þocht I wolde of hatrent him abraide,  
 For no rancour þat euir he slewe a maide.  
 I fynd wele þat he had his part  
 Quhylome ine love of Cupydes dart,  
 That maide hime sore ine his lyve smert  
 Quhen þat he was woundedê to þe hert  
 With þe castynge onely of ane Eye,  
 Wenyngê þarby Justlie for to deye —  
 He mycht nocht þe suddane stroike eschape;  
 And eftirwarde, as his fate has schape,  
 He muredred was for þe luf of Policenê:  
 Quhom þow has slane in þi cruell tenê  
 Furiouslie without reuth or schamê.  
 For quhilk thing þe foull hatefull famê  
 Throw all þe warlde here-estir sall be sprede;  
 Quhen þis story rehersed Is and rede,  
 Than sall be said þat Pirrus reuthleß  
 Slewe ine his Ire a madyne giltleß;  
 And waryede sall be þi name most odibzle  
 Befor þis deid passingly horribzle,  
 For luf onely of faire Policenê. —  
 The deth of quhom quhen Eccuba þe quenê  
 Has sene, allace, as sche besyde stude,  
 For werray wo gane to wax wode  
 And for sorowe out of hire wit sche went;  
 And hire clothes and hire haire sche rent  
 All in a rage, and wate nocht quhat sche doth,  
 Bot gan anone *with* handis and *with* toth  
 In hire fury ryvis and eke cane byte,  
 Stones castis, and *with* hire neiffis cane  
 smyte  
 Quhom sche met; till grekes maide hir bynde  
 And sent hire furth, also as I fynde,



In-to ane Ile, to Troy *pertynent*,  
 Quhar sche was slane onely by Jugement  
 Of þe grekes and stoned to þe deth.  
 And quhen sche had zelde wp þe breth,  
 This wofull queyne, by cruell awenture,  
 The grekes dide mak a sepulture  
 Ceriouslie (!) of metall and of stonê  
 And tuke þe corps and buryede It anonê  
 With gret honour and solempnite —  
 That long eftir mene þare mycht se  
 The riche tombe costfull and royall  
 Thare set and maid for a memoriall  
 Of Hecuba, quhilome of gret famê,  
 Ande eftir gaif to þat place a namê  
 Ande callede It, to be long in mynde,  
 Locus Infestus, In Guydo as I fynde.  
 Ande þus þe qwene onely for sorow wode  
 Quhen hire douchter had sched hire blude,  
 Of grekes stoness dide hire ende mak,  
 As ze haue herde planely, for þe saike  
 Of Polycene, quhylome by Calchas  
 Vnto Appollo falsly offerit was  
 By Pirrus swerde, Achilles avenging,  
 To mak þe se calme and blandiffing,  
 That þe goddes tak no wengeaunce  
 Vpone grekes. þat ane ewill chaunce  
 Cume to þire fals goddis euericheonê,  
 And þare staturis of stokkes and of stonê,  
 In quhilk þe serpent and þe olde snake,  
 Sathane him-self, gane his duelling mak  
 And, fraudently folkes to Illude,  
 Full subtellie cane hime-self Include  
 In ymages for to mak his holde,  
 That forgede be of siluere and of golde;  
 That by erroure of fals Illusioune  
 He has ybrocht to confusioune  
 Throw miscreaunce þe worthy kynde of mane,  
 Sene þe tyme þat allthere first begane  
 The fals honoure of ydolatrie  
 And þe worschipe vnto mawmentry!]

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(Buch XXXI.)

The argument betuix Thelamonius  
 ande Vlixes<sup>1)</sup>.

**A**ftere Troyes distructione  
 And all þe toures cassene doune  
 And the slaughtre of þe Citezanis

Hier beginnt wieder Barbour.

**E**ftire Troyes distructione f. 307  
 And all þe towres cassyne doune  
 And þe slauchtir of þe citezanis

---

De exilio Enee et religacione Anthenoris a Troia et morte Thelamonij Aiakis.

1181) Post igitur troiane vrbis in tanto suorum ciuium et eorum facultatum discrimine capcionem, nondum Grecis valentibus a Troia recedere propter nimiam maris et temporis tempestatem,

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1) Am Rande steht von a. H.: In this fyft buik þe Greikis retorneit unto Greice efter þe destruction off Troye & þai var almost perist in þe see efter þai red escapeit Dyit all mischentlie & miserable. — Über dem Texte steht: lib. V Cap. XXXVI; doch bezeichnet Barbour selbst das Buch als 31 (vgl. V. 1179).







Slew, ine-to whois kepyng wes  
 Pollydorus of gret fame,  
 That sone was of kyng Pryame,  
 That ine hys yhemsale hade & cure  
 Wnnowmerabile fayre tresoure  
 Of kyng Pryame: þe which holy,  
 Whene sleyne Pollydorus hade I,  
 I to þe oost of Grece gert bryng,  
 The which oost ay was but faylinge  
 Inne-to expenses haboundande,  
 Whill before Troye they war lyande.  
 I slew also the kyng of Fryse,  
 And hys goode als one þe same wise  
 To gregeois oost brought. (&) yhet more,  
 Kynrykes fere about Troye wore,  
 That frome it lay not ferre one lenth,  
 Throught my stodye & throught my strenth  
 I ekede to þe grekes lordschipe,  
 Which furst troyiens hade to kepe : f. 320  
 As Gargarus, Arysdias,  
 Ceprissyne ande Arrissas;  
 Ande all landes þat nyghboures were  
 To Troye, or about it nere,  
 To þe walles of þe Cite,  
 To gregeois lordschip gert I be,  
 That none was outwith of waloure  
 Throught myght þe troyiens to succoure.  
 And I also with Achilles,  
 The forcy, þat rytth worthy wes,  
 Obtenede victoures full mony —  
 Sett at þe victoures holely  
 To Achilles referuede ware,  
 Yhit with hyme certes I was þare —  
 Wherfore þat for (!) I oure-fett now  
 Passynge away as superflue.  
 Ande Vlixes, wauntynge ine deide  
 All wourschipe of worthy knyghthede,

1251) for st. here.

Slewe, In-to quhois keping wes  
 Pollydorus of gret fame,  
 1220 That sone was of king Pryame,  
 That ine his zemsall hade and cure  
 Vnnovmerabile faire treffoure  
 Of king Pryame: þe quhilk holy,  
 Quhen slayne Pollydorus had I,  
 1225 I to þe oft of Grece gart bring,  
 The qu<sup>lk</sup> oist ay was but falyng  
 In-to expenses haboundande,  
 Quhill befor Troy þai ware lyande.  
 I slewe also þe king of Fryfe  
 1230 And his gude alß one þe same wyse  
 To gregeois oft brocht. and zit more,  
 Kynrykis feire about Troye wore,  
 That frome It lay nocht fer one lenth,  
 Throw my study ande my gret strenth  
 1235 I ekede to þe grekes lordschipe,  
 Quhilk first troyans had to kepe,  
 As Gargarus, Arysdias,  
 Ceprissane and Arissas;  
 And all landis þat nychtbouris were  
 1240 To Troye, or about It was nere,  
 To þe walles of þe cite,  
 To gregeois lordschipe gart I be,  
 That none was outwith of waloure  
 Throw mycht þe troyanis to succoure.  
 1245 And I also with Achilles  
 The forcy, þat richt worthy wes,  
 Obtenede victouris full mony —  
 Saif þat þe wictouris holely  
 To Achilles referred were,  
 1250 Zit with him certes I was there —  
 Quharfor þat feire I ourfet now  
 Passing aweye as superflew.  
 And Vlixes, waunting ine deide f. 308  
 All worschipe of worthy knyghtheide,

mus commiserat eius filium Polidorum cum infinita quantitate thesauri, quo Polidoro a me eciam interfecto thesaurum suum totum ad exercitum Grecorum adduxerim, ex quo fuit exercitus in suis expensis semper habundans. 1229) interfecerim eciam regem Fricie, omnibus bonis eius Grecis adductis. et eo amplius quod domin(i)o Grecorum adiecerim meo studio et in meis viribus multa regna, Gargaros scilicet, Crepesim, Arisdam et Larissam, necnon et circum adiacencia regna Troie et loca sibi finitima vsque ad muros ciuitatis ipsius, cum nullus esset qui tunc Troianis succurreret et in forti copia subueniret. cum et ego cum Achille multa victoriosa perfecerim — que, licet ipse in suo sermone vniuersa distinxerit (!), hic tamen tamquam superflua sunt omissa. 1253) at ipse Vlixes, carens omni strennuitate milicie, sola sui sermonis facundia vigere et superesse videtur, qui non preualet nisi in blandicijs tantum et fallacia arte verborum; qui si dixerit nos dominos per eum troiane ciuitatis effectos, hoc non a sue strennuitatis virtute processit, sed a proditorijs



But alanerly in<sup>e</sup> the facoune  
 Of hys slyghtfull ande slee sermoune  
 He our-commys ande Ine glutherynges  
 And throught arte fallas of spekynges;  
 Ande syne he sais, throught hyme þat we  
 Ar mayde lordes of thys Cite,  
 Of wourschipe þat procedede nought,  
 But of traytury, throught hyme wrought,  
 And of falß wordes throught shame;  
 For swych with smyt of gret defame  
 Perpetually diffamede ar we  
 Amonge all folk, ande ay sall be,  
 That the troyiens, which with myght  
 We ought to haue our-commyne with  
 fyght,  
 We our-come with fraude & gyle  
 Ande Machynacions ande wyle.«

Ande eftre Thelamonyus  
 Of hys spek hade maide endyng<sup>e</sup> thus,  
 Ageynes hys wordes Vlixes,  
 As he þat not abaysede wes,  
 Answerde, ande þat rytth hardely,  
 Sayande: of hys wourschip holy  
 Troyes oost to haue venquest bene  
 Ande put to such tynsale ande tene,  
 Ande throught hys wytt & hys forfyght;  
 For, hade he nought bene, yhet in<sup>e</sup>  
 myght  
 Remanede hade þe toune of Troye,  
 Inne sekynes ande in<sup>e</sup> gret Joye,  
 And the statut (!) of the Citezanes  
 Inne strenth, þat now tholys gret peynes.  
 »Forsooth, schyre Thelamone, þow trow,  
 Nought wonnyne was throught thy wirtue  
 The palladinar now, soothly,  
 But errare throught my gret studye.  
 To þe troyiens of the Cite,  
 What þe palladinar myght be,

1255) tilge But? 1264) l. which. 1266) l. folkis. 1283) l. state.

1255 Bot anerly in þe facoune  
 Of his slichtfull & sle fermoune  
 He ourcummis ande in glutheryngis  
 And throw art fallas of spekyngis;  
 And syne he sais throw him þat we  
 1260 Ar maid lordis of þis cite,  
 Of worschipe þat procedede nocht,  
 Bot of tratoury, throw hime wrocht,  
 And of falß wordis with schamê;  
 For sic with smyte of gret defamê  
 1265 Perpetuely defamede are we  
 Among all folk, & ay sall be,  
 That þe troyanis, qu<sup>l</sup>kis with micht  
 We oucht to haue oure-come with  
 ficht,  
 We ourcome with fraude & gyle  
 1270 With machinacionis and with wyle.«

And eftire Thelamonyus  
 Of his speche hade maid ending þus,  
 Aganis his wordes Vlixes,  
 As he þat nocht abasede wes,  
 1275 Answerd, and þat richt hardely,  
 Sayand: of his worschipe holy  
 Troyes oft to haue wencust benê  
 And put to sic tynsell & teynê,  
 And throw his wit & his forsicht;  
 1280 For had he nocht bene, zit in  
 micht  
 Remanande (!) hade þe towne of Troy,  
 In sikkerneß ande in gret Joye,  
 And þe statute of þe citezanis  
 In strenth, þat now tholis gret panes.  
 »Forsuth, Bir Thelamone, þow trow,  
 1285 Nocht wynnyng was throw þi wertew  
 The palladinere now, suthly,  
 Bot erare throw my gret study.  
 To þe troyanis of þe cite,  
 1290 Quhat þe palladiner mycht be,

et fallacibus verbis suis, propter quod perpetue labis laboramus infamia inter gentes, vt Troianos, quos debuimus in potencia nostra deuincere, vincerimus per machinacionis fallaciam et per dolum. 1271) Postquam vero suis verbis Thelamonius finem fecit, Vlixes contra eius verba animose respondens dixit: Ipse troianum exercitum ex sua strennuitate vicisse et sapienti consilio sensus; qui si non fuisset in Grecorum exercitu in multa industria sensus sui, adhuc Troia in sui gloria et firmitate maneret et eius ciues essent adhuc in fortitudine status eorum. 1285) Sane, inter cetera, non in virtute tua, domine Thelamoni, Grecis palladium fuit quisitum, sed potius studij mei cura. Troianis enim numquam quid esset palladium notum fuit, nec eis nota eius virtutis potencia



Was nought knawyne, nor yhit þe myght  
 Ne the wirtue, ine it was ryght;  
 But I throw spering besely  
 Fonde, throught þat relyk holely  
 Of the Cite the Capcioune  
 Maide ws þe Retardacioune,  
 Sene ine wirtue of it allone  
 Consistit Troye not to be tone  
 Whill it withine þe walles were,  
 As now is kende with lese & moere;  
 Wherfor to Troye I went lystly  
 And tretyt it so studiously  
 That I þat relyke brought away:  
 Throught which, who so þe sooth will  
 say,

The lordschipe all of the Cite  
 At oure lykyng obtenede we.«  
 Ande so hys spekyng Vlixes  
 Endyt ande of hys saw kane sesse.  
 But Thelamonyus wittrely  
 With prowde wordes full fellonly  
 Vlixes manasede; and ageyne  
 Vlixes yhaldede hyme certeyne  
 Such lyche manasses with sturdy fayre  
 As he to hyme hade manassede þare.  
 Wherfore the forspek one þis wyse  
 Worthede capitale ennymyes,  
 Ande Thelamonyus publifly  
 Affermande þat he cruelly  
 Of hys hondes fulde thole þe dede,  
 That ine it fulde be no remede.  
 Syne to determynacioune  
 Of it, þe kyng Agamenone f. 321  
 Ande Menelayus, who sholde haue  
 The relyk wherfore at they straue,  
 They thame submyttede wttrely.  
 Quhilkes determynande fynaly  
 The relyk þat ryght noble wes

Was nocht knawyne, nor zit þe mycht  
 Ne þe wertheu, in It was richt;  
 Bot I throw speryng besely  
 Fand, throw þat relyk halely  
 1295 Of þe cite þe capcioune  
 Maid ws þe retardacioune,  
 Syne ine wertheu of It allonê  
 Confiskit (!) Troye nocht to be tonê  
 Quhill It withine þe walles were,  
 1300 As now Is kende with les and mare;  
 Quharfor to Troye I went listly  
 And tretit It so studiously  
 That I þat relyke brocht away:  
 Throw quhilk, quho so þe suth will  
 say,

1305 The lordschipe all of þe cite  
 At oure lyking optenede we.«  
 And so his speking Vlixes  
 Endit and of his saw cane cese.  
 Bot Thelamonyus witterly  
 1310 With proude wordis full fellonly  
 Vlixes manaffede; and aganê  
 Vlixes zeldit him certanê  
 Siclyke mannaffes with sturdy faire  
 As he to him hade mannaffede paire.  
 1315 Quharfor ze (!) forspeke one þis wyß  
 Worthit capitale enemyß,  
 And Thelamonyus publesly  
 Affermand þat he cruelly  
 Of his handis sulde thole þe deide,  
 1320 That in It sulde be no remeide.  
 Syne to determinacioune  
 Of It, þe king Agamenoun  
 And Menelayus, quha suld haf  
 The relyke quharfor þat þai straife,  
 1325 Thai þaime submittedde vtterly. f. 309  
 Quhilkis determynande fynaly  
 The relik þat richt noble wes

1296) Ms. ws st. wes? 1317) tilge and? 1322) þe st. to. 1326) l. determynit.

qualis esset; sed ego per solius mei scrutinium adinueni quod per solum palladium retardabatur nobis capcio ciuitatis, cum in palladij virtute consisteret Troiam capi non posse donec palladium esset inter menia ciuitatis ipsius. 1301) Quare Troiam accessi furtiue et in tantum studiose tractauit quod, palladio ipso habito, vobis fuit ciuitatis ipsius domin(i)um acquisitum. Et ad hec inter cetera Vlixes suo tunc colloquio finem fecit. 1309) Sed Thelamonius Ajax multis opprobriosis verbis insultauit acriter in Vlixem, et Vlixes nichilo minus contra eum. Propter quod capitales facti sunt inuicem inimici, Thelamonio publice asserente: necesse est quod suis manibus moriatur Vlixes. 1321) Et dum placuisset regibus, Agamenonis et Menelai standum esse iudicio quis eorum alter palladium habere deberet, Thelamonius vel Vlixes, ipsi eorum arbitrio decreuerunt palladium



For to remayne with Vlixes,  
 And so decretyt þe lordschepe  
 Of it to Vlixes to kepe; —  
 Perchaunce þat they amevede were  
 Bycause þat ine-to goode manere  
 And throught þare contemplacioun  
 He Heleyne frome þe dede felloun  
 Frome Thelamonyus hondes,  
 Vlixes, delyuerede out of bandes,  
 And sere kynges of renowne,  
 He Heleyne (!) frome þe dede felloun.  
 For such provisions maide þus,  
 Folowede (!) Thelamonyus;  
 For of the oost all þe gretest  
 Affermede Thelamonyus best  
 And worthyer befer also  
 Ne Vlixes, zha or such two,  
 Ande Thelamonyus our þe laif  
 Determynde þat relyk to haif.  
 Agayne Agamenone þarfore  
 Thelamonyus with gret schore  
 Put furth gret repreve ine spekyng,  
 And ageyne Menelay þe kyng,  
 Berande full angryly hys thought,  
 Affermande ine þat at he mought  
 Of thame capitale ennymye  
 Hyme for to be perpetually.  
 Because of which thyre brethyre two  
 The which hade determynde so,  
 And Vlixes, with full mony  
 Of knyghtes ine þare companye  
 Procurede with rytth gret cauteles  
 Thame for to kepe ine-to tho whyles.  
 Ande eftere gone was dayes lyght  
 And one cummande myrknes of nyght  
 Ande of the day next þe dawynge,

For to remane with Vlixes,  
 And so decretit þe lordschipe  
 1330 Of It to Vlixes to kepe; —  
 Perchaunce þat þai amewede were  
 Becauf þat in-to gude manere  
 And throw þare contemplacioun  
 He Elene frome þe deid felloun  
 1335 Frome Thelamonyus handis,  
 Vlixes, deliuerede out of bandis,  
 And seire kingis of renoun,  
 He savit fra þe deid felloun.  
 For suth provisionis maid þus,  
 1340 Folowed Thelamonyus;  
 For of þe oist all þe gretest  
 Affermed Thelamomyus best  
 And worthyere befer also  
 Ne Vlixes, za or suche two,  
 1345 And Thelamonyus our þe laif  
 Determynde þat relyke to haif.  
 Agane Agamenonê þarfor  
 Thelamonyus with gret schoire  
 Put furth gret repref ine spekinge,  
 1350 And agane Menelay þe king,  
 Berand full angerly his thocht  
 Affirmande in þat þat he nocht (!)  
 Of þaime capitale enemy  
 Him for to be perpetually.  
 1355 Becauf of qu<sup>lk</sup> þire brethire two  
 The quhilk hade determynde so,  
 And Vlixes, with full mony  
 Of knyghtis in þare company  
 Procurede with richt gret cauteles  
 1360 Tham for to kepe Ine-to tho quhyles.  
 And eftere gone was dayes licht  
 Ande one cummande myrkneß of nycht  
 And of þe day nixt þe dawynge,

1338) Ms. C. Heleyne st. savit. 1339) l. provisione. 1340) Folowed st. sorowed.

penes Vlixem residere debere tanquam dominio eius adductum; — moti forte ex eo quod Vlixes eorum contemplacione Helenam a mortis periculo de manibus ipsius Thelamonij et aliorum regum grecorum suis sermonibus liberauit. 1339) Dolet igitur Thelamonius ex tali prouisione facta per Agamenonem et Menelaum de palladio irrationabiliter contra eum, cum omnes quasi maiores exercitus constanter assererent in obtinendo palladio Thelamonium digniorem Vlixem. 1347) Propter quod Thelamonius contra Agamenonem et Menelaum egrum gerens animum, multa verborum diffundit opprobria contra eos, asserens se eorum capitalem de cetero inimicum. Cuius rei causa predicti duo reges fratres et Vlixes cum eis in maxima militum comitiua procurabant se cum cautela maxima custodire. 1361) Postquam vero dies illa transiuit, veniente eius nocte sequenti et diei proximi aurora surgente per quam dies sequens effudit orbi summo diluculo lucem suam, inuentum est quod ea nocte fuerat in lecto suo Thelamonius interfectus, multis confossus vulneri-



Wprysinge makynge þe morowyngē,  
 Ande day next eftre folowande  
 With lyght illumynit þe lande:  
 Thelamonyus sleyne fonde they  
 Inne-to hys bede, quhare þat he ley,  
 With fele woundes sere and mony,  
 Ande all to-hewit hys body.  
 Throught all þe oost gret was þe crye  
 Of Thelamonyus þe doughty,  
 For whois dede all sorowede nere  
 Commonly ine the oost þat were;  
 And as ine-to þe werray tournynge,  
 The blame of hyme (!) both olde & yhinge  
 That for to do was rytht fellounē,  
 Imput to kynge Agamenone  
 Ande Menelay, hys broder was,  
 But errare wnto Vlixes.

**P**yrus, þat right effectuisly  
 Thelamonyus ande trewly  
 llouet, ageyne schyre Vlixes  
 Boustous wordes, or he walde ses,  
 Put manasande ine fele manerese,  
 And ageyne all hys presoneris (!)  
 Of hys dede. wherfor Vlixes,  
 That of hys dede he syttande (!) wes,  
 Inne-to gret myrknes of o nyght  
 With all hys shippes kane hyme dyght  
 And frome Troye is passede thiftfully  
 With all thame of hys companye,  
 To þe depe see ande committande,  
 Ande þe palladinar levande  
 To hys dere frende Dyomedes,  
 Inne-to þe oost þat still þane wes.  
 Pyrrus gert buryede (!) be þe body  
 Of Thelamonyus ine hye,  
 And, of it askes maide euerilkdele,  
 He gert ine o goldyne wesshele  
 Thyr affhes wele enclosede be,

1376) hyme st. crime. 1386) presoneris st. parseneres; hys st. the? 1388) l. hesitand. 1393) ande st. hyme. 1397) buryede st. birnit.

Wprysinge making þe morowinge,  
 1365 Ande day nixt eftir followande  
 With licht Illuminede þe lande:  
 Thelamonyus slane fand þai  
 In-to his bed, quhare þat he lay,  
 With feile woundis seire & mony,  
 1370 And all to-hewede his body.  
 Throw all þe ost gret was þe cry  
 Of Thelamonyus þe doughty;  
 For quhois deide all sorowede neire  
 Commonely In þe ost þat were;  
 1375 Ande as Ine-to þe werray tornynge,  
 The blame of hime baith alde & zinge  
 þat for to do was richt fellounē,  
 Imput to king Agamenounē  
 And Menelay, his brothire wes,  
 1380 Bot erare vnto Vlixes.

Pirrus, þat richt effectuislie  
 Thelamonyus and treuly  
 Lovit, agane þir Vlixes  
 Bustuouß wordis, or he walde ceß,  
 1385 Put mannaßfande ine fell maneris,  
 Ande agayne all his presoneris,  
 Of his deid. quharfor Vlixes,  
 That of his deid he sitande wes,  
 Ine þe gret myrkneß of a nycht  
 1390 With all his schippes gane hime dicht  
 And frome Troy Is passit thiftfully  
 With all þaime of his company  
 To þe depe se & committande  
 And þe palladiner leveande  
 1395 To his deire frende Diomedes,  
 Ine-to þe oist þat still þane wes.  
 Pirrus gart buryede be þe body  
 Of Thelamonyus ine hy,  
 And, of It asses maid euery dele f. 310  
 1400 He gart in a goldine wesschele  
 Thire asses wele enclosede be,

bus, et eius corpore multimode detruncato. 1371) Clamor igitur per totum exercitum magnus exuberat, et de morte Thelamonij communiter omnes dolent et quasi credulitate vera in Agamenonem et Menelaum culpam impingunt, sed potius Vlixem. 1381) Pirrus vero, qui Thelamonium affectione sincera dilexerat, contra Vlixem et alios Thelamonij necis participes multa comminatoria verba diffudit. Quare Vlixes de vita sua dubitans, quadam nocte sub ipsius noctis cecitate nimis obscure cum suis nauibus recessit a Troia furtiue et alto pelago se commisit, Diomedi, amico suo, palladio ipso dimisso. 1397) Sed Pirrus Thelamonij corpus cremari mandauit et, ex eo facto cinere, in quodam vase aureo deponi et consignari, deposuit cinerem ipsum, multi sagacis arti-



|                                        |        |                                           |
|----------------------------------------|--------|-------------------------------------------|
| For to be hade ine hys cuntre.         |        | For to be hade ine his cuntre.            |
| Agamenone, with kynges sere            | f. 322 | Agamenone <i>with</i> kingis seire,       |
| That to hys will anerdande were,       |        | That to his willis Inherand were,         |
| Ande hys broder Menelayus              | 1405   | And his brothire Menelayus                |
| Ageynes þe wachynge of Pyrrus          |        | Aganis þe watchinge of Pirrus             |
| Ande anerdande to hys party            |        | And Inherdand to his party                |
| Thame kepit ay right wylely,           |        | Tham kepit ay richt wylely,               |
| For Pyrrus sett hyme thame ageyne,     |        | For Pirrus set hime þaime aganê,          |
| And (þai) ageynes hyme with all meyne. | 1410   | And aganis hime <i>with</i> all maynê.    |
| But reformede Anthenores (!) pese      |        | Bot he reformede Anthenoris pece (!)      |
| Amonges thame, or he walde sese,       |        | Amongis þaime, or he wolde cese,          |
| And of gregeois all the grettest       |        | And of gregeois all þe gretest            |
| Of all the oost ande worthyest         |        | Of all þe oist and worthyest              |
| Ande (!) rytth moche solempnyte        | 1415   | And richt mekilē solempnite               |
| To one gret fest callede hath he ;     |        | Till one fest callede has he ;            |
| Which ine-to diuersitees gret          |        | Quhilkis Ine-to diuersiteis grete         |
| He thame refreſſhede with goode mete,  |        | He þaime refreſchit <i>with</i> gud mete, |
| Syne honouryt thame at departynge      |        | Syne honored þaime at departing           |
| And (!) of goode gyftes gret gevyng. — | 1420   | And of gud giftes gret geving. —          |

|                                             |                       |                                            |
|---------------------------------------------|-----------------------|--------------------------------------------|
| <b>T</b> he gregeois with gret pyth & peyne |                       | The gregois <i>with</i> gret pith & paynê  |
| Throught þar effectioun (!) certeyne        |                       | Throw þare assertioun <i>in</i> certanê    |
| Ageynes Eneas fellowly                      |                       | Aganis Eneas fellowly                      |
| Put ande seyde : he hade falsly             |                       | Put and said : he had falsly               |
| Brokyne hys feyth ande all hys bonde        | 1425                  | Brokine his faith & all his bande          |
| Of hys ooth anēnce þar conmande,            |                       | Of his oith anentis þare cunnande,         |
| Because þat he Pollicena,                   |                       | Becauf þat he Polixena,                    |
| Gylty to deth, hath heledē sua,             |                       | Gilty to deth, has heledē swa,             |
| Throught which occasioun sleyne wes         |                       | Throw qu <sup>lk</sup> occasioun slane was |
| The worthy mekilē Achilles.                 | 1430                  | The worthy mekilê Achelles.                |
| And þarfor, throught counsale was tone      |                       | And þarfor, throw counsall was tonê        |
| Of the gregeois grettest Ichone,            |                       | Of þe gregois gretest Ilkonê,              |
| That (!) hyme decretede to disseuire        |                       | That hime decretit to dissevere            |
| Frome Troye, and bannyst be for euere.      |                       | Frome Troy, and bannist be for evire.      |
| Ande he, at þar commandynge                 | 1435                  | And he, at þare commandinge                |
| Myght not ganflande ine-to no thinge,       |                       | Mycht nocht ganestande ine-to nothing,     |
| 1407) þame fehlt vor anerdand.              | 1410) þai fehlt.      | 1411) l. Anthenor reformede.               |
| 1420) and st. in.                           | 1422) l. assertionis. | 1433) That st. Thai.                       |

ficij munimine sigillatnm, ad ipsius Thelamonij regis regnum proprium deferendum. 1403) Agamenon vero et Menelaus cum quibusdam regibus sibi fauentibus contra Pirrum et quosdam reges qui Pirro fauebant, faciebant se caucius custodiri, cum Pirrus insidiaretur eisdem et ipsi similiter ipsi Pirro. 1411) Sed Antenor suo tractatu inter eos pacem stabilem reformavit, et vniuersos maiores Grecorum ad conuiuium in magna solempnitate studuit inuitare; quos in magna diuersitate ciborum paut et refecit eosdem, et preterea eos in multorum exhibicione donorum honorare curauit. 1421) Greci vero contra Eneam eorum assercionibus impingebant ipsum contra eos silicet fregisse fidem rupto sui vinculo iuramenti, ex eo quod Polixenam celauerat ream mortis, cuius occasione magnus Achilles extiterat interfectus. 1431) Et ideo communicato consilio Enee exilium indixerunt, vt perpetuo relegaretur a Troia. 1435) Qui cum non valeret eorum iussionibus contraire, Grecis humiliter supplicauit vt saltem viginti duas naues, cum quibus Paris apud Greciam se contulit, sibi concedere dignarentur, et, cum refectione nimia indigerent, reficiendi eas sibi de-



The gregeois preyede right humbly  
That at þe lest they graciously  
Walde denzhe thame to graunt hyme  
till,

Yf it emplesede to thare will,  
The which shippes Paryse Inne went  
To Grece, whene tone was Heleyne  
gent —

That two ande twenty were but were;  
Ande syne þat refections fere  
Thame nedede, he of refetyne  
Thame preyede space to graunt heme  
syne.

The gregeois þane liberally  
The space of foure moneth holely  
Grauntede to þe Refectioun  
Of tho shippes, & hyme to boune. —  
Anthenore, ine Troye not willande  
To duelle ne sojourne ine þat lande,  
With some shippes he gottene hade,  
Of hys will syne away hyme maide  
And with full mekile quantyte  
Of troyiens dyde hyme to þe see —  
But whyne he went, or what he  
thought,

The storye heyre declareth nought.  
Ageynes Anthenore Eneas  
Full odyous ine hys hert he was,  
Because þat for hys deide so he  
Frome Troye for ay sholde bannyst be  
And Anthenore myght at hys will  
Both come ande go þe Cite till;  
And he for to be bannyst so,  
Inne-to hys hert he was full wo  
And wmbethought hyme how he myt,  
By ony coloure or by slyght,  
That he Anthenore myt gere be  
Out of the londe & þe Cite  
Of Troye bannyst perpetually,  
Away to be put holely

1446) heme st. hime.

The gregeois prayede richt humbly  
That at þe lest þai graciously  
Walde denye þaime to graunt hime  
till,

1440 Gif It emplesit to þare will,  
The qu<sup>lk</sup>is schippes Pares in went  
To Grece, quhene tone was Elene  
gent —

That two & tuenty were but weire;  
And syne þat refectionuns seire  
1445 Thame prayed, he for his refetynê  
And þane (!) space to graunt þaime  
synê.

The gregeois þane liberally  
The space of foure monethis holy  
Grauntede to þe refectionune  
1450 Of þo schippes, and him to bownê. —  
Anthenor, in Troy not willande  
To duell nor sudiorne in þat lande,  
With sume schippes he gottine had,  
Of his will syne away hime maid  
1455 And with full mekile quantite  
Of troyanis did hime to þe se —  
Bot quhare hee went or quhare he  
thocht,

The story heire declaris nocht.  
Aganes Anthenor Eneas  
1460 Full odiouß In hart he was,  
Becauf þat for his deide so hie  
Frome Troy for ay sulde bannist be  
And Anthenor mycht at his will  
Boith cume and go þe cite till;  
1465 And he for to be bannist so,  
In-to his hart he was full wo  
And vmbethocht hime how he mycht,  
Be ony cullour or be slicht,  
That he Anthenor mycht gar be  
1470 Out of þe land (&) þe cite  
Of Troy bannist perpetuely,  
Away to be put halely

berent spacium indulgere. Quod Greci sibi liberaliter concesserunt, quatuor mensium spacio sibi dato ad refectionem ipsarum. 1451) Interea Antenor nolens in Troia manere, quibusdam nauibus sibi quesitis voluntarius recessit a Troia cum quantitate plurima Troianorum — sed quo iuit et quo diuerterit, presens hystoria non declarat. Eneas vero contra Anthenorem gerens animum odiosum, pro eo quod facto suo conuiuio (!) factum est quod ipse relegaretur a Troia et Anthenori patebat plena libertas eundi et redeundi a Troia pro sue arbitrio voluntatis, latentes Anthenori parauit insidias qualiter a Troia posset perpetuo relegari et quod ei facultas eundi et redeundi ad



The faculte of hys *commynge*  
 To Troye ande away goynge.  
 Wherfor Eneas gert call thare  
 To counsale all þat lyvande ware  
 Of þe troyiens ine Troye; syne he  
 One þis wyse schewede hys gule:  
 »Felawes ande brethere, as ze wate,  
 Throught frawarde fortune to þis state  
 As zhe see, ze ar *commyne* now,  
 Ande here attoure ze wate, I trow,  
 Of at (!) may not without counsale f. 323  
 Of some goode governoure awaile  
 Heelfully zoure dayes to lede;  
 Tharfore to zow, me think, it spede,  
 That, I passande frome zow away,  
 Of some defendoure zhe purwaye.  
 For, if zhoure nyghboures heres recorde  
 Zow left but governoure ande lorde,  
 That bene to zow rytth nere *marcheande*,  
 They shall alsone tak apone hande  
 To come one zow without delay  
 Ande skaith zow all þat euire they may.  
 Ande I say for me, me thynk best  
 Yhe sende for Anthenore but fyrst,  
 Ande giffis hyme all the governaile,  
 So þat ze may with hys counsale  
 Ageynes zoure foes zow defende.»  
 And they also gane condescende  
 To do hys counsale, ande þarfore  
 They sende message for Anthenore.  
 They fonde hyme & hime brought ageyne.  
 Inne whois offensioune with all peyne  
 Eneas rose, for he was þene  
 Inne Troye fere myghtyere of mene  
 Thane Anthenore. but þe troyiens  
 Preyede Eneas all attones

1483) Of at st. þat it?

The faculte of his *cummyng* f. 311  
 To Troye and of away goyng.  
 1475 Quharfor Eneas gart call there  
 The counsall all þat liffand were  
 Of þe troyens ine Troye; syne he  
 One þis wyß schewede his gale:  
 »Fallowis and brethere, as ze wate,  
 1480 Throw frawarde fortoun to þis state  
 As ze se, ze are *cummyne* now,  
 Ande here attoure ze wate, I trow,  
 To þat may nocht without counsell  
 Of sume gud governour avale  
 1485 Heilfully zour dayes to leide;  
 Tharfor to z<sup>w</sup>, me think, It speide,  
 That, I passand frome z<sup>w</sup> away,  
 Of sume defendour ze purway.  
 For, gif zour nychibouris heres recorde  
 1490 Zow left but governour & lorde,  
 That bene to zow richt neire *marchande*,  
 Thai sall alsone tak vpone hande  
 To cume one z<sup>w</sup> without delay  
 And scaith zow all þat euir þai may.  
 1495 And I say for me, me think best  
 Ze send for Anthenor bot first,  
 And gevis hime all þe governale,  
 So þat ze may with his counsale  
 Aganis zour foes zow to defende.«  
 1500 And þai also gane condescende  
 To do his counsall, and þarfore  
 Thai sende message for Anthenore.  
 Thai fande hime & hime brocht aganê.  
 In quhois offensioune *with* all paynê  
 1505 Eneas rose, for he was þane  
 In Troye fere michtyere of mene  
 Thane Anthenor. bot þe troyens  
 Prayed Eneas all at-ones

Greciam penitus tolleretur. 1475) Qua-propter Eneas, Troianis omnibus qui superstites erant in Troia ad consilium conuocatis, sic eos allocutus est dicens: Amici fratres, ex quo finistrante fortuna ad presentem statum, in quo estis, nuperius deuenistis, aperte videtis quia non sine alicuius consilio protectoris salubriter poteritis ducere dies vestros. 1486) Est ergo vobis salubre vt, me recedente, de aliquo vestro rectore salubriter cogitetis. Si enim vicini vestri, habitantes per villas et castra et eciam alibi, sencient vos sine protectore manere, passim in vos irruent et continuis prede laceracionibus vos exponent. 1495) Expedit ergo vobis, vt michi videtur, mittere pro Anthenore, vt eum vobis constituatis in regem, vt cum eius consilio contra emulos vestros possitis salubriter vos tueri. 1500) Placuit itaque Enee consilium vniuersis. Propterea per eorum nuncios Anthenore perquisito, inuentus, ad Troiam festinus accessit. In cuius offensionem statim Eneas armata manu voluit prosilire, cum adhuc Eneas in Troia potencior eo esset. 1507) Quare reliqui Troiani apud Troiam existentes Eneam humiliter deprecantur vt a suis desistat inceptis, ne



That he of hys purpos walde sese,  
 Ande they sholde ger ry<sup>t</sup> wele but lese  
 All thynges be reformede ageyne  
 Withoutene battaile or bargeyne.  
 Ande Eneas, þat mevede was,  
 Seyde: »who may (be) lede by meknes  
 That so wykede o traytoure  
 He may spare ine anny houre,  
 Throught whois treffone Pollicene,  
 The kynges doughtre, virgyne clene,  
 Was sleyne wpone Achilles grave,  
 Of whois dede þe cause he gave?  
 Ande I ame bannyst for euire  
 Frome zow, & mone fro zow disseuire,  
 The which zharnys attour all thyng  
 With zow ine teres ande gretynge  
 To meyne vthyre mekle skaithis ay  
 And for to spek (!) þe grathest way  
 How consolacioun we myght gett  
 Inne our sorow, some help to sett! «

Thus throw þe spek of Eneas  
 The fere counsale ordanyt was  
 Ande decretede þat Anthenore  
 Sholde bannyst be for euirmore,  
 Ande neuir to retourne to þat place,  
 As þane, to pas grauntede hyme grace.  
 The which sone is done ine deide.  
 And Anthenore to schipe he zheide,  
 And mony troyiens with hyme hade,  
 Sone entrede ine the se but bayde  
 And so long rowede ine the see  
 Whill at þe last hys shipe & he  
 Felle ine þe hondes of thame of Pyre (!),  
 That one hys mene maide felle martyre :

1514) be fehlt? 1525) vthyre st. our. 1526) spek st. sek. 1530) l. In þare c.?

That he of his purpoß walde ceß,  
 And þai sulde ger richt wele but leß  
 All thinges be Reformede agaynê  
 Withoutine battell or barganê.  
 And Eneas, þat movede was,  
 Said: »quho may leid by meiknes  
 That so wikkede a tratoure  
 He may spaire in ony houre,  
 Throw quhois tresoun Polixene,  
 The kingis douchter, a virgine clenê,  
 Was slane vpone Achilles grave,  
 Of quhois deid þe cauß he have?  
 And I þat ame bannist for evir  
 Fro zow and mai frome zow dissever,  
 The quhilk zharnis attour all thing  
 With zow in teris and greting  
 To meyne vthire mekle scaithis ay  
 And for to speke þe grathest way  
 How consolacioun we may get  
 In oure sorowe sume helpe to set! «

Thus throw þe speche of Eneas  
 1530 The seire counsall ordanit was  
 And decretit þat Anthenore  
 Sulde bannist be for euirmore,  
 And neuir to retorne to þat place,  
 As þan to paß grauntede hime grace.  
 1535 The quhilk sone Is done in deide.  
 And Anthenor to schipe he zeid,  
 And mony troyens with hime had,  
 Sone entrede in þe se but baide  
 And sa lang rollede in þe se  
 1540 Quhill at þe last his schip & he  
 Fell in þe handis of þaime of Pyre,  
 That one his mene maid fell martyre :

mala eorum omnia, que iam finem in bellis aliquem sunt fortita, per ciuilia et intestina bella inter eos debeant innouari (!). 1513) Ad eorum igitur verba Eneas sic dixit: Quis hominum potest tanta pietatis dulcedine demulciri vt tanto viro nequissimo et continuo prodicionis actori parcere pie posset? cuius proditorijs artibus factum est quod Polixena, inclita regis filia, virgo innocens, mactari coram sepulchro Achillis sic crudeliter meruisset; 1521) et ego sum a vestro conforcio perpetuo relegatus, qui vobiscum affectaueram in communibus lacrimis tamquam eorum particeps condolore et communium anxietatum viam consolacionis exquirere, per quam possemus in tantis nostris doloribus respirare. 1529) Ad verba igitur Enee Troiani tunc communi deliberato consilio Antenorem decreuerunt a Troia perpetuo relegandum, ita quod numquam redire Troiam sibi liceret, data sibi licencia a Troia continuo recedendi. Quod statim factum est. 1536) Antenor autem statim cum suis nauibus et multis de reliquis Troianorum se immisit in mare, et tamdiu per peregrina equora nauigauit donec in quorundam manus incidit piratarum (!), qui irruentes in eum et suos quosdam interfecerunt ex eis et alios vulneribus afferaxerunt (!) et demum predati sunt omnes.



Some woundede, some slew, & some  
kane ta,
Ande spullete þare goodes alsua.  
But frome þe hondes at þe last  
He has chapede, & so long past  
Throught þe wylde sees wauerandly,  
Whill he was commyne happely  
Of þat ilk provynce to one place  
That Gerbyndya callit was:  
Inne-to þe which o kyng was þane  
That was a goode & rytthwiß mane  
And to hys name hate Tytydes,  
Ande helde þat provynce ine gret pres.  
Inne-to þis kynges londe for-thy  
Anthenore with smalle companye  
Aryvede & toke londe þat tyde,  
Whar hye brayes one ilk a syde  
Was lyande both one lenth & breide;  
The which brayes endlonge he zheide.  
Thus as they hye brayes he sought,  
He fonde a fayre pleyne, wher he  
thought . . .

• • • • •

(So weit Ms. Cambr.)

Sume woundede, sume slew & sume  
gane ta,  
And spelzeid þare guddis alswa.  
1545 Bot frome þe hondes at þe last  
He has chapit, & so long past  
Throw þe wylde sees wawerandly,  
Quhill he was cummyne happely  
Of þat Ilk province of one place  
1550 That Gerbyndia callede was:  
In-to þe qu<sup>lk</sup> a king was þane  
That was ane gud & rychtuis mane  
And to his name hat Tytydes,  
And helde þat province in gret pece.  
1555 In-to þis kingis lond for-þi  
Anthenor *with* small company  
Aryvede and tuke lond þat tyde.  
Quhare he brayes one Ilka syde  
Was lyand boith one lenth & breide;  
1560 The qu<sup>lk</sup>is brayes endlong he zeide.  
Thus as þai hie brayes he socht,  
He fand a faire playne, quhare he  
thocht

Was awenande a towne to set;  
And þan withoutine longer let

1565 He foundit ane gret cite thore  
With þe troyans þat with him wore,  
And quhene þat It was foundit all,  
Corthire Melone gart It call.  
The quhilk in-to schort tyme was made  
1570 With sikker walles, hie & braide,  
And mony towres and turet,  
About vpone þe walles set.  
And quhene þat It was knawine to tho  
That in Troy gane duelling mo,  
1575 That he had gart ane cite stabîle

1545 þe st. þar. 1554) Ms. C. pres st. pes.

1545) Tandem ab eorum manibus liber(a)ti tamdiu per maris equora deuehuntur, donec aura prospera inspirante iuxta litora cuiusdam prouincie applicant que Gerbindia vocabatur; in qua tunc regnabat rex quidam valde iustus et pius, Oetides nomine, qui prouinciam ipsam in multa tranquillitate regebat. 1555) In terram igitur huius regis descendit Antenor in comitiua paucorum, iuxta litus cuiusdam rupis excelse, que ipsi litori imminabat. 1561) Quare ipsius loci scrutata planicie, que a radice rupis ipsius longe lateque per arua distendebatur et nemora et in multis aquarum fontibus circumquaque, 1563) Antenor ipsius loci amenitate captata in supercilio rupis ipsius quandam ciuitatem fundare disposuit et fundauit cum reliquijs Troianorum qui nauigauerant cum eodem, et eam Corchire Menalon statuit appellari. Quam in breui tempore forcium murorum ambitu circumcinxit, institutis in eis multis per girum turribus bellicosis. 1573) Quod postquam Troianis innotuit qui remanserunt apud Troiam, de ciuitate ipsa in loco tuto firmata, fertili et ameno, maxima pars eorum sponte peruenit ad eam; ex quibus ciuitas ipsa, necnon et multis alijs, facta est nimium populosa; predicto autem regi Oetide, cuius erat domin(i)o prouincia ipsa subiecta,



- And to so awenand place & abile :  
 The most part of *þaime* come but baid  
 To hime; quhar-throw *þe* townê was maid,  
 Quhat of *þaime* & of vperis seire,  
 1580 Richt populus one gret manere.  
 Than to *þe* said kyng Tytides  
 Was tolde, of quhois provynce wes  
 That towne, *þat* Anthenor was in *þane*,  
 A richt-wyß, discrete, worthy mane ;  
 1585 So *þat* throw sic relacioune  
 The kinge in gret effectioun  
 Resavit hime in speciall grace,  
 And all *þe* troyans, with him was.  
 Quharfor gretlie he Is maid blyth  
 1590 Of *þe* kyngis loue, and als wyth  
 Throw his wit and governynge  
 He Is secund best nixt *þe* kinge. —  
 Cassandra, quhilk *þat* zit remanys  
 In Troy, with mony bitter panes,  
 1595 Of stanyng of hire moder schenê  
 And of hire sistere Polixene,  
 And zet out teres in fussioun  
 With angry lamentacioun.  
 Bot at *þe* last hire rany teres  
 1600 Dryed a litill, and hire feres  
 Sobrand, *þocht* sche had noch maid ende,  
 The grekes tuke purpoß to wende  
 Fro Troye and prayit hire to tell *þaime*  
 somê  
 Of thingis *þat* ware to *þame* to cume.  
 1605 Quhom-to Cassandra said : *þat* *þai*  
 Suld haue gret Ill be mony way,
- Or *þat* *þai* come in *þare* cuntre ;  
 And to Agamenone said : *þat* he  
 Suld be slane with *þe* folk *þat* were  
 Ine-to his houß famyliere. 1610  
 And as It eftir to *þaime* fell,  
 Richt as Cassandra gane *þaime* tell,  
 The present story sall declare,  
 Quho list to luke It forthiremare. —  
 Kyng Thelamone *þat* richt pryvely 1615  
 Was slane, as before talde I,  
 Hade two sonnes with-outine mo,  
 Gottine vpone his wyffes two :  
 Of *þe* quhilkis first Ermeides  
 One Glausta *þe* quene gottine wes, 1620  
 The toþir Antiffatus allswa  
 Gottyne one *þe* queyne Thimiffa.  
 And *þire* two sonnes, quhene *þai* ware  
 zinge,  
 War gevine ine tutory and kepinge  
 To kinge Teuteus, to kepe and weilde, 1625  
 Quhill *þai* ware cummyne to parfyte elde  
 And quhill *þai* ware abile to bere  
 Armes and tuke knyghted in were. —  
 Agamenone and Menelay  
 At grekes askit leif *þat* *þai* 1630  
 Mycht paß home in *þare* awne lande.  
 And *þe* grekes *þat* was bydande  
 At Troye, walde scantly gif *þaime* leve,  
 For *þai* had *þame* in-to misleve  
 And suspecte In-to mekile thinge 1635  
 Of Thelamonyus murtheringe —  
 Quhill Vlixes stall thiftuisly

1576) And to st. In-to. 1597) tilge And. 1603) tilge and. 1613) Ms. pnt = present. 1633) Ms. stantly.

sponte peruenit ad eam (verderbt). Ex quibus nouit Antenor quod rex ipsum magnam recepit in gratiam et ciuitatem ipsam et omnes Troianos eosdem. Quare magnificatus est valde ex dilectione regis Antenor propter sue probitatis industriam, et in regno ipso per regem factus est secundus ab eo. 1593) Cassandra vero, que remanserat apud Troiam multis exacerbata doloribus ex lapidacione matris et Polixene, sue sororis, multos dies duxit in lacrimarum anxietatibus et lamentis. 1599) Sed demum lacrimarum ymbribus exsiccatis et ea parumper a suis doloribus respirante, Greci, qui intendebant a Troia recedere, ab ea multum exquirunt de futuris eorum. 1604) Quibus Cassandra dixit: multa mala eis debere succedere antequam in patriam recipiantur eorum; Agamenoni vero dixit: ipsum interficiendum ab illis qui sunt de domo sua; — et unicuique eorum accidit sicut Cassandra vaticinata est illis, prout presens hystoria per sequencia declarabit. 1615) De Thelamonio vero clamdestine interfecto superera(n)t duo filij, quos ipse de duabus reginis vxoribus sibi susceperat: quorum antegenitus vocabatur Eamcides de matre Eanca, et alius de regina Ethimiffa, qui Antiffacus vocabatur. Hij duo dum etatem agerent puerilem, dati sunt sub tutela et cura regis Teucris, vt eos, donec pubescerent, educaret, et donec apti fierent ad miliciam assumendam. 1629) Agamenon vero et Menelaus a Grecis licenciam postulauerunt recedendi: quam ipsi maiores Grecorum adhuc existencium apud Troiam (vix) concedere voluerunt, habentes eos de clamdestina Thelamonij nece suspectos, dum de Vlixis fuga furtiua, per quam accusatorem seipsum esse constituit,



Away, as grauntande hime gilty —  
 For qulk þai war suspecte þe leß;  
 1640 And at þe last þaime grauntede wes  
 Half gruchandly, to go þar way.  
 And passand one frome Troy fone þai  
 Enterede in schippis, he & he,  
 And þaime committed to þe se. —  
 1645 This tyme, quhene þat herwist hade  
 In law places his courffes maide  
 And was passede vttraly,  
 And wyntir, his nixt nyctbourne by,  
 Throw-out þe warlde ine syndry placis  
 1650 Command with strenth of his slaw paces;  
 And had þe treis dispulzeit  
 Of þare faire flouris and diffulzeit  
 And had gevine scilence alß, but weire,  
 To þe swete sang of foules seire,  
 1655 And with his austrene wyndis blast  
 Richt bustuously blawande and fast  
 Was cummand frome his lurkand laire  
 With his rigoure, þe plesand aire  
 Puttand away frome all brichtneß,  
 1660 With cloudy gadding of myrkneß  
 Clethande hime, In-to cotype  
 Of schouris, þat giffis ythandly  
 Encreffing helpe and nurisunge  
 To fludes In-to mekile thinge  
 1665 And frome hicht of þe sumiteis  
 Descendand amongis þe waleis  
 With his richt courffes þe waleis mais  
 All wete and scowres all þe brais:  
 In þis same tyme, þat grekes was

Ameved throw so gret lichtneß 1670  
 Throw a blynd fulische desyre  
 That þare hartis as birnand fyre  
 Ameved, to paß In-to þare lande,  
 With eger willis and scaldande,  
 Strenzeand þare thoct so þat quhile 1675  
 That þai thoct one no parrile,  
 Nouþir þe tempest of þe seis  
 Ne of þe tyme þe qualiteis,  
 Bot gaif þaime to þat zarnande gate. —  
 For quhilk It happinnis oft, god wate, 1680  
 And is richt suth withoutine dreid  
 That of fule haift cummis no speid;  
 For quho so haistis hime richt folely  
 To paß a gait oure-hastely,  
 He sall haue let and perchaunce he 1685  
 Sall neuir cume quhare he wolde be. —  
 Thus quhene throw suche desyre birnande  
 The grekes had tone vpon hande  
 In þare awnê cuntre for to torne  
 Frome Troye, withoutine more sudiornê, 1690  
 Thai passit to þare schippis ine hy,  
 Quhare þare was ritches gret copy  
 That þai had wonnyne In-to þe townê.  
 Thus to þe se þai maid þaime bownê,  
 In-to þe holl of wyntir richt 1695  
 Vpon a soft day and a bricht  
 Thai put þaime out ine þe depe se  
 And halit wp þare falis hie,  
 That bowsummit with þe wyndis blast.  
 So happely foure dayis þai past 1700  
 And foure nyct þar-to but honê.

1651 tilge and? 1652) disfulzeit von fulze leaf. 1655) tilge with? 1669) þat st. þe. 1679) l. zarnit.  
 1699) Ms. Thai.

Agamenonem et Menelaum ipsi Greci vt in aliquo releurent, sibi recedendi licenciam tamen in-  
 uitis animis attribuerunt. 1642) Ipsi autem recedentes a Troia alto pelago se committunt.  
 1645) Tempus erat quo calcatis vuis autumpnus in vrbe iam suos messes exsoluerat inequales, et  
 vicina hyemps in suo pigro rigore iam veniens proprijs frondibus spoliauerat arbores et dulcibus  
 auium iam indixerat silencium cantilenis; tunc cum robusta ventorum austeritas in multo flatus  
 spiramine suis prosilit a cauernis, tunc cum ab aere liquido serenitate depulsa nubium obscura  
 congeries vestit illum, que in pluuiarum copijs dissolute noua dant incrementa fluminibus et ab  
 estiuis frustis ramorum et truncis decidentibus (!) inter valles in suis decursibus valles ipsas vndecum-  
 que mundificant et extergunt: Grecorum inconsulta facilitas ceco auditis ardore corda commouit,  
 que ad propria repatriari volentes peregrinancium animos feruenti calore febricitare compellit, vt  
 non aduertentes viarum discrimina nec temporum qualitates desideratum attingant ad iter. Propter  
 quod plerisque contingit quod, dum ad propria inconsulte festinant redire, viarum impedimentis  
 emergentibus in-opinatis agressibus in medio viarum deficiunt et nunquam ad propria superest illis  
 perueniendi facultas. 1687) Hoc enim desiderio dum Grecorum capta sunt vota ad propria rede-  
 undi, recedentes a Troia cum eorum nauibus, diuicijs multis onustis quas ab opulenta Troia-  
 norum preda sibi multipliciter quesierunt, in profundo yemis quodam die sereno captato se posue-  
 runt in mari et eleuatis velis et in flatibus ventorum expansis per quatuor dies et totidem noctes



Bot one þe fift day ewyne at nonê,  
 As þai war throw þe se passand,  
 Of þe soft aire richt blyth beand,  
 1705 Thinkand þaime ine full sikerneß:  
 All sodanely þe soft aire wes  
 Oure-coverit with cluddis blak,  
 That cane a suddane myrkneß mak,  
 Outzettand sic copy of raynê,  
 1710 And of thondere sic noyes agaynê  
 And of fyre-flaucht sic flawis fleand  
 That It signified þe se birnand,  
 Betuix þe mirkneß and þe licht  
 That It semed quhilis day, quhylis nycht;  
 1715 *Eurus*, *Nothus* and *Affricus*,  
 Louffede and sende frome *Eolus*,  
 Ourtirvis þe depe se in wallis,  
 That now as hillis hie It schawis  
 Now set laich with ane noþir skift,  
 1720 That þai may se nocht bot þe lift;  
 And þarwith raynand euir in onê.  
 So þat þe grekes schippes Ilkonê,  
 Throw þe fell tempest nocht togiddir,  
 Bot dryvand thiddir quhylis and hiddir,  
 1725 That þai mycht halde no certane traid,  
 Bot rewyne all þar salis braid —  
 For noþir takile, rape nor mast  
 In-to þat fell tempest mycht last —  
 Thus all þe day continuede owt.  
 1730 Bot at þe nycht þe tempestis stout  
 Dowblede and worthit ay more & more,

So þat þe schippes, þat scaled wore,  
 Draif ine one heipe, dyngande one vþir,  
 Nouþir sparand for schip nor ruthire;  
 And þarwith all þe fell fyre-flaucht 1735  
 Come frome þe hewine with so gret  
 maucht,  
 That It kendillit fyre naturaly  
 And of þare schippes brint mony;  
 And þai disparit and all hope tynt —  
 So mony with þe fyre ware brynt, 1740  
 And mony drownedede ine þe se,  
 So þat þai had no savite.  
 Thare was full mony grekes drownedede;  
 And mony gret ritches renownede  
 That out of Troy þai with þaime had, 1745  
 That gredy flude swelled but baide.

Oylus Aiaxe, certanely,  
 That with schippes two & thretty  
 That ine þat Ilk tempest couth fall,  
 His schippis brynt were and drownedede all, 1750  
 And he hime-self in-to þe flude  
 Flatterand amange þe wawes wode  
 With gret force of his armes gane swyme,  
 Quhill þe tempest had cassyne hime,  
 Bolnede with wattere, nere deande, 1755  
 All naked vpone þe sande.  
 Quhare þare all nycht stone-still he lay,  
 Quhill one þe morne, þat It was day,  
 Trowand none vþir thing bot deide.

1715) Ms. virus. 1716) Ms. golus. Nach 1728 fehlen Verse? 1749) tilge That.

quasi feliciter nauigauerunt. 1702) Quinto vero die circa nonam, dum per medium mare maris equora plena securitate sulcarent, serenus aer subito factus est aer ater, dum obductus nubibus ymbres euomeret in multa copia pluuiarum. Mugit ether in tonitruorum aggregacionibus sonos emittentibus terribundos et coruscaciones repentinis et falsis ignibus tranflucentes inter tenebras tempestatis instabilem lucem prestant; eurus vero, nothus et affricus ab antris eolijs relaxati, maris yma subuertunt et nunc in tumentes montes nunc in profundis hyatibus maris vndas eleuant et discindunt vehementes spiritus procellarum. 1722) Sic ergo Grecorum naues, maris nimia tempestate quassate, nunc huc nunc illuc incerto remige transferuntur; scinduntur vela, multas dilacerata per pecias, magne franguntur arbores cum stridore, et antemne a suis malis violento diuorcio separate varias colliduntur in partes. Temonum vero suorum ab ipsis nauibus auulsorum excusso regimine, naues ipse, dum vage periclitantur varios inter fluctus, superuenientis noctis tenebris duplicatis, inuicem segregantur (!) et a fulminibus a summo celo in triplici flamma ruentibus in medio fluctuum exuruntur et exuste fumosas depereunt inter vndas, dum eas celestis ignis exurit et maris aqua submergit. 1743) Pereunt ergo Greci nauigantes in ipsis, et innumerabiles diuicias Troianorum que vehebantur in eis vorax pontus absorbet. 1747) Oyleus vero Ajax, qui cum 30 nauibus suis in predictam incidit tempestatem, omnibus nauibus suis exustis et submersis in mari, in suis viribus brachiorum natando semiuius peruenit ad terram et inflatus pre nimio potu aque vix se nudum recepit in litore, vbi vsque ad superuenientis diei lucem quasi mortuus iacuit in arena, de morte sua sperans potius quam de vita. 1760) Sed cum quidam ex suis natando similiter a



- 1760 Quhill one þe morne to þat Ilk steide  
 Quhare he was lyand, vpone cafe  
 Sume of his mene þat liffand was,  
 Amange þe wallis fast swymmmand  
 Richt as he did, come to þe land,  
 1765 All nakit. quhene þat þai ware þaire  
 Sumquhat refettyd, þai gane faire  
 To seike þare lord and luke gif he  
 Throw ony case mycht liffand be :  
 And fande hime richt as aire said I.  
 1770 Than þai tuke hime wp hastely  
 And comforted hime with wordis meikly ;  
 Bot þare was no clathis, suthly,  
 Nor zit no mete nor vþire thinge,  
 To mak hime ony comfortinge.  
 1775 And sume mene sayis, þis mischeif all  
 Becauß of þis Ajax cane fall :  
 For agane hime þe god Mynerve  
 Gane o richt bittire Ire conserve,  
 That one hime sche walde wengede be  
 1780 And one paimē all, becauß þat he  
 The kingis douchtir Cassandra  
 Dreuch violently hire tempile fra.  
 þocht It be said þat þai sulde tak  
 The payne þat þe trespauß gane mak,  
 1785 Bot It Is nocht of new certanē  
 That oft happinnit for gilt of anē  
 A thousand þat trespassit nocht  
 To be pvnist for It, he wrocht. —  
 And now forsuth of þire gregois  
 1790 And lordis passand þus frome Troyes

And hastand to þare awne cuntre,  
 Of all þire parrellis in þe se  
 And contrare casis mony-falde,  
 Ine-to þis nixt buke sall be talde. —

(Buch XXXII.)

- This Ilk tyme þat we of reid, 1795  
 In Grece þar was withoutine dreid  
 A king þat Naulus to naime hade,  
 That had a kynryk longe & braide ;  
 The qu<sup>lk</sup> kynrik strekit throw-out  
 A gret arme of þe se but dout, 1800  
 One Ilk syde with craggis hie —  
 Richt hidowis apone for to se —  
 And þe wynde wallis duschande ay  
 Vpone þe craggis nycht & day,  
 And mony sandy brayis lyande 1805  
 Outwith þe craggis one þe lande.  
 And þis kinge Naulus in þe tyde  
 That grekes one þe sege gan byde,  
 Had two sonnes withoutine leß :  
 Of þe quhilkis þe eldest Pallamydes 1810  
 Was called — þe story telleth þus —  
 And þe othire eke Otheus.  
 This Pallamydes was richt wicht  
 And oft wane gret worschipe in ficht,  
 And flurisand in-to knychthed. 1815  
 He to þe grekes oft but dreid  
 Come with schippes gret copy  
 And mony knyghtis in company  
 And with richt myhti apparele —

1785) tilge of. 1801 Ms. ilk crage syde. 1816) Ms. oft st. ost.

maris ingluuie iam erepti nudi peruenissent ad litus, dominum eorum querunt in litore, si forsitan euasisset: quem in arena iacentem inueniunt et dulcibus verborum fouent affectibus, cum nec in vestibis ipsum nec alio possint subsidio refouere. Sic ergo vt dictum est Grecis periclitantibus contigit et Aiaci, virtute dee Minerue, que conceptam iram atrocissimam in Aiadem et alios voluit vindicare, ex eo quod Cassandram a templo suo violenter abstraxit. 1783) Quamuis ergo dictum sit quod pena suos tenere debet actores, non est nouum vt ab vnus culpa dumtaxat mille non culpantes sepius arceantur. De alijs vero Grecis et Grecorum ducibus a Troia tunc recedentibus et ad propria festinantibus, qui presentis cladis periculum minime subierunt, qualiter eis successerit, sequenti libro apercius enarratur.

#### De naufragio nauium Grecorum et nece Agamenonis.

1795) Eo autem tempore quidam rex erat in Grecia nomine Naulus, qui regnum in Grecia magne latitudinis et longitudinis possidebat; cuius regni situs ex latere septemtrionalis plage longe maris pelago iungebatur, dum ex eodem latere haberet rupas excelsas, quarum radices ambiebat pelagus impropectum, et multo(s) ex eodem latere iuxta se haberet scopulos montuosos. 1807) Hic rex Naulus tempore troiani belli habebat duos filios, quorum antegenitus Palamides in suo nomine vocabatur, alius minor eo Oetes. Hic Palamides multa sui strennuitate vigeat, dum esset vir fortissimus et animosus in bello et equestris milicie multa fame preclarus. 1816) Hic ad Grecorum exercitum



- 1820 For na king in-to Grece but fale  
Had so gret kynrike as his was,  
Ne so haboundand of ritcheb.  
This Pallamydes grekes maide  
Emperoure of all þe oist but baide
- 1825 And gud Agamenone þe kinge  
Removede, þat had first governynge,  
And þis Pallamydes was  
In one gret battell slane throw case,  
As ze haue herd before all how —
- 1830 So þat It may suffice rycht as now.  
Bot sume folk, þat has ony plesaunce  
Of vtheris sorow and mischaunce  
And has Joye of þare awne malyce,  
To kynge Nawlus one vþir wyß
- 1835 Ande to his sone Oetus alß  
Tolde a foule fenzeit fortune falß  
Of Pallamydes queyntly  
With sleked wordis subtelly :  
Thai said forsuth Pallamydes
- 1840 Not slane in-to þe battall wes,  
Bot thiftuislie murdred but dreide  
Throw Vlixes and Diomeide  
Throw counsall of þe grekes hale.  
And for to fluriß wele þare tale
- 1845 And gare þaime haf more ferme credence,  
With richt subtell eloquence  
Tolde all þe maner how It wes :  
Thai said richt þus : (þat) Vlixes
- And Dyomeid and Menelay  
And Agamenone gart purwey 1850  
Two falß lettres fenzeandly,  
Quhilkis contuned þat privaly  
Pallamides was hole purpoß  
For to betraiß þe grekis oist  
And þarupone with troyens hade 1855  
All treti and full conmande maide,  
And þai for þis thinge gif hime sulde  
A certane quantite of golde ;  
And þire lettres þai gart be þane  
lleyde at þe syde of one deid mane ; 1860  
And syne þe sowme of golde also  
That þe lettres said hime to  
Frome þe troyens of þe cite,  
Vlixes þe said quantite  
Of golde tuke & helde one but mare 1865  
To Pallamydes secretare  
And þare with him he tretit so,  
That with þat golde he gart him go  
Richt to Pallamydes tent  
And þare withoutine longere stent 1870  
Hid It vndere his bedhed sonê.  
And to Vlixes, quhene he had donê,  
He tolde how he had hid It þare.  
And þan Vlixes foroutine mare  
Gert þe secretare pryvely 1875  
Be slane for his meid wikkitley.  
Sone thire falß lettres, þai gane mak,

1830) tilge rycht. 1831) ony st. ay. 1860) Ms. Woyde st. lleyde.

in multarum nauium copia et suorum multorum militum comitiua, apparatu maximo potenter accessit, cum nullus rex in Grecia maius regnum haberet nec tantis diuicijs opulentum. 1823) Hunc Palamidem Greci in imperatorem totius exercitus statuerunt, Agamenone ab eo cura principatus amoto. 1827) Qui Palamides demum in conflictu belli mortuus expirauit, vt de hijs omnibus et de eo satis est supra suo loco relatum. Sed quidam, quibus aliorum placet interitus et qui semper in eorum malicijs gloriantur, regi Naulo et eius filio Oeto de morte Palamidis falsis adinuencionibus et subornatis in multa fictione commenti aliter sunt testati. 1839) Dixerunt enim: Palamidem non in bello peremptum sed clandestine et furtiue per Vlixem et eius socium Diomedem de consilio Grecorum fuisse nequiter interfectum; et, vt ex eorum commentis resultaret firma credulitas, de eius interfectione comentati sunt ficticiam formam et modum astruentes indictis eorum: 1848) Vlixem, Diomedem, Agamenonem et Menelaum duas falsas litteras confinxisse, in quibus continebatur Palamidem cum Troianis prodicionem Grecorum exercitus tractauisse, pacta sibi a Grecis quadam auri maxima quantitate; et has litteras fecerunt ad latus cuiusdam interfecti hominis collocari; cum autem finxissent eos scire promissam pecunie quantitatem, procurauit Vlixes cum quodam secretario Palamidis, pecunia sibi data, vt illam pecuniam quam Troiani promiserant Palamidi pro prodicione exercitus se daturos, sub capicio lecti Palamidis se latenter abscondere; quam cum Vlixes assignasset eidem, idem secretarius Palamidis sub capicio lecti ipsius latenter abscondit. Qui cum idem secretarius se ad Vlixem postmodum contulisset et relatum sibi extitit in secreto qualiter perfecerat mandatum Vlixis, Vlixes in eodem loco clandestine eum fecit occidi. 1877) Quibus litteris postea per Grecos inuentis et lectis, Grecos contra Palamidem suspicionis animum concepisce dixerunt. Et cum Greci ad tentorium Palamidis se postmodum contulissent, perquisituri si



Ware schawede; þat grekes gane tak  
 In-to þare hartis suspicioune  
 1880 Of Pallamydes falß tressoune,  
 And helde vnto his tent in hy  
 To se þe maner certanely  
 Of þe golde at þe lettere saide,  
 And socht his bed and fand þare laide  
 1885 The samyne wecht of gold but more  
 That þe lettres spak of before.  
 Thane þai, þat ware before in dout,  
 Gaf full credence þar-to all-out  
 And roiß aganis Pallamydes,  
 1890 As he þat ane falß tratour wes.  
 And Pallamydes manfully  
 Aganis þaime & richt stoutly  
 Profferit hime for to defend,  
 Aganis quhome evire wolde pretend,  
 1895 Be battell, he was clenê but let  
 Of þat falß cryme þai one hime set,  
 And so to purge him by battell.  
 And quhene his foes saw but fale  
 That none wald in þat quarell ficht  
 1900 And so offende hime nocht þai mycht,  
 Vlixes þane with sle quentyß  
 Sermoned þe pepill one suche wyß,  
 Sayand: at þat suspicioune  
 And all þat falß presumpcioune  
 1905 That þai one Pallamydes hade,  
 Was all of cruell malice maide;

1905) Ms. haide mit übersch. i?  
 1929) Ms. distend. 1932) Ms. clat.

So þat It semed Vlixes  
 Was full frend to Pallamides,  
 And Pallamydes zit ryngande  
 And hole governour all beande. 1910  
 And zit þire learis to Naulus  
 Ekit mair to þis & said þus:  
 That nocht eftire þis thinge full lange  
 Vlixes and Diomede couth gange  
 To Pallamydes secretly 1915  
 And said: It was talde þaime treuly  
 That in ane alde draw-well, was by,  
 Thare was a gret hurde, certanely,  
 That throw þaime mycht þan be lichtly  
 hade,  
 And full fallow þarof hime maide; 1920  
 Thare-for, gif It þat lykande was  
 With þame þe nixt nycht for to pas  
 To get þat golde and tak hime sume,  
 Thai said he suld be richt welcume.  
 And Pallamydes persavande 1925  
 No fraude, bot fermely þame trowande,  
 At nycht to þe well with þaime past.  
 And quhene þai come þare, kest richt fast  
 Quhilk of þaime thre suld first discend.  
 Than Pallamydes, þat nocht wende 1930  
 Bot treuth, tuke of baith hoiß & schonê  
 And syne his vmaft clath richt sonê,  
 And lyflie to þe well cane founde.  
 And quhene þai saw hime at þe grounde

1912) Ms. mare? 1921) l. gif þat it. 1924) Ms. That.

sic de auro rei veritas se haberet, perquisito eius lecti capicio inuenerunt aurum ipsum in ipso, et in eo pondere quo predictae littere continebant. Quare cum Greci fidem adhibuissent hijs que continebantur in litteris postea firmiorem, in Palamidem irruere voluerunt tamquam prodicionis actorem. 1891) Sed Palamides contra predicta animose resistens obtulit se exinde defendere per duellum equeste, qualiter ipsius sceleris erat inscius, et se paratum innocenciam suam bello ipso purgare. 1898) Et cum nullus Grecorum fuisset qui tunc contra eum pugnandi causa congregari voluisset, videntibus predictis eius emulis quod per eam viam ipsum nullatenus potuerunt (offendere), Vlixes in suis sermonibus sedauit populum et iurauit in tantum quod, de hijs que contra Palamidem suggesta fuerunt falsa credulitate depulsa, eius videretur adiutor, Palamides fuit per eum adhuc in imperio exercitus reformatus. 1911) Addiderunt etiam predicti commentatores adinuencionibus suis: quod non post multos dies Vlixes et Diomedes secreto sunt Palamidem allocuti, asserentes sibi, quod ipsi certificati sunt, quod in quodam veteri puteo erat quidam maximus thesaurus absconsus, qui indubitanter ab eis poterat obtineri. 1921) De quo cum eum eis vellent esse participem, sequenti die disposuerunt ad predictum puteum se conferre et, si placeret ei, tunc ire cum eis ad predictum thesaurum habendum, gratum et acceptum habebant. 1925) Palamides vero eorum fraudum ignarus, ex sola fide deceptus, veniente nocte ad predictum cum eis se contulit puteum; vbi collacione facta inter eos quis eorum primo descenderet, Palamides in eum se optulit descensurum. Qui disalciatis pedibus et superfluis vestibus reiectis a se, in puteum ipsum animosus descendit. 1934) Quem vt presenserunt ad yma putei peruenisse, statim eum lapidibus obruunt et interfecerunt eundem et ipsum mortuum in puteo dimiserunt, ad eorum tentoria sub



- 1935 Of þe draw-well, þai boith attones  
Kest downe vpone him mony stones  
And slewe hime and left hime richt þare;  
Syne to þare tentes gane þai faire  
That Ilk nycht, but noyis or sovnê. —
- 1940 This was þe falß relacioune  
Of Pallamydes, and mony vthir,  
Boith to his fader & his broþire,  
And gart þaime trow þat It was þus.  
Boith king Naulus & Oetus
- 1945 Tharfor richt besely þai socht  
How to rewenge come þai mocht  
Of his deid and raiss michtely  
Aganis þe grekis oist holy.  
And þai herd say þe grekes oft
- 1950 In þat Ilk wyntir ware purpost  
In þare cuntre to paß but dreid;  
And Naulus wist þaime worthide neid  
Paß by costes of his londe.  
Tharfor his mene he gaf commande
- 1955 That Ilk nycht þai suld walkand be,  
And one þe craggis besyd þe se  
He bad Ilk nycht þai fyre sulde haif,  
And so þe grekes to dissaif,  
That, gif þai come þare vpone nycht,
- 1960 Thai suld throw þe fyres bricht,  
That þar suld seme plane land war by  
Quhare þai mycht halde þare courß saifly,  
Tharfor with topsall all & sume
- Vpone þe craggis sulde cume,  
Quhare þare schippes sall periß all 1965  
And eke þai drowned gret & small.  
And in deid It was done richt so.  
For wele two hundreth schippis & mo  
And all þe mene þat ine þaime were  
Was drowned throw þe fyres thare. 1970  
Bot þe laif of þe schippes synê,  
That followit nixt in þe navynê,  
Come salande to þe samyne place  
And herd þe gret ruschinge þat was  
Of þe schippes þat ware brekande, 1975  
And cryes of þaime þat ware deande:  
Persaut þare parrell to be,  
Tharfor ine haist to þe rowme se  
Thai tornede and helde one þar way.  
Amangis þe quhilkis Menelay, 1980  
Diomeide and Agamenonê  
Eschewed þe parrell & passede one. —  
This Ilk forsaid Oetus,  
That was alß callit Peleus,  
Sone to þis forsaid Naulus kynge, 1985  
Kest ine his hart faire compassynge:  
For to vndo þire two in deide,  
Agamenone and Diomeide,  
And ine his thocht kest mony way  
How he mycht do to þaime, gif þai 1990  
Happinnit to cume ine þare cuntre.  
And for þat reull (!) purpoß he

1947) l. riß. 1960) vor throw fehlt trow? 1992 reull st. cruel?

eiusdem noctis silencio properantes. Et talis fuit falsi commenti globus, qui de morte Palamidis Nauli regis animum patris sui et Oetis fratris sui ad credendum inuoluit. 1944) Propter quod rex Naulus et eius filius Oetus diligentissime sunt scrutati qualiter ad vindictam necis filij et fratris eorum potenter insurgerent contra Grecos, qui in ipso exercitu fuerunt. Audiuerunt enim pro certo quod Greci ipsi hiemali tempore se posuerunt in mari causa ad eorum propria redeundi, qui necesse habebant per confinia regni sui transire. 1954) Mandauerunt ergo eorum hominibus ut qualibet nocte in cacumine moncium existencium iuxta pelagus ignem accenderent, ut decepti Greci per noctis tenebras transeuntes, putantes se esse secus terram in qua(m) secure se recipere possent, ibi diuerterentur incauti et velis expansis in montes ipsos et scopulos cum nauibus eorum irruerent, ubi naues ipse subirent dissolute per naufragium et irrecuperabiliter deperirent. 1967) Quod et factum est. Nam in ipsis rupibus et scopulis plus quam ducente Grecorum naues cum nauigantibus in eis naufragio sunt submerse. 1971) Cetera vero naues que has precedentes proxime sequebantur, cum ad locum ipsum sub eiusdem noctis tenebris peruenerunt: audito fragore nauium que inter scopulos frangebantur, et ex eorum letali clamore qui moriebantur in mari, locum ipsum exiciale vitantes, ab eo fugiunt et se immittunt in pelagus spaciosum. Cum quibus Agamenon, Menelaus et Diomedes et quidam alij de quibus infra dicitur predictum naufragium vitauerunt. 1983) Predictus autem Oetus siue Peleus, cum esset binomius, predicti regis Nauli filius, Agamenonis et Diomedis curiose mortem affectans vel ipsorum grauia detrimenta, suo exquirat in animo qualiter obesse ipsis valeat, si contingat eos salue ad propria remeare. 1992) Propter quod per speciales litteras suas et nuncium sapientem Clitemestre regine, Agamenonis vxori, pro vero et



Gart *specialie lettres* mak but weire  
 And by ane subtell *messingeire*  
 1995 To Cletemistra send belyve,  
 That was Agamenonis wyve,  
 Affermand suthly for *certanê*  
 That kynge Agamenone had tanê  
 A douchtere quhile of king Pryame  
 2000 To wyf and was bringand hire hame  
 And Cletemistra wolde depryve;  
 Tharfor *with* counsall attentive  
 He counsalit hire to seike remeide,  
 To saif hire-self frome felloun deide.  
 2005 Cletemistra gaif trowynge  
 To Oetus and gret tokynnyng (1)  
 Of his counsall, & privaly  
 It kepit, & socht besely  
 How sche mycht (saf) hire frome suche  
 thinge.  
 2010 Thane sone Agamenone þe king,  
 Fra all *parrell* of se maid quyte,  
 Come home to his kynryk tyte.  
 And Cletemistra þat was blyth,  
 Fenzeand faire chere, met hime *rycht* swyth  
 2015 *With* gret blythnes — bot zit scho had  
 Ane buschement for his slauchtir made.  
 And þis Cletemistra, þai recorde,  
 In-to þe absence of hire lorde  
 Had defouled hire *mariage* :

For also sonê eftir his passage 2020  
 Sche tuke one Egistus in deide,  
 Forzettand all hire womanhede.  
 And þis Egestus one hire gat  
 A douchtere, þat Gyrgona hate;  
 Quhome to þe kynrike hole sche hicht. 2025  
 This Ilk Egestus was one knycht,  
 Bot nocht cummyne of duke nor kynge,  
 Ne was not of so hie ofsprynge. —  
 Bot It Is said soth langtyme synê:  
 Quhene womene settis þaime for sic crymê 2030  
 As for to defoull þare bodyis,  
 Thai tuke eftir of mony wyß  
 A semplere, as we may oft se,  
 Na þare lord & of leß degre,  
 And luffis þe bettir & takkis þe wer, 2035  
 Settand all schame behynd full fere,  
 Declynand ay frome honeste,  
 Takand þe war to such wylte;  
 Bot me think þat þai sulde of skill  
 Desyre þe gud ere þan þe Ill, 2040  
 For to þe warld It war leß schamê  
 And leß disclander to þare namê.  
 Bot þai may nouþir resonabilly  
 Exterß (!) þare wikkit adultery,  
 And namely þat þai sulde not slo 2045  
 Thare husbandis for þare foull lust so. —  
 This Ilk quene Cletemistra

1993) Ms. spēalie. 2002) Ms. actentive. 2006) l. thankyng. 2009 saf fehlt. 2020) l. alsone.  
 2032) l. take. 2044) l. excuß.

certo firmavit quod Agamenon, maritus eius, vnam de filiabus regis Priami duxerat in vxorem, quam diligens vehementer suum secum deducit in regnum, vt regni sui eam sibi constituat in reginam et Clitemestram, eius vxorem veram, regno priuet et infallibiliter morti tradat; vnde, cum sibi expediat ante tempus occurrere, monet eam vt sibi caute prouideat, ne suam incidat in ruinam. 2005) Credidit ergo Clitemestra verbis Oeti et ei humiles grates reddens tacito suo conseruauit in animo qualiter se a sibi dictis insidijs uiri sui salubriter tueretur. 2010) Factumque est quod Agamenon a periculis maris saluus euasit, et perueniens in regnum suum, Clitemestra, eius uxor, que iam sibi parauerat sue necis infidias, eum ficticie leto vultu recepit. 2017) Hec autem Clitemestra in predicti sui mariti absencia, matrimonij fedus irrumpens, peccauit in legem; nam eius pudore postposito, matrimonialem thorum cum quodam Egisto nomine violauit; in cuius amorem Clitemestra in tantum exarserat quod ex eo quandam suscepit filiam, que Egrigona vocabatur, cui dare pro certo promiserat regnum suum; — 2026) licet Egistus regie non esset originis nec ducis nec comitis nobilitate decorus. 2029) Sed hoc est certum inter feminas voluptes quod, cum in sui corporis deliramenta labuntur, numquam appetunt cum aliquo committeri qui marito suo sit melior nec equalis; semper enim ad viliora declina(n)t et, cum ipse honoris earum prodige facte sint, in personis suis non horrent committere vilitates; sed non nisi cum vilibus eas committunt, quamuis, et si cum melioribus viris suis eciam et seipsis aut mundi maioribus committerent, scelus maximum esse putarent (!); nobilitas enim et diuicie committentis eas non excusarent a crimine, quod adulterij non fedarentur infamia et quod innocentem maritum turpius non afficiat nota riualis. 2047) In tantum igitur Clitemestra cum Egisto, suo dilecto, tractauit quod prima nocte qua venerat Agamenon, dum suo soporatus dormiret in lecto, Egistus in eum irruens ipsum



With Egestus gane sic trety ma:  
þat þe first nycht þat þe king was cum-  
myne

2050 And in his bed his first slepe nummyne,  
Schortlie to say, þis Egestus  
Slew hime. and quhene he (ded) was þus,  
To sepulture þai gart hime bringe.  
And nocht lange eftir his erdinge

2055 This said Egistus tuke to wyf  
Cletemistra; and sche belyf  
Gaif hime all hole þe governynge  
Of þe kynryk and maid hime kyng.  
Now þis Agamenone, we of reid,

2060 Had o sone gottine of his seide  
One þis queyne and Cletemistra richt,  
That to his name Arestes hicht,  
And was *with*-ine elde zit suthly.  
Quhom to þe king Calabus ine hy,

2065 His cosing, dredand þat with traynê  
He sulde be throw Egistus slaynê,  
Staw hime away & send hime has  
To king Ydomeus, þat was  
Kyng of Crete and was cosyne

2070 To himē. and þocht he of fer lynē  
Was and fer sib to Orestes,  
This Ilk Ydomeus but les,  
And his wyf eke, Tyraſyſe,  
Reſaued himē thankfully & wyß,

2075 And gart hime *with* all besyneß  
Be kepit alswele and no leß  
Thane Clemana, þare douchtere faire,  
That was þare nixt apperande aire ;

And ine his kynrik helde hime þane,  
 Quhill he was to þe elde of mane. — 2080  
 This Ilk Oetus alswa,

King Naulus sone, to Egra,  
 þe qu<sup>lk</sup> was Diomeidis wyf,  
 Wrote ine lyke maner, to raiß stryf,  
 That he to Cletemistra wrote : 2085

Effectuislie tellingē quhat-gote  
That Diomeid had weddit anê  
Of Pryamis douchteris, *in certanê*;  
And bad hire trow It out of dreide.  
Now was þat Egra *in deide*

Douchtere to kinge Polemyte,  
Kinge of Argew; and alß-tyte  
As hir forsaid fadere was deid,  
He left behynd him in his steid  
This Egra — þe buke sayis þus — 2095  
And a sone, callit Assandrus;

And eftir þar faderis deces  
The kynrik of Argew but les  
Betuix þaime þai couth ewyne depart ;  
And þis Egra with hire part  
To husband tuke Diomedes.

And quene þis Diomeid bowne wes  
And to þe grekes ost to go,  
This Ilk Assandrus also  
Passed *with* hime in company  
Aganis þe troyens michtely.

Bot or þai to þe ost *cume mycht*,  
In-to one place, þat Berclame hicht,  
Thai come, quhare þai *purposede* to byde  
For recreacioune Ine þat tyide. 2110

2052) ded fehlt. 2061) tilge and. 2064) tilge to oder l. þo. 2074) l. I-wyß. 2096) Ms. had a sone; im Ms. ist sone durchstr. u. broræ überschr. 2103) And st. one.

iuugulo interemit. 2052) Quo mortuo et eius corpore tradito sepulture, non post multos dies Clitemestra Egistum duxit in virum et illum sui regni regem constituit Mecenarum. Agamenoni vero supererat quidam filius, ex eadem Clitemestra sibi susceptus, Horrestes nomine, qui nondum annos adhuc attigerat pubertatis. 2064) Hunc rex Taltibus, consanguineus eius, timens ne Egistus ipsum furtive perimeret, clam ipsum eripuit et ad Ydumeneum, regem Crete, consanguineum eius, similiter transmisit eundem. Licet Horresti remota proximitate coniunctus, hunc tamen Ydumeneus rex et eius vxor, regina Tarasis, gratanti animo susceperunt; quem non minori affectione carius obseruabant quam quandam eorum filiam nomine Climeram, futuram heredem ipsorum in regno, que nondum effecta thori matura annos pueriles agebat. 2081) Ille idem Oetus, Nauli regis filius, ad Egeam, Diomedis vxorem, se contulit (!) et eodem modo quo induxit animum Clitemestre ad credendum de viro suo ducente secum vnam ex filiabus Priami, eodem modo induxit Egeam. 2090) Hec Egea fuit filia Pollinitis, regis Argiuorum, quo mortuo sibi superfuit Egea predicta et quidam filius vocatus Assandrus; quare post mortem patris Pollinitis Egea et Assandrus diuiserunt inter se inuicem regnum Argiuorum: cuius regni vna medietas peruenit Egee et alia medietas Assandro fratri suo. Egea vero cum medietate sui regni predicti duxit in virum Diomedem eundem. 2102) Verum dum frater suus Assandrus in Grecorum exercitum se con-



Bot þe kinge Thelaphus, þat was  
 Lorde of þat Ilk province, raß  
 And yrously apone þaime come  
 With armed mene, as out of home (!),  
 2115 And ruschit one þaime but abaid.  
 And þai, seand þai mistere had  
 For to defend þaime, faucht agaynê,  
 And þis Assandrus fell has slaynê  
 Of þe kinge Thelaphus best mene.  
 2120 The king Thelaphus, persavand þene  
 That he mycht nocht sustene þat scaith,  
 In hand he tuke a gret sære raith  
 And gane agane Assandrus ryde,  
 And stroik hime so ine-to þe syde  
 2125 That he hime woundit thrō þe corps  
 And straik hime deid downe frome his  
 hors.  
 Diomeide, seand in þat steid  
 Assandrus, his gud-broþir, deid,  
 As wode out of his wit, but les,  
 2130 Gane rusche in-to þe thickest pres,  
 Woundand, menzeand & slaande ay,  
 Quhill he come quhare Assandrus lay,  
 And drew him out frome þe horß feit,  
 In fell teres þat he gane grete;  
 2135 Syne with his mene tornede aganê.  
 Thus was he slane in-to certanê.  
 Bot It was nocht rehersit þus  
 To Egera of Assandrus,  
 Bot It was tolde hire but lesinge

2125) thrō = throu. 2149) Ms. delovit st. *deprivit*. 2158) *degre* st. *contre*. 2160) l. *passit*.  
 2163) In st. To.

That throw Dyomedis compassinge 2140  
 Hire broþir was slayne, so þat he  
 Throw his deceß mycht haf all fre  
 Throw þe richt of his wyf all hale  
 All þe kynryk but halfyndale.  
 And þis Egra certanely 2145  
 Louede hire broþire so tenderly,  
 That sche had fere levere forgo  
 Hire ownê part & his also  
 Ne be *deprivit* of hire broþire.  
 So, quhat of þis tale & þe toþir 2150  
 That Oetes also gane tell,  
 Sche tuke so cruell hart and fell  
 Aganis þis Diomeide one-ane,  
 That all þe argives euerilkanê  
 Sche tretede so, þat Diomeide 2155  
 Suld nocht be thare resaued in deide;  
 And send hime worde & said þat he  
 Suld nocht presume in þat degre  
 To duell a quartare of a day.  
 And so he strenzeit passing his (!) way, 2160  
 Nocht wittinge quhar for to declynê.  
 And so throw fortune happinnit synê  
 In Salamyne to cume percase,  
 That Tewtere rengand þare was,  
 Thelamonyus brothire, þai recorde, 2165  
 And of þe province was hole lorde.  
 And quhene þat he herd Diomedes  
 Had conspyred with Vlixes  
 In Thelamonis his broþeris deide,

ferret contra Troianos cum predicto Diomede, sororio suo, antequam applicarent ad Grecorum exercitum, apud Boeciam peruenerunt, ibi recreandi causa per dies aliquos disponentes. 2111) Sed rex Thelephas, illius prouincie dominus, egre ferens moram illorum, in multitudine suorum militum armatorum irruit in eosdem. Cuius rei causa cum haberent se necesse defendere, Assandrus multos ex militibus regis Thelephi interfecit. 2120) Que rex Thelephus tollerare non valens tot suorum excidium, accepta quadam lancea, in qua erat ferrum valde secabile, Assandrum letaliter vulnerauit et mortuum ab equo deiecit. 2127) Diomedes vero agnita morte Assandri, cognati sui, furibundus se ingerit inter homines regis Thelephi et multos interfecit ex eis et demum corpus Assandri a pedibus equorum violenter abstraxit et in multis lacrimis inter suos illud adduxit. 2136) Et hec fuit rei veritas de morte Assandri fratris Egee. Sed non sic fuit Egee suum, immo pro certo sibi assertum extitit quod Assandrus interfectus extiterat studio Diomedis, vt, eo mortuo, medietas regni cederet Egee, eius vxori, per quam ipse fieret inter dominus Argiuorum. 2145) Egea vero, cum non minus se diligeret Assandrum fratrem suum, que maluisset sua regni medietate carere quam suo fratre priuari, egrum concepit animum contra Diomedem, maritum suum. Propter quod tam ob predictam causam quam Oetis verba, filij regis Nauli, procurauit cum Argiis, hominibus suis, quod nullomodo reciperent Diomedem; cui Egea extunc indixit exilium, recusans ipsum amplius in suo regno manere. Quare dictus Diomedes coactus est exulare; qui quo declinet, ignorat. 2162) Demum, fortuna dictante, Salaminam accessit, vbi tunc rex Teucer, frater quondam Thelamonij, illius prouincie dominus residebat. Sed audito iam dudum quod in Thelamonij fratris sui (mortem) Diomedes conspirauerat cum Vlixes, ipsum capi mandauit. Sed Diomedes tunc



2170 And was so cummyne in his steide:  
 He commandit he sulde be tone.  
 Bot Diomeid, or euir he fonê,  
 Eschapand his gyrne slichtfully,  
 And fiede and left his land quyfly. —  
 2175 Demephone ande king Aganas  
 Frome handes of kyng Tewter has (!)  
 Eschapede out of gret perrile,  
 That frome þare handes in exile  
 War put, as Diomeid before ;  
 2180 And to Cartace to Duke Nestore  
 Come, þat þame richt curtasly  
 Resauede. and þane In-to hy  
 Thire two kynges tuke purpoß thare  
 That þai walde in þare cuntreis faire  
 2185 With armede honde richt michtely,  
 To fecht ande wyne þare lond wichtly,  
 To mak one þaime fell martyre  
 That so agane þaime gane conspyre.  
 Bot Duke Nestor commendit nocht  
 2190 Thare counsale, bot said þat hime thocht  
 Better þat þai send first to trete  
 With faire wordis and hechtis grete.  
 And þai haue (done) richt so but honê.  
 Quharfor all there liegis sonê  
 2195 With meike hartis, boith pure & ryke,  
 Resauede þame in þare kynryke. —  
 Eneas, zit þat maid delay  
 At Troy, with all þe haist he may

2174) tilge And?  
 2223) l. seuen.

2175—6) umzusetzen.

Maid redy his schippis to faire.  
 Bot þe meyne-tyme þat he baid þaire, 2200  
 He persavede and wist but dowl  
 That syndry folk duelland about  
 Of þare nychtbouris bownde (!) to anoy  
 The fewe folk þat remanede ine Troy.  
 Tharfor he counsaledge þaime: sene he 2205  
 In þare helpe mycht nocht abyde nor be,  
 That þai for Diomedes walde sende,  
 That was richt wicht, as he wele kende:  
 Sene he was þane in-to exile,  
 That he walde come In-to þe meyne-  
 quhile 2210  
 And be with þaime in þare subsyde.  
 And þai did so In-to schort tyde  
 And eftir Diomeide send richt.  
 And he with all þe helpe he mycht  
 Purchesß one all syde besely, 2215  
 Come vnto Troy richt manfully.  
 And quhene he come to Troy, he fand  
 Thame all as ine a sege luckande,  
 And Eneas zit þaime among,  
 That was blyth; and þai boith gane gonge 2220  
 Richt hardely with þe troyens,  
 For battell ordanit all attones,  
 And sex dayes contynewally  
 Faucht. quhare þat Diomeid stoutly  
 Throw his proveß richt mony flais 2225  
 And tuke mony of troyens fais,

2178) handes st. landes.

2218) Ms. lurkande.

furtiua fuga lapsus euasit a manibus regis Teucris. 2175) Rex autem Demofoy et rex Attamas peruenientes in eorum regna simili modo a regnis eorum sunt exulare coacti. Qui Carthacium veniunt, ubi dux Nestor hylariter recepit eosdem. Hij duo reges proposuerunt ibi in eorum regna se armata manu conferre et eorum regnicolas in potenti brachio debellare et omnes interficere fortuna fauente, illos specialiter crudelissime morti dare qui factionis ipsius fuerunt actores. 2189) Verum Nestor eorum consilia non commendat, immo persuadet illis vt nuncios eorum ad eorum regna transmittant in blandicijs et multarum promissionibus libertatum. 2194) Vnde factum est quod non post multos dies eorum regnicole reconciliacionis animum assumentes, predictos eorum reges in eorum regna gratis animis receperunt. 2197) Eneas vero, qui remanserat apud Troiam vt refici faceret naues suas, dum fuit ibidem, multos congressus passus est bellicosos ab adiacencium locorum incolis, qui Troianorum reliquias prede exponere nitebantur. 2205) Consuluit ergo eis Eneas quod, cum ipse ad eorum defensionem diucius cam eis esse non possit, vt mittant pro Diomede, viro tam strennuo, qui, cum exilium pateretur adhuc, ex eo quod recipi non potuit inter suos, ad regimen et subsidium eorum libenter accederet. 2212) Miserunt itaque Troiani pro Diomede. qui, auxilio vndecumque quo potuit conquisito, cum multa celeritate se contulit apud Troiam. 2217) Qui cum inuenisset Troianos quasi obsessos et adhuc Eneam ibidem: qui inter se gauisi sunt valde, ambo ad bellum se parant et, ordinatis Troianis aptis ad bellum, in armata manu ad prelium egrediuntur cum eisdem. Diebus igitur septem continuis est pugnatum; inter quos Diomedes multa commisit de sue strennuitate persone, multos interfecit ex aduersarijs Troianorum, multos cepit ex eis et, quoscunque per eum capi contingerit, faciebat statim furca



And all þat evir he tuke, but let  
 Gart hangit be one a gibbet.  
 The auchtane day fechtande richt fast  
 2230 He provit sa, quhill at þe last  
 Thai tornede þare bakis ande to go (!) ;  
 And he gane mony of þaime slo,  
 And all þat mycht be tone, Ilkanê  
 Gert þaime be hangit, in certanê.  
 2235 Than vþeris nychtbouris, þat gan duell  
 About þe towne or in castell,  
 Herand how þai ware vndonê  
 That þaime assegeit þan, þai alsonê  
 Sesit frome all wexacioune

2231) l. and gan? 2235) l. vthire.

Of þe troyens. þarfor þe townê 2240  
 Was in-to pece — gif It mycht be  
 Said pece ine suche aduerfite. —  
 Eneas, quhene þis was donê,  
 His schippis redy maid but honê  
 And with þe troyens, þat left was, 2245  
 And with his fadere Anchises  
 Enterede in schippes but sudiornê,  
 To paß in exile but retornê  
 As þe gregeois hade ordanit It,  
 And to þe se gane hime commit, 2250  
 As vnknowene quhare fortoune wolde  
 That he and his suld resting holde<sup>1)</sup> . . . .

suspendi, tamquam fures pessimos et predones. 2229) Octauo vero die in multa bellandi astucia sic viriliter irruit contra eos quod ipsos vndique circumci(n)xit, sic quod manus eius effugere non valerent: quos omnes furca suspendi mandauit et eos more furum patibulis diuersis affixit. 2235) Reliqui autem vicini de adiacencijs villis et castris, audito de insultantibus in Troianos sic amara morte consumptis, perterriti nimium cessauerunt omnino vexare Troianos. Vnde quies est maxima parata Troianis, si quies in eorum tribulacionibus dici potest. 2243) Eneas vero, interim suis reffectis nauibus, cum multis de reliquijs Troianorum et patre eius Anchise naues ipsas ascendit, profecturus in exilium sibi a Grecis indictum; propter quod cum nauibus ipsis alto pelago se committit et, cum prorsus ignoraret 2252) quo sibi sedem fata statuerint vbi suos posset locare penates<sup>2)</sup>,

[multis maris exagitatus periculis multis locis adhesit. Sed voluntate deorum cum suis nauibus pontum intrat et tamdiu per peregrina maria nauigat quod peruenit Ytaliā et in Tusciā se recepit. De processionibus autem Enee particularibus, qualiter sibi successerit post recessum eius a Troia et qualiter sibi contigit postquam peregrinari desiit, ex quo venit in Tusciā, presens hystoria non describit; sed qui eorum volunt habere noticiā, legant Virgilium in Eneidos. Egea vero vxor Diomedis, postquam ad eius peruenit noticiā Diomedem receptum a Troianis et hostes suos sic violenter debellasse, timuit ne Diomedes forte viribus conquisitis in eam irrueret et suos et eam offenderet, tamquam lesus ab ea. Vnde, habito consilio cum Argiuis, statuit pro Diomede mittere, vt ad regnum suum secure debeat remeare. Qui, habito nuncio sue vxoris, gauisus est valde et festinus ad propria remeauit; vbi ab Egea, vxore sua, et omnibus Argiuis sinceris animis et cum maximo gaudio fuit receptus. Ceteri vero Grecorum qui reges eorum redeuntē a Troia recipere recusauerant, penitencia ducti humiliter querunt eos et ipsos regnorum suorum restituunt dignitati. Qui postquam ad regna peruenerunt, eorum vrbes et loca collapsa in eorum absencia sollicita mente reformant et in meliorem statum restaurare procurant.

#### De Horreste vindicante mortem patris in morte matris et recuperacione regni sui.

Horrestes igitur, Agamenonis filius, quem rex Ydumeneus suscepit nutriendum ob timorem Egisti, iam adoleuerat et viginti quatuor annorum iam erat maior effectus, cum rex Ydumeneus ipsum honore milicie decorauit in multa iocunditate festiua. Quo facto milite, Ydumeneum regem deuote rogauit Horrestes vt, cum etas eius et tempus appeterent circa regni sui recuperacionem et in vlcionem necis intenderet patris sui, vt de militibus regni sui sibi deberet subsidium exhibere. Qui libenter annuens mille milites valde strennuos sibi assignauit, vbi multorum suorum requisiiuit et expectauit auxilium, sic quod breui tempore alios mille milites sibi quesiiuit, et cum predictis duobus milibus militum ciuitatem Thoesem (l. Troecen) animosus intrauit. Erat autem huiusmodi ciuitatis dominus rex Forensis sic suo nomine nuncupatus, qui dum fuerat intimus Agamenonis et

<sup>1)</sup> Hier ist mitten im Text eine grosse Lücke, durch den Ausfall einer Reihe von Blättern in der Vorlage des Schreibers entstanden, die dieser nicht bemerkte.

<sup>2)</sup> Das Eingeklammerte ist im Ms. ausgefallen.



multum odiosus Egisto. Causa vero ipsius odij, propter quam rex Forensis contra Egistum capitales inimicias confouebat, precipue fuit illa: Nam, cum idem rex Forensis de quadam filia sua cum eodem Egisto matrimonium contraxisset, dictus Egistus ob amorem Clitemestre a filia regis Forensis diuerterat, libello repudij sibi misso. Propter quod gratanti animo se obtulit et rogauit Horrestem quod in sua comitiua contra Egistum ipsum admitteret, qui in seruicijs Horrestis et destructionem Egisti venire cum trecentis militibus intendebat; de quo Horrestes satis regraciatu est illi. Tempus erat quo jam sol tauri signum intrauerat; tunc cum prata virerent et vernarent flores in arboribus redolentes, ruberent rose in viridibus rubris earum, et in dulcibus cantibus philomene dulci modulamine citarissant; tunc cum esset mensis ille maius qui horum (!) ductor est omnium et blandus alumpnus ipsorum: tunc Horrestes cum rege Forense et eorum exercitu a ciuitate Troiezem ambo feliciter discedentes, Metenas accelerant et, cum eos nollent recipere Metenenses, Horrestis exercitus ciuitatem ipsam dura obsidione conclusit. Receperat enim Horrestes responsum a dijs vt contra Egistum secure procederet, nam sibi contra eum est concessa victoria, et acceptum est dijs quod de matre sua ipse-idem assumat suis manibus vlcionem. Quamuis enim Clitemestra in ciuitate ipsa esset inclusa, Egistus tamen non erat in ea. Iuerat enim Egistus pro ciuitatis succursu milites coadunare pugnantes, cum quibus ciuitatem ipsam se sperabat pro certo tueri. Sed Horrestes, agnita veritate per quam viam redire posset Egistus in comitiua sua, ordinatis suis exploratoribus circumquaque per passus viarum per quos Egistes redire poterat, multos milites constipari decreuit, qui Egistum possent intercipere redeuntem. Ipse vero qualibet die ciuitatem ipsam continuis vexabat insultibus, que a suis ciuibus poterat male defendi, cum non fuisset ciuitas ipsa contra insilientes in eam ante tempus pro sua defensione munita. Quare factum est quod ciues eius sustinere non valentes nocturnos stimulos et diurnos, quintodecimo die obsidionis ipsorum cessauerunt omnino bellare, et ciuitas ab Horrestis exercitu capta est. Intrauit igitur Horrestes ciuitatem in multa militum comitiua et ordinatis militibus in portarum custodia, ne quis ingredi vel egredi forte possent ab eis, ad regium quondam sui patris palacium properat, vbi Clitemestram suam matrem inuenit: quam statim capi mandauit et fida custodia detineri. Sic et omnes qui patris sui regis Agamenonis conspirauerunt in mortem et qui contra rebellionem eius fuerunt principes factionum. Eodem eciam die, dum Egistus celeraret ad ciuitatis succursum cum quibusdam suis militibus, incidit in manus militum Horrestis Egistum expectantium redeuntem. Qui irruentes in eum et eius socios, bello commisso, ceperunt Egistum, omnibus suis militibus interfectis, et Egistum ad Horrestem adducunt, manibus eius post terga ligatis. Sequenti vero die Horrestes mandauit Clitemestram matrem suam ligatis manibus nudam adduci: contra quam Horrestes nudato ense illico irruit et vbera eius ab eius pectore proprijs manibus extirpauit et in multis ictibus ensium interfecit eandem. Quam interfectam et nudam extra ciuitatem per terram trahi mandauit et canibus et volucris eam statuit deuorandam; propter quod tam diu insepulta remansit donec canes et volucres totum corpus eius exceptis offibus consumpserunt. Egistum vero nudum per totam ciuitatem tractum furca suspendi mandauit. Sic et omnes alios quos ceperat, tractos per ciuitatem et furca suspensos necari decreuit. Quod-vltra ex omnibus impijs infidelibus et peruersis per Horrestem Mecenarum ciuitate purgata, vere dici potuit Agamenonis mortem per tantorum mortem vltam plene fuisse, necnon et de Clitemestra propter obprobrium a se turpiter viro factum necnon et illatam iniuriam per eam nato suo, in multis in quibus Clitemestra peccauit. Fuit enim homicidij rea, que talem et tantum regem, qualis fuit inclitus Agamenon, sub eius securitate cubantem fecit occidi, virum et filium turpis adulterij affecit iniuria et seipsam, naturam et morem mulierum nobilium non obseruans. Quare iustum fuit vt de tot malis incurreret multa mala, per eum precipue quem in nota dedecoris tot malis affecit. — Interea Menelaus, quia in multis periculis maris euasit, cum Helena vxore sua Cretam applicuit; ibi de morte Agamenonis fratris sui et vindicta per Horrestem assumpta rumore audiuit. Contra Horrestem igitur Menelaus grauem concepit animum de tam dira vindicta quam exercuit contra matrem. Et ibi tam maiores quam vulgus pro maiori parte ciuitatis ipsius venerunt vt viderent Helenam, pro qua Greci tot mala sunt passi. Demum vero, ventis secundis afflantibus, Menelaus cum Helena recessit a Creta et felici nauigatione potitus in portum applicat Methenarum: vbi odiosum animum demonstrauit Horresti, dicens eum in regno patris non debere succedere, ex eo quia in matrem tam diram exercuit vlcionem, que magis impietas dici potuit quam vindicta. Quare factum est quod, congregatis omnibus Grecorum regibus in Athenis, maiori parti eorum communiter videbatur Horrestem, Agamenonis filium, regno patris indignum, qui contra matrem tanta fuit impietate crudelis,



»Thai leif all vþire besynes;  
So þam emplefit þat swetneß

That of þaime-self þai haf na thocht, 2255  
Of mete and drink rekande richt nocht,

et ideo exilio magis dignum; in defensionem suam allegante tunc Horreste quod, quitquid de matre fecerat, exercuerat de voluntate et iussu deorum. Dux autem Athenarum pro Horreste se obtulit contra quemlibet probaturum quod Horrestes regni Methenarum domin(i)o dignus erat et quitquid de matre fecerat, deorum peregerat voluntate. Contra quem dum nullus fuisset qui predicto bello se vellet offerre, predicti reges solempni communicato consilio absoluerunt predictum Horrestem ab omni querela, ipsum de regno patris solempniter coronantes. Qui licenciatus ab eis, cum Athenarum duce, qui affectione purissima associavit eundem, Methenas applicuit, vbi cum maximo gaudio fuit receptus. Horrestes igitur in patris solio sedit, diademate coronatus, egrum gerens animum contra suum patrum Menelaum. Sed recedente duce Athenarum ab Horreste, rex Ydumeneus et rex Crete apud Metenas se conferentes inter Menelaum et Horrestem concordiam tractauerunt et pacem sic, quod Horrestes Hermoniam, regis filiam Menelai et Helene, duxit in vxorem, videlicet consobrinam, festiuitate nupciarum inter eos solempniter celebrata. Erigona vero, filia Clitemestre et Egisti turpi coitu suscepta, ex quo nouit Horrestem, vterinum fratrem suum, in regni solio confirmatum, nimium dolore commota laqueo se suspendit. — Non post multos vero dies Vlixes cum duabus nauibus negociatorum, quas precio conduxerat, Cretam venit. Suas enim naues amiserat, et quitquid habuerat, ablatum sibi extitit ab incursibus pirritharum, et eo potius quia in manus gentis Thelamonij Aiakis incidit, que cepit eum et quecumque penes ipsum inuenit, abstulit et ipsum furca suspendere intendebat. Sed Vlixes industria sensus sui euasit a laqueo gentis ipsius, pauper tamen et egenus et penes se nichil habens. Licet enim sic euasisset a manibus gentis Aiakis, dum securus eripi ab infortunijs credidisset, incidit subsequenter in manibus regis Nauli, qui propter Palamidis filij sui mortem capitali odio persequabatur Vlixem. Vlixes igitur sagacitas magna fuit: per quam a manibus regis Nauli de persona saluus euasit. Quo vero ingenio vel quo sagacitatis tenui argumento a captura gentis Aiakis et manibus regis Nauli Vlixes euaserit, presens hystoria non declarat, nisi quod Vlixes ex predictis causis ad Ydumeneum regem pauper et inops accessit. Rex autem Ydumeneus de tanta Vlixis paupertate miratus, nichilominus hylariter eum suscepit, et casus suos et sue infelicitatis accidencias explorat ab ipso et petit ea sibi seriatim et particulariter enarrari. Quod Vlixes gratanter admittens, vt regis petitionem impleret, suorum casuum facta reuoluens, in sui narratione sermonis ea per ordinem explicauit: de quibus sic dixit. Verum est, domine rex, quod post capcionem Troie, cuius capcionis ego pars infallibiliter magna fui, cum nauibus meis, multis onustis diuicijs de opibus Troianorum, in multa auri et argenti copia et multorum meorum michi famulancium comitiua pelago me commisi et, me per plures dies prospere nauigante, in quendam portum, qui Mirna communiter nuncupatur, primo saluus applicui, ubi cum meis pro recreacione descendi et ibi tutus per dies aliquos moram traxi, cum ibi nullus michi et meis molestiam intulisset. Deinde a predicto portu discessi et, aura michi blandiente secunda, in portum, qui dicitur Calostofages, salue parueni: vbi similiter cum meis per dies aliquos sum moratus. Cumque fallaces venti michi tempus prosperum suaderent, a predicto portu discessi et fere per tres dies proxime subsequentes feliciter nauigaui. Tunc subito tempestas ventorum inualuit, et aer de sereno repente factus obscurus incerta nauigatione nunc huc, nunc illuc sub nimia tempestatis clade vexauit. Demum tempestas ipsa me compulit in Siciliam diuertere, nimis inuitum, vbi vexaciones passus sum plurimas et labores. Erant enim in Sicilia duo reges fratres, quorum vnus vocabatur Strigones et alius Ciclopas. Hij duo reges irruerunt in me et meos, videntes naues meas diuicijs tantis plenas, exposuerunt per violencias eas prede et quitquid inuenerunt in eis, asportauerunt ab eis in eorum multitudine militum armatorum, et eo deterius quod superuenerunt duo eorum filij milites valde strenui et nimium bellicosi, quorum vnus vocabatur Alifam et alius Poliphenius. Hij irruerunt in milites meos: qui centum interfecerunt ex iis, ceperunt me et Alphenorem vnum ex socijs meis, et me et eum in quodam castro in carferem truserunt. Hic Poliphenius habebat quandam sororem, virginem speciosam: quam postquam vidit Alphenor, in concupiscenciam eius exarsit et, eius illaqueatus amore, factus est valde amens. Per sex igitur menses me captiuum in Sicilia detinuit Poliphenius; sed demum misertus est mei, et me cum Alphenore liberauit. Qui Poliphenius postea michi multum commodi contulit et honoris. Sed Alphenor circa sui amoris vehemenciam in tantum operam suam dedit quod sororem Poliphenij, quam diligebat, noctis tempore a secretario patris eripuit et ipsam secum adduxit. Quod vt peruenit ad suorum noticiam, sui contristati sunt valde; propter quod idem Poliphenius iterum in me et meos eadem nocte ad arma prorupit cum maxima militum comitiua; et, facto impetu contra meos, sui recuperauerunt Poliphenij sororem. Qui Po-



Bot throw þare swete songe fallis one  
 slepe.  
 The mermadynnis thane takine (!) kepe,  
 Seis þaime slepand, þane cummis roth  
 2260 And drownes þame and þare schippes bath.  
 Amange þire mermadynnis come we.  
 And I, dredand my mene suld be  
 Merrit with þare sle fantasye,

Gart þame þare eris stop In hy  
 With my craft: so þai herd þaime nocht; 2265  
 With hole cast syne vpone þaime soucht  
 And a thousand of þaime cane slo;  
 And so þat parrell we passit fro.  
 Thus passede we and tho parrellis left.  
 Vnhappely þan we fell eft  
 In-to Carybdís In-to schort quhile, 2270

liphenius in me demum irruit; et, dum ab eo insisterem me tueri, vnum sibi ex oculis eius euulsi, et cum socijs meis, qui viui supererant, in naues proprias me recepi, et cum eis a Sicilia eadem nocte discessi. Deinde recta nauigacione potitus, in Eolidem insulam me ventus applicuit, quamuis inuitum. In hac igitur insula erant due puelle sorores nimium speciose, ipsius insule domine, que in arte nigromancie et exorzisacionibus docte nimium habebantur. Quoscumque igitur nauigantes in hanc insulam fortune trahebant, predicte due sorores non tantum earum pulchritudine quantum earum magicis incantacionibus sic tenaciter capiebant quod nulla spes erat intransibibus ab insula posse recedere, omnium aliarum curarum oblitis, adeo quod, siquem eorum inueniebant, ad eorum mandata rebelles statim eos in bestias transformabant. Harum igitur vna, illa videlicet que magis in hac sciencia docta erat, Circes suo nomine vocabatur, et alia nomine suo Calipha. In potestatem igitur harum duarum me fortuna deduxit: quarum vna, videlicet Circes, meo quasi amore bachata suas immiscuit pociones et suarum incantacionum infidijs sic fatue me allexit, quod per annum integrum non fuit michi ab ea recedendi facultas — infra quem annum Circes grauida facta est et concepit ex me filium, et post ea natus ex ea creuit et factus est vir nimium bellicosus. Ego autem circa propositum mei recessus curam adhibui. Sed Circes irata persistens suis magicis artibus me credidit detinere. Sed ego, qui in arte illa valde similiter eram instructus, contrarijs operacionibus omnia sua figmenta destruxi et penitus annullaui. Et quod si ars deluditur arte, contrarijs commentis et artibus in tantum preualuerunt efficacius artes mee, quod cum omnibus socijs meis, qui tunc mecum erant, a Circe nimium anxiosa recessi. Sed quid michi profuit ille recessus? Nam, committente me mari, ventus me appulit in terram regine Caliphe, que suis artibus sic me illaqueauit et meos, quod maiori tempore quam voluerim me detinuit penes se; mora tamen ipsa michi non fuit nimium tediosa, propter ipsius regine pulchritudinem in qua miro modo vigeat, et propter affectus placidos quos penes ipsam inueni, que placere michi et meis nimium est conata. Tandem per mei sensus industriam factum est quod ab ipsa saluus recessi, in maxima tamen mei plena laboris, cum artes suas artes mee vix repellere potuissent. Deinde nauigando cum meis perueni ad quandam aliam insulam, in qua quoddam sacrum oraculum habebatur, quod diuine concessione potencie certa et vera responsa petentibus exhibebat. Ab oraculo multa pecij curiosus, inter que affectuose ab eo quesui: quidnam de nostris animabus postquam a nostris corporibus sunt egressæ, contingeret. De omnibus igitur tunc per me quesitis ab eo certum responsum obtinui, preterquam de animarum articulo, de quo ab ea nullum responsum certum potui obtinere. Cum igitur ab ipso oraculo discessissem, aura vt credidi perflante secunda, ventus me compulit pertransire per quendam locum periculis multis plenum. Perueni enim illud in mare in quo Syrene, que sunt maxima monstra marina, pelago spaciantur. Sunt enim ab vmbilico superius forme feminee, virgineum vultum habentes, ab vmbilico vero citra omnem formam piscis obseruant. Hee autem mirabiles voces mirabili sonitu resoluunt in cantu in tam dulci modulamine cantilene quod celestem putares excedere in sonis musicis armoniam; adeo quod miseri nauigantes, cum ad eas perueniunt, tanta earum cantus dulcedine capiuntur quod eorum nauium vela depouunt, remos reponunt, in altum nauigacione penitus abstinentes.

Sic enim animos miserorum ille cantus inebriat] V. 2253) quod miseri audientes omnium aliarum curarum grauaminibus exuuntur, et in tantum ipsarum dulcedo demulcet auditus quod, sui ipsorum prorsus obliti, nec esum appetunt neque cibum, dum eorum animis quidam sopor illabitur, per quem efficiuntur penitus dormientes. 2258) Quos dum Sirene dormire persciant, naues gubernatorum regimine destitutas statim euertunt, naufragio subruunt, sic, quod nauigantes in eis dormiendo infelici naufragio submerguntur. 2261) In has igitur Sirenes incidi, et, ne socij mei mecum inuoluerentur simili soporis errore, meis artibus et mei et eorum auditum sic tenaciter obscuraui quod de earum cantu ego et socii mei nichil penitus audientes, ipsas penitus debellauimus et plusquam mille ex eis interfecimus, sic, quod salui earum loca transiuimus, ab earum periculis liberati. 2270) Deinde nauigando infelix casus inter



And wele more of *paimē* fyftene myle . . . .  
 That swelt half of my schippis has  
 Suelledē ande all *pat* in *paimē* was.  
 2275 And with *pe* to *pir* half away  
 I gat, bot I gat a fell fray,  
 And to Phynit come saland *pane*.  
 Quhare I fandē wikkit tyrand-mene,  
 That ruschit one my folk & me  
 2280 And slew most *part* of my menze  
 And left bot fewe of *paimē* one lyve,  
 Syne spulzeit has my schippis belyve,  
 And me and *pe* quheyne folk *pat* ware  
 Liffand, tuke and in presoune *pare* (!).  
 2285 Bot, throw will of *pe* goddis, synē  
 Thai deliuerede out me and mynē;  
 Bot *pai* restorit nocht of *our* gud.  
 Frome thyne in poverte furth we zude,  
 Quhill *pat* we come to *pis* cuntre,  
 2290 Richt misterfull, as ze may se.  
 Now haf I talde *z<sup>w</sup>* myne anoye  
 That I had, sene I come fro Troy,  
 And all *pe* awenturis I hade.  
 Ande so ende of his speche he maide.  
 2295 The king Ydoneus, *pat* herde  
 Vlixes tane how *pat* he ferde,  
 Has in his hart of *hime* pite;

Nach 2271 fehlt ein Verspaar. 2273) l. swelth. 2284) l. presonit? 2296) l. tale? 2301) That st. than. 2313) Ms. *pat* st. *par*.

Tharfore oucht *pat* mycht plesand be  
 To him in *pe* kynryke of Crete  
 He gart *hime* haue *with* honour grete. 2300  
 That, quhene It lykede Vlixes  
 To *paß* fromē Crete, *pe* king but leß  
 Gart gif *hime* two schippes in hy,  
 And golde and siluere richt plentuously,  
 To suffice *hime* in his wayage; 2305  
 Ande prayede *hime* at his passage  
 To *pe* king Anthenor to wende,  
 That zarnede him to se as frende.  
 With leif to his schippes *parfore*  
 He passede, and come to Anthenore: 2310  
 That *hime* resaut *with* blyth cheire  
 And honorede him vpone gret manere.  
 Vlixes harde *par* tell belyve  
 How *pat* Penolope, his wyf,  
 With gret men was assayedē in deide 2315  
 And kepit ay hire womanheide;  
 And also he was certefyede  
 That folk his kynryk occupyede  
 Incontrare of his wyffis will.  
 And *pare* come alswa *par* him till 2320  
 Thelamocus, his sone *pat* was,  
 That tolde *pe* certane suthfastneß.  
 Vlixes, *pat* *pis* thing herde tolde,

Sillam nos appulit et Caribdim, et, cum ad XV stadia eorum ingluuiosa pericula protendantur, ibi ab ipsa maris ingluuie plusquam medietas mearum nauium fuit absorta; propter quod socij mei nauigantes in eis pre ingluuie ipsius maris naufragio perierunt. 2275) Ego autem cum alia medietate nauium mearum ab ipsius ingluuie maris auulsus, Pheniciam nauigando perueni, vbi inueni mirabilis gentis tyrannidem, que in me et meos irruens maiorem partem gladio interemit, paucis relictis ex eis, et bona omnia que tunc mecum habebam in nauibus, abstulerunt a me homines gentis ipsius, et ceperunt me et qui superfuerunt ex meis mecum duris carferibus incluserunt. 2285) Tandem, volentibus dijs, liberauerunt me et illos quos mecum incluserant, nichil michi de rebus meis restitutis ab eis: quare in summa paupertate deductus circuiui meridiem et demum in terram istam applicui, factus pauper et egenus, vt vides. 2290) Ecce narraui tibi omnes casus meos postquam a Troia recessi, et in paupertatem qualiter sum deductus. Et sic Vlixes suis narrationibus finem fecit. — 2295) Rex vero Ydumeneus, auditis verbis Vlixis, r(ati)one sue nobilitatis et eius industrie valde compassus est sibi, et ideo, quantum placuit Vlixis in Creta morari, in multarum rerum habundancia rex honorauit eundem. 2300) Demum, cum Vlixis placuit a Creta recedere, rex donauit Vlixis duas naues, necessarijs omnibus bene munitas, cum quibus posset in regnum suum commode nauigare; donauit eciam ei dona plurima argenti et auri, que sibi possent habunde sufficere, dum ad propria perueniret. In recessu tamen suo rogauit eundem vt ad regem Anthenorem se conferret, qui eum videre plurimum affectabat. 2309) Vlixes igitur, a rege Ydumeneo obtenta recedendi licencia, naues ascendit et ad regem Anthenorem se contulit: qui eum in vultu hylari cum multa iocunditate recepit; cui multum grata fuit Vlixis multa facundia et nimia industria sensus eius. 2313) Ibi autem Vlixes certos rumores didicit de vxore sua Penolope tot infestata proceribus, et eius pudicicia ab ea illesa seruata, necnon et de quibusdam alijs qui inuaserant terram suam et eam temere detinebant contra voluntatem vxoris. 2320) Ibi Thelamocus, filius eius, cognito patris aduentu, accessit ad eum: qui omnes rumores quos pater



Prayed king Anthenor he wolde  
 2325 With him In-to his cuntre ga.  
 And Anthenor said blythlie zha,  
 And, with his knyghtis, with hime zeide  
 To schip. and so þai gan proceide,  
 That Vlixes *with* subtilte

2330 Come vpone nyght to his cite.  
 And at þe traytouris he begynnys  
 And enteris first in-to þare Innes,  
 And fande þaime fast slepand Ilkonê,  
 And slewe þaime all — eschapit nonê.

2335 Syne, quhene þe day was dawyne licht,  
 In his palace he enterit richt  
 With þe kinge Anthenor: quhare he  
 Was resaut as kyng sulde be.  
 O, how blyth was Penolope

2340 That longe desyred sight to se!  
 O, how in haist þe citezanis  
 Come for to se þare kyng attanes,  
 Brynging so mony giftis ryke!  
 And hime agane to his kynryke

2345 Thai gane richt hartfully restore.  
 Thane tretit he with Anthenore  
 That Thelamocus, his sone, cane ta  
 To wyf his douchter Nausica;  
 And maid a ryall brydale sonê.

2350 Kyng Anthenor, quhene þis was donê,

2347) Ms. than st. that. 2348) Ms. Nausita. 2353—4) verderbt. 2360) graith stilus, wie 2821.  
 2363) Ms. Pirrus st. Peleus. 2374) For st. Though. l. eld. Ms. stantlie.

Passed home agane, & Vlixes  
 Bode in his lande *with* rest & pece. —

(Buch XXXIII.)

The thre and thretty buke alß fast  
 How þat Pirrus frome þe feist past (!);  
 And also how Vlixes was 2355  
 With his awnê sonê slane vpone case. —

Of Pirrus, sone to Achilles,  
 Syne þat frome Troy he cummyne wes,  
 The story zit maid no memore;  
 Bot now we dreß *our* graith þarfore. — 2360

Vpone his faderis syde Pirrus  
 Has his grant-ßir Peleus:

This *Peleus* Achilles gat  
 One his wyf, Tytides þat hate,  
 And Achilles Pirrus alswa 2365

Gat one his wyf Dyamira,  
 Douchtir to kinge Lycomeid;  
 So has he two grantßiris in deid:

Peleus one his faderis syde,  
 And one his moderis Licomede. 2370

Kyng Licomede to Acastrus  
 Was sone, forfadere to Pirrus.

This Acastrus was zit liffand,  
 For he for old scantlie mycht stande. 1630

He hatit þis Pirrus dedly, 2375

didicerat, certa sibi assercione firmavit. 2323) Quare Vlixes regem rogauit Anthenorem vt eum in regnum suum associare deberet in suorum militum comitiua. Quod Anthenor libenter annue(n)s cum suis militibus associauit eundem; et eis felici nauigacione potitis, in tantum procurauit Vlixes quod de nocte in suam applicuit ciuitatem. Et repente depositis in terram militibus, de nocte suorum proditorum domos inuadit: vbi ipsos inueniens dormientes omnes interfecit, ita quod nullus euasit ex eis. 2335) Adueniente vero die in sui fulgoris lucida claritate, in suum palacium cum rege Anthenore se recepit, et ibi cum rege ipso in multa iocunditate receptus est. 2339) O quantum facta hylaris Penelope in aspectu sui domini, quem tanto videre tempore anxia peroptauit! Concurrunt igitur ciues, regem eorum tantis temporibus expectatum cum multo gaudio videre festinantes; multa dona sibi offerunt et encenia magna nimis. Et exaltatus est Vlixes multum in regno suo; et in tantum cum rege tractauit Anthenore quod Thelamocus Nausicam, filiam regis Anthenoris, duxit in vxorem. Celebrantur igitur nupcie Thelamoci, in multorum solempnitatibus gaudiorum. Et rex Anthenor suum feliciter remeavit in regnum; et Vlixes in inclito statu regni sui demum sub nimia pacis tranquillitate quieuit. —

#### De mirabili euentu Pirri et de morte eius.

2353) Quia vero vsque nunc de Pirro, Achillis filio, postquam a Troia recessit, nichil dixit prefens hystoria: nunc ad narrandum eius aduentus dirigitur stilus iste. 2361) Pirrus enim ex parte patris sui habuit regem Peleum auum suum, cum ex predicto Peleo et Tetide, eius vxore, fuisset susceptus et natus Achilles, pater ipsius Pirri, quem Achilles suscepit ex Diadamia, regis filia Lycomedis; et sic habuerat Pirrus duos auos, regem Peleum ex parte patris, et regem Lycomedem ex parte nobilis matris sue. 2371) Qui rex Lycomedes filius regis Acasti fuit, proau



- And all his faderis kyne holy,  
 And scaithit þaime all þat he mocht —  
 Cauß quhy, þe story tellis nocht.  
 Bot It rehersit þus but leß:
- 2380 Acastrus, þat forfadere wes  
 To Pirrus, his graunfchire put out,  
 Peleus, out of his land but dout  
 Of Thesaly, and schope also  
 With hid quentyß Pirrus to slo.
- 2385 Pirrus, þat frome þe sege was cummyne,  
 Be se homwarde þe way has nummyne,  
 Quhare he In-to gret parrell gane fall  
 And of his gud þe most part all  
 He kest out *with* his awne hande,
- 2390 To saif his folk þat ware passande.  
 Thus with his schippes dryvande þane,  
 He aryvede ine Melapsane,  
 And gart supple his schippis thare  
 That *with* þe tempest schakene war.
- 2395 Thare tolde þai him how Acastrus,  
 His (for)fader, put out Peleus,  
 His granschire, out of Thesaly,  
 His kynryk, & how besely  
 He kest engyne Pirrus to slo.
- 2400 Pirrus was of þat thing richt wo,  
 And mor of his grantschire in deid  
 Nor of hime self, — for Lycomeid,  
 His grantßir of his moderis lynê  
 And sone to kyng Acastrus synê,
- Hade noryfede hime in his barnage 2405  
 And brocht hime wp of tender age. —  
 This kinge Acastrus prevaly  
 Has put Peleus so queyntly  
 Frome his cuntre, þat one no syde  
 Ine-to a part he durst abyde 2410  
 For hime and his sonnes also —  
 For Acastrus has sonnes two:  
 The tone was callede Philistynes,  
 And þe toþir Mynellopes;  
 And one douchter he hath þarto, 2415  
 And Tetides to nome has scho —  
 Peleus durst nocht in apert  
 Abyde, bot helde hime in covert,  
 Quhill-tymê þat Pirrus sulde come home,  
 That, he thocht, sulde revenge his  
 schomê; — 2420
- And he was richt sikker þat he  
 Frome Troye suld cume home fro þe se.  
 Now frome þe cite bot VIII myle  
 Of Thesaly a wod was quhyle,  
 And in It one olde mansioune, 2425  
 That þane for eld was fallyne downe.  
 The kingis of Thesaly ware wount  
 In-to þat forrest for to hount,  
 And to herbery In þat manere —  
 For þare was gret plente of deire; 2430  
 Bot þat place þane was falzeit all,  
 So þat men mycht nocht kene no wall.

2396) Ms. fader.

dicti Pirri, adhuc viuentis, licet esset in senio constitutus. 2375) Hic Acastus habebat odio Pirrum et omnes de genere patris eius — causam autem eius odii presens hystoria non describit. 2380) Rex igitur Acastus, Pirri proauus, expulit regem Peleum, auum Pirri, de regno Thesalie, sic, quod ipsum Acastus exulare coegit, et pro interficiendo Pirro suas posuerat insidias, ne euaderet manus eius. 2385) Pirrus vero, postquam a Troia recessit et maris se subiecit insidijs, multa maris pericula passus est, maiorem partem rerum quas secum detulerat proiecit in mari, et quasi eius nauibus conquassatis, Molosam applicuit, vbi naues suas temporis tempestacione quassatas necessaria fecit refectione fulciri. 2395) Ibi eciam didicit qualiter rex Acastus, proauus eius, regem Peleum, auum suum, a Thesalie regno deiecerat, et qualiter contra Pirrum fuerat insidias machinatus. 2400) Doluit igitur Pirrus de tam enormi dispendio aui sui, sed potius de se ipso (!), cum predictus rex Lycomedes, auus maternus ipsius Pirri, regis Acasti filius, ipsum a suis annis teneris educasset. 2407) Interea rex Peleus per regem Acastum a regno deiectus, qui timore regis Acasti et filiorum suorum — cum rex Acastus haberet duos filios alios et vnam filiam nomine Thetidem — quorum filiorum vnus vocabatur Pilistines et alius Menalipes — securus in publicum non poterat apparere, prouidit vbi posset melius delitere, donec Pirrus, nepos eius, rediret a Troia, qui opem suo discrimini ferre posset. Sciebat enim eum per mare a Troia cum suis nauibus rediturum. 2423) Erat enim non longe a ciuitate Thesalie per octo fere stadia quoddam antiquum edificium iuxta mare, inter ciuitatem ipsam et edificium ipsum quibusdam nemoribus interiectis, ad que sepius venandi causa reges Thesalie venire solebant, cum in eis venatorie fere plurimum habundarent. 2431) Hoc autem antiquum edificium pro temporis vetustate erat penitus derelictum, cum situs eius esset in solitudine constitutus et nulla ex eo appareret fabrica supra terram. 2433) Erant enim in eo



Bot It had vnder erd but weire  
 Standande woltis & cavis seire,  
 2435 With thornes all *our-growine* without;  
 And has bot one small hole but dout  
 In-to þat thorne-rone, richt secre,  
 Quhare þare was wounder strate entre;  
 Bot fra a mane had entred ones,  
 2440 It was a faire rowme, wasty wones.  
 And þis place nere þe se gane stande.  
 In It Peleus was lurkande,  
 And quhyllis walde cume out prevely  
 To þe se-syd and encrely  
 2445 Behold, gif he Pirrus mycht se  
 Cume with his schippes home by se. —  
 Pirrus, þat was in Menelapfa,  
 Gart graith his schippes for to ga  
 In Thesaly for rewengeaunce  
 2450 Of his grantþir disturbaunce,  
 Peleus, vpone Acastrus,  
 That frome his kynryk kest hime þus,  
 And for to kepe hime-selfine to.  
 Tharfor, þe more wyslie to do,  
 2455 He gart two secre spyes come,  
 Crissypus and one Adastrume,  
 And to Thesaly þaime sende  
 To Assandrus, þat he wele kende  
 Was to him stedfast & secre  
 2460 And was one burges Ine Thesalie,  
 To speire how all thingis stud þare.

And þai helde one þar way but mair  
 And to Assandrus come; & he  
 Told þaime alhole þe certente.  
 And þai agane come to Pirrus 2465  
 And tolde as þaime tolde Assandrus.  
 Than Pirrus to his schippes zeid,  
 In Thesalie to paß but dreid.  
 And one þe se a fell tempest  
 Hime tuke, þat thre dayes gane lest. 2470  
 Bot throw þe goddes favorande,  
 The wynd in tempest zit blowande,  
 In-to one port he drevyne was  
 That þai callit Sepelias.  
 This port was frome þe towne standande 2475  
 Of Thesaly aucht myle nere-hande,  
 And to þe olde place was richt neire  
 Quhare þat Peleus was but weire.  
 Pirrus, all wery for trawale,  
 Come to þe londe, and syne but fale 2480  
 Walked one fut wp frome þe port,  
 In þat forest hime to disport,  
 And throw ane ferlyfull fortoune  
 Happinnit to þat Ilk hole but hone  
 To cume, of þat olde mansioun 2485  
 That we eire of maid mencioune.  
 Bot so þe hole oure-coverit was  
 With thornes, breres and *with* gras,  
 That he of It had no-kyne wit  
 And sodanly fell ine-to It, 2490

2437) rone brushwood. 2453) to st. þarto, wie 2739.

multe lacumie sub terra recondite, in quibus poterat quis secure latere, cum foramen discensus eius esset incognitum, multis spinetis siluestribus et rubris agrestibus circumclusum; sed ab ipso foramine facilis erat ad inferiora descensus, per gradus scilicet constructos in ipso, quamuis in summitate foraminis esset quedam latens fouea per spinetum, in medio cuius os foraminis habebatur. 2442) In hoc igitur edificio Peleus latere disposuit. Qui dum lateret in ipso, sepius egrediebatur ab eo et perueniens ad litus maris equora suo meciebatur intuitu, si forte Pirrum videre posset cum suis nauibus redeuntem. 2447) Pirrus vero, suis reffectis nauibus in Molofa, nauigare versus Thesaliam prorsus intendit, vindicaturus, si poterat, contra regem Acastum, maternum proauum suum, deiectionem Pelei, aui sui paterni, et vt valeat seipsum ab ipso tueri, si posset eum in offensionis obstaculo preuenire. Vt igitur caucius faciat que intendit, duos secretarios suos, Crisippum videlicet et Ardastrum, sagaces exploratores, apud Thesaliam mittere procurauit ad Assandrum ciuem Thesalie, dudum Pelei et ipsius Pirri fidelem, vt per eum posset de omnibus informari. 2462) Quibus venientibus apud Thesaliam per Assandrum omnibus diligenter edoctis, ad Pirrum celeriter redeuntes sibi fideliter referunt singula que viderunt et que didicerunt ab Assandro penitus referente. 2467) Pirrus igitur statim suas naues ascendit, in Thesaliam profecturus. Sed dum putaret filiciter nauigare, marina tempestas in naues suas irruit, que fere tri-duo perdurauit. 2471) Demum, dijs fauentibus, factum est quod cum nauibus ipsis, adhuc ventorum rabie non sedata, in quendam portum applicuit, vocatum Sepiliadim. Hic autem portus distabat a ciuitate Thesalie fere per octo stadia et erat vicinus illi antiquo edificio in quo rex Peleus delitebat. 2479) Pirrus itaque maris fatigacione lassatus descendit in terram et, dum ire (per)



And fell dovnê tene steppis but frist,  
 Or *euir* he mycht tak arrest.  
 Thane gat he wp and saw a grece,  
 And walked one Inwart a pece,  
 2495 To se quhat thing þar-inê be may :  
 And come quhare þat Peleus lay.  
 . . . . .  
 And lokede : and he beheld Pirrus  
 And knew richtwele Pirrus he was  
 2500 And was full lyke to Achilles.  
 And fro he kend him be his feris,  
 He kest him fone *with* gretty teris,  
 And tolde him his disseið & caire, —  
 The quhilk Pirrus regratit þare.  
 2505 Than come þai wp togiddir boith  
 And downe to þe schippes come roith.  
 Thare gat Pirrus' certane wittering :  
 Twa sonnes of Acastrus kyng,  
 Menalippus and Pelestenes,  
 2510 To hount in-to þat forest but les.  
 Thane, quhene Pirrus herd þis tything,  
 He put hime sone of his awne clething  
 And cledde hime In-to sempile weid,  
 And fyne furth to þe forest zeid  
 2515 Bot *with* ane swerde all him-allonê,

And left his mene still euerilkonê.  
 Ande sone he met twa as he was  
 That sperit at him quhat he was  
 And quhyne he come and quhare he went.  
 And he answerd Incontynent 2520  
 And said : he was of Grece but le,  
 And frome þe sege of Troy be se  
 He come with vþir ine company ;  
 »Bot sic a tempest sodanly  
 Ourtuke ws and so sore gane smyte, 2525  
 That five hundreth ware drowned quyte  
 Of my fallowis þat ware with me ;  
 And I allone *with* þe wod se  
 As deid was cassyne to þe lande,  
 Boldnede *with* salt wattere lyande. 2530  
 Bot þe watter throw goddis will  
 I devoded ; syne come me till  
 Sic spreitis, þat I couth recovire.  
 Bot all my gudis, ze assovire,  
 Was tynt, & I left seike & pure. 2535  
 Tharfor biggand frome dure to dure  
 I paß, quhill in my land I comê.  
 Quharfor I pray z<sup>w</sup>, gif me somê  
 Of zour mete, gif ze ony haif,  
 That I þarewith my lyve may saif, 2540

2501) feris demeanour, wie 3003. 2502) kest st. kissit. 2512) tilge hime. 2519) Ms. quhare st. quhyne. 2521) Ms. Crete. 2530) l. bolned.

pedes ad vicina nemora properaret, mirabilis fortune casus ad predictam foraminis foueam edificij supradicti ipsum adduxit; quam preuidere non valens propter herbarum adiacencium velamenta, in eam irruit et ad superiorem et primum gradum de gradibus ipsis per quos descendebatur (!) inferius fixit pedes et, dum inspiceret gradus ipsos, videre quid sit inferius diligenter affectat. 2497) Dum igitur ad loci ipsius yma peruenit, ecce a suis lacumeis rex Peleus prosiliit, nepotem agnouit, in cuius visione videre putat Achillem — tanta patri suo Pirrus similitudine respondebat. Affectuose ergo ipsum amplectitur et in lacrimis ipsum flebiliter osculatur, sua sibi discrimina tandem exponit de rege Acasto suas sibi referendo querelas. Dolet Pirrus, tacitus tamen omnia in mente conseruat. 2505) Ascendunt ergo superius auus et nepos, et ad Pirrum accedit comitiua suorum. 2507) Pirro vero statim innotuit quod Philistenes et Menalippus, filij regis Acasti, ad nemora ipsa perueniunt causa venandi. 2511) Quo audito statim Pirrus exuit vestes suas et quadam vili et veteri veste sibi quesita, lacerata multas in partes, se induit et accinctus quodam ense, socijs suis data licencia, solus properauit ad nemus. Nondum igitur Pirrus multum per nemus vagauerat, cum regis Acasti filijs obuiauit, qui a Pirro querunt quis sit, vnde venerit et quo vadat. 2520) Pirrus autem respondit eis: se esse de Grecia et a Troia cum suis socijs cum quadam nauì ad patriam suam se voluisse redire; sed tanta maris tempestas contra ipsos inualuit quod post multa discrimina et labores non multum longe a litoribus naufragium sunt perpassi, sic quod quingente persone nauigantes in eis subito naufragio perierunt; 2528) ego tamen solus euasi, quem excellentes fluctus quasi mortuum ad litora proiecerunt, in quorum spuma dum frangitur in terra et in facie terre descenditur circa litus, perueni a tumefactione fluctuum se frangencium circa terram quasi mortuus deueni ad litus (!); vbi post multum vomitum aque salse, quam ex mari sorbueram, in aliquo respiraui, et demum post multas angustias vix bene restitutus sum mee pristinae sanitati. Et cum in naufragio ipso amiserim omnia que ferebam, pauper effectus, mendico pauper hostiatim, vsque dum veniam ad proprios lares meos. 2538) Vos autem, si nondum comedistis et detulistis in hoc nemus aliquid ad vescendum, estote michi de eo in aliquo gratiosi! Qui sibi



- And of *sume*-quhate do grace me till ! «  
 And þai bad hime byde *with þaime* still.  
 Thane *with* þat come a mekile hart,  
 Richt spedely rynnand outwart.  
 2545 The quhilk hart suthly Menalippus  
 Followit ine haist, & left Pirrus  
 And his brodere withoutine mo,  
 Quhill he was richt fere passit hime fro.  
 Pilestenes þane lichtede sone  
 2550 Becauß of rest, *with-outine* honê.  
 Thane Pirrus drew his swerd ine hy  
 And slew hime þare richt cruelly.  
 Menalippus fone eftir þis  
 Retorned frome þe hart Iwis :  
 2555 Quhom Pirrus at his agane-cummyng  
 Slew hastely but taryinge.  
 And þus Pirrus his enemys (!) two,  
 Brethire to Tetides also,  
 His grandame one Acastrus syde,  
 2560 Slewe cruelly Ine-to þat tyide.  
 Frome þar slauchtere as he gan paß,  
 With one mete *he*, callit Cynaras,  
 Was famile to Acastrus kinge.  
 Pirrus him askit but mor lesing :  
 2565 Quhare þat Acastrus was but weire.  
 And he said he was cummand neire.  
 Than Cynaras Incontinent  
 He slewe ; syne to his schippes went  
 And him arayed richely.
- Syne to Acastrus hastely 2570  
 He went and met hime *with* blyth chere.  
 And Acastrus sperit but weire  
 At Pirrus, quhat he was. & he  
 Answerit agane in þis degre :  
 » Of Pryamis sonnys I ame one, 2575  
 And ame þusgatis throw Pirrus tonê.«  
 Than kyng Acastrus answerd þus,  
 Nocht knawand hime : » quhare Is Pirrus ? «  
 And he said : » heire downe at hond,  
 All wery Is cummyne to þe lond 2580  
 And to zone dyche Is gone but mairê «  
 And with his honde he schewed quhaire.  
 Than with þat he his swerd drew out,  
 To sla Acastrus king, but dout.  
 Than *with* þat Thetis come belyve, 2585  
 That was to king Peleus wyve  
 And douchter to Acastrus was  
 And modere alß to Achilles,  
 Grandame to Pirrus. þus said scho :  
 » Cosing, what etlis þow to do ? 2590  
 Bird It not suffice in certanê  
 That þou my two brethire has slanê,  
 Thy enemys þocht ? þow sla nocht heire  
 Thyne eld-fadere, *mi* fadere dere ! «  
 And with þat sche to Pirrus rane 2595  
 And his arme, þat was strekit þane  
 One loft *with* drawine swerd, to slo  
 Hire fadere, sche helde still richt þo.

2557 u. 2593) l. emys. 2562) Ms. þai st. he. 2593) þocht st. yet? 2594) Ms. na st. mi.

dixerunt: Morare nobiscum. 2543) Interim quidam ceruus lentis passibus dum vagaret, coram ipsis apparuit: quem statim Menalippus a fratre suo segregatus insequitur, eo solo cum Pirro dimisso. Qui dum multum esset elongatus ab eis, dum multum insisteret ceruum persequi fugientem, Polistenes frater eius causa quietis descendit ab equo, et statim Pirrus in eum irruens ipsum protinus interfecit. 2553) Deinde cum frater eius Menalippus a cerui persecucione rediret, Pirrus euaginato ense in eum irruens protinus interemit; et sic Pirrus duos suos auunculos, fratres Tetidis auie sue, crudeliter interfecit. 2561) Qui dum ab eorum rediret cede, obuiau it ei Cynaras de familia regis Acasti; quem Pirrus interrogauit ubi esset rex Acastus; qui dixit ei Acastum prope esse. Et statim Pirrus Cynaram euaginato ense crudeliter morti dedit. Et confestim properauit ad naues, ubi pulchris vestibus de serico se induit et ab eis recedens Acasto regi obuiau it. Qui dixit Pirro: Quis es tu? Pirrus autem regi Acasto sic respondit: Vnus sum ex filiis regis Priami, qui ductus in captiuitatem sub dominio Pirri sum. Rex vero Acastus ignorans eum esse Pirrum, dixit ei: Vbi est Pirrus? Qui dixit: Valde a maris vexacionibus fatigatus descendit in terram et causa quietis accessit ad illam foueam, quam extensa dextera ei monstrauit; et statim euaginato ense ipsum voluit interficere. 2585) Tunc ei statim apparuit ibi Thetis, vxor regis Pelei, que et ipsa erat regis Acasti filia, mater Achillis et auia Pirri; que dixit ei: Care nepos, quidnam intendis facere? Nonne auia tua sum? orbasti me duobus fratribus meis auunculis tuis et nunc intendis me orbare rege Acasto, patre meo, proauo tuo? 2595) Et statim Thetis Pirrum firmiter amplectendo cepit brachium eius quo ensem tenebat in manu, ne ipsum contra regem Acastum eleuaret ictum. Cui dixit Pirrus: Rex Acastus, pater tuus, regem Peleum, virum tuum, a suo regno deiecit.



Than Pirrus said to hire in hy :  
 2600 » The kyng, þi fadere, cruelly  
 Put kynge Peleus, þine husbunde,  
 Dispituouslie out of his lande ;  
 And alß fer as he did hime scaith,  
 Me think he (þe) offendit baith.  
 2605 Lat Peleus cume, and, gif þat he  
 Will grant him lyve, I will for me.«  
 Than come Peleus hastely  
 And prayit Pirrus tenderly  
 To spaire Acastrus in þat steide,  
 2610 Syne he of his two sonnes deide  
 Was anoyit in so gret thinge.  
 And he left of at his biddinge.  
 And so þe pece reformede was  
 Betuix þaime two Ine-to þat place.  
 2615 Acastrus þane and Peleus,  
 And with (þaime) Tetes and Pirrus,  
 To trete of þe kynryke begane.  
 The kinge Acastrus, þat had þane  
 Of Thesaly þe governale,  
 2620 Saide one þis wyß to þaime but fale :  
 » I ame now so strikine in elde,  
 That I þe kynryk may nocht welde ;  
 And my sonnes of lyve be brocht  
 That eftir me to regne I thocht ;  
 2625 And none Is now one lyve but dreide  
 That aw of law for to succeide,  
 Bot Pirrus, my swet cosing deire ;  
 Tharfor now of þis kynryke heire

I dispulze me wilfully,  
 And grauntis hime It alluterly 2630  
 And giffis hime heire state heretabile.«  
 Peleus said heire : » I but fabile  
 All richt þat I haf ine þis thinge,  
 I gif It hime ; for my zarnynge  
 Was þat Pirrus oure all þe laif 2635  
 Of Thesalie suld sceptour haif.«  
 Thane þis king þus confermed þare,  
 Thai lap one horß and furth þai faire  
 To Thesaly Incontinent,  
 And Pirrus gaif commandement 2640  
 That his schippes ine hast suld be  
 Brocht Ilkone to Thesalie.  
 Thus þai to Thesalie cummande,  
 Acastus gart charge sone one hande :  
 All þo of Thesaly Ilkonê 2645  
 Sulde cume & mak homage anonê  
 To Pirrus. and þai, þat ware blyth  
 Tharof, maid homage to him swyth ;  
 And one þe followande day nixt roth  
 Acastrus and Peleus boith 2650  
 Of Thesaly gane Pirrus crownê.  
 Quhilk, sittand in sege of renoune,  
 His diademe held with honour,  
 And ine schort tyme throw his favour  
 He governede his hie estate 2655  
 That Thesaly was exaltate  
 Aboue all Grece, as kynryke best.  
 And king Pirrus in pece & rest

2604) þe (oder you?) fehlt. 2616) þame fehlt. 2637) Ms. king st. þing. 2644) gart st. gaf.  
 2657) Ms. Crete.

Nonne in hoc teipsam offendit? Sed veniat Peleus, qui si sibi velit parcere, parcam et ego.  
 2607) Veniens igitur Peleus rex rogauit Pirrum ne regem Acastum morti traderet, cum de morte  
 duorum filiorum suorum sit rex Acastus satis afflictus et deterior morte sit potius sibi vita. Quare  
 reformata est pax et bona voluntas inter Acastum et Peleum, dudum inuicem discordantes. Et  
 concedentibus omnibus eis, Thetide videlicet, regi Acasto, Peleo et Pirro, inceperunt hij tractare  
 de regno. 2618) Rex autem Acastus, qui tunc regni ipsius moderamina gerebat vt rex, dixit illis :  
 Ego autem sum nimia senectute confractus et de regni laboribus cura ammodo michi modica est.  
 Filios meos amisi qui de regno ipso possent habuisse dominium. Nullus ergo alius est ad quem  
 regnum ipsum debeat de iure reuolui quam ad Pirrum, carissimum meum nepotem; et ideo ex  
 nunc me spolio regno ipso et ipsi Pirro sponte concedo. Quem ex eo statim per sue vestis fim-  
 briam inuestiuit. 2632) Cui Peleus: Et ego omne ius quod in eo habeo, cedo et transfero in eun-  
 dem; quia semper hec fuit summa cupiditas voti mei vt Pirrus sceptro regni Thesalie potiretur.  
 2637) Insurgunt ergo omnes ipsi a loco ipso et ascendentes equos eorum Thesaliam peruenerunt.  
 Quare Pirrus mandauit vt omnes naues sue in Thesaliam nauigarent. Venientibus ergo eis  
 apud Thesaliam, rex Acastus mandauit omnibus de Thesalia vt sacramenti fidelitatem et homagij  
 Pirro prestare deberent. Qui de Pirri dominio facti sunt leti; propter quod sacramentum ipsum  
 Pirro cum gaudio maximo prestiterunt, et sequenti die rex Acastus et Peleus Pirrum de regno  
 Thesalie coronauerunt in regem, in cuius regni solio sedit Pirrus diademate coronatus. Et factum  
 est postea quod regis Pirri fauore exaltatum est regnum Thesalie super omnia regna Grece, et



Kepit his kynryk wele but stryve  
 2660 Richt to þe last end of his lyve. —  
 Idumerus, of Crete þe kinge,  
 Is deid, and left of his ofspringe  
 Behynd hime liffand sonnes twa:  
 Schire Mereone ande Leorta.  
 2665 Bot Mereone richt sone but le  
 Deit eftir his fadere couth de,  
 And þe kinryk of Crete he left  
 To Leorta, his broþir, eft:  
 That governede It richt happely  
 2670 And gart his brothire erd richely.  
 Vlixes sone, Thelamocus,  
 Gat a sone, callit Deyphebus,  
 One Nausica, his wyf, but les,  
 To Anthenor þat douchtere wes. —  
 2675 Bot to Pirrus now oure story  
 Tornes agane, to tell trewly  
 Of all his proceß withoutine weire,  
 And how he deyed and quhat manere.  
 The king Acastrus richt gretly  
 2680 Of his sonnes was maid sory  
 That was (slane) as before herde ze,  
 And þare bodyis In Thesalye  
 He gart haue honorabile erdinge,  
 Throw þe king Pirrus commandinge.  
 2685 Fortoune, þat in hie happynes  
 Settis seire mene, zit neuirþeles  
 With hid enbuschementis waitis ay

How mene frome happy state sche may  
 Cast ine-to wnhap and caire,  
 Schawand þaime first richt plesand  
 faire (!) 2690  
 And syne with ane suddane downe-fall  
 Tham castis In-to mischeif all.  
 Pirrus, þus ryngande happely,  
 Was in loue gyrnede subtelly  
 With faire Hermonia but laynê, 2695  
 Menelayus douchtere & Elene,  
 And was Orestes wyf. þar-till  
 Set all trast to assyth his will,  
 And dide so þat Hermonia  
 He staw quietlie Orestes fra 2700  
 Of þe kynryke of Matenafe,  
 In quhilk Orestes ryngand was,  
 And brocht ine Thesaly belyve  
 And maryed hire & held for wyve.  
 Orestes in his hart was wroith 2705  
 Of suche welany done him scaith;  
 Bot he was nocht to wyte (!) but weyne  
 Agane Pirrus weire to manteyinê;  
 Bot he helde It stilly in thocht,  
 So þat, gif throw chaunce happine  
 mocht . . . . 2710  
 So happinnit eftir ine-to schort quhyle,  
 Pirrus bowned to Delphos yle,  
 To thank þe hie gode Appollo,  
 And vthire seire goddis parto,

2681) slane fehlt; Ms. as of. 2685) Ms. his st. hie. 2706) Ms. staith. 2707) l. so wucht.  
 Nach 2710 fehlt ein Verspaar.

Pirrus rex ipsum in magna pace seruauit vsque ad extremum exitum vite sue. 2661) Ydumeneus vero, rex Crete, mortuus est, superstitibus sibi duobus filiis, Merione videlicet et Laorta; sed Merion post mortem patris sui parum vixit et mortuus est et regnum Laorte, fratri suo, dimisit; qui satis honorifice in Creta feliciter est sepultus. 2671) Thelamocus autem, Vlixis filius ex Nausica vxore sua, regis Antenor's filia, suscepit filium, Deiphebum nominatum. Sed ad Pirrum iterum redit hystoria ad narrandum suos deinde processus et qualiter et quando Pirrus dies suos clausit extremos. 2679) Rex igitur Acastus de morte filiorum suorum exacerbat, suorum filiorum corpora mortuorum Thesaliam deferri mandauit, ibique sepulti sunt mandante rege Pirro in monumentis eorum nimium preciosis. 2685) Fata vero, que in summa felicitate hominibus constitutis cecis parant insidias per quas a felicitatis fastigio decidere eos subitam faciunt in ruinam, ostendunt eis ea valde placere que ruinosam postea pariunt detrimenta. 2693) Pirrus itaque in sui regni fastigio constitutus, Hermonie, Helene et Menelai filie, uxoris Herestis, feruentis amoris cupidine captus fuit; propter quod data opera ut sue satisfaciat voluntati, Hermoniam furtiue rapuit ab Hereste et a regno dudum Agamenonis Metenarum, in quo regnabat Herestes, in regnum Thesalie furtim adduxit eamque sibi matrimonio copulauit. 2705) Dolet ergo Herestes de tanta verecundia sibi facta; sed in regnum suum Pirrum inuadere sibi non est tanta potestas, tacitus tamen in mente conseruat futuros euentus, per quos sibi posset plene parari vindicte facultas. 2713) Factumque est quod Pirrus proposuit in Delphon insulam se conferre, ad regraciandum Appollini deo et alijs dijs de multa victoria quam in Troia est feliciter consecutus et de mortis vindicta Achillis,



2715 Of þe rewengeaunce gret þat was  
 Tone of his fadere Achilles  
 Of Paris longe befor þat day.  
 For quhilk Pirrus in riche array  
 To Delphos passede one his wayes,  
 2720 Leveand behynd ine his palais  
 Hectoris wyf, A(n)dromatha,  
 And his sone alß, Lamendonta,  
 That scho consaved of Hector,  
 As ze haue herd reherß before;  
 2725 And sche with child was þane alswa  
 With Pirrus, quhene he furth cane ga;  
 And alß he left Armona þare.  
 And scho, quhene he was past, but mare  
 To Menelay, hire fader, sende  
 2730 A grevouß pleynt, makande hime kende  
 That sche was noch In-to deynte  
 Haldine, as scho thocht scho sulde be:  
 For Pirrus Andromatha lufit  
 Bettere þan hire & more luf prufit,  
 2735 And hire in no deynte couth holde;  
 Tharfor sche prayed þat he wolde  
 Cum to Thessaly but honê  
 For to slo Andromatha sonê,  
 And Lamendonta, hire sone, to.  
 2740 And Menelay richt so gane do:  
 Maid with hir wordis wroith,  
 Come vnto Thessaly full roith,  
 All schame and nobilnes put away  
 And one Andromatha but delay

2717) Of st. one. 2739) l. parto. 2741) Ms. his st. hir. 2771) with child fehlt, vgl. 2725.  
 2773) bure st. bare, auch 2884.

Ruschit. bot sche, þat was agast, 2745  
 Hynt wp hire child & fled fast  
 Throwout þe streit affrayitly,  
 Gretand richt fast gane hiely cry  
 That þe pepill sulde helpe þat sche  
 Ware noch slayne and hire child parto. 2750  
 Thane þe pepill Incontinent  
 To armes rane with hole assent  
 And followit all one Menelay,  
 And set him in so hard affray  
 That for dreid of þe pepill he 2755  
 Was faynê to his kynryk to fle. —  
 Orestes, þat wist þat Pirrus  
 Was ine þe Ile of Delphos þus,  
 Of knyghtis gat gret company  
 And come one Pirrus suddanly 2760  
 And with his awne hand cane him slo,  
 And so gane hertlie wengeance mo.  
 Thus was Pirrus slaynê ine þat place,  
 Ande ine þat Ilk Ile erdit was.  
 And syne his wyf recouered he 2765  
 And brocht hire home in his cuntre,  
 Kyng Peleus þane and Thetyß  
 Passed frome Thessalie, Iwiß,  
 To þe cite of Melapsa  
 And tuke with þaime Andromatha, 2770  
 That was (with child) with Pirrus zit,  
 And Lamendonta, hire sone swete.  
 And thore a sone sche bure but baide  
 That Pirrus one hire gottine had,

patris eius, sumpta de Paride crudeliter interfecto. 2718) Propter quod Pirrus in apparatu suo se accinxit ad iter et in Delphon insulam se contulit, relictis in palacio suo Andrometa, Hectoris dudum vxore, cum paruulo filio suo et eiusdem Hectoris, nomine Laumedonta, cum et ipsa pregnans esset e Pirro, necnon et Hermona eius vxore. 2728) Que post recessum Pirri misit Menelao, patri suo, sibi valde grauiter successisse de Pirro, marito suo, qui solius Andromete amore bachatus de ea parum curabat aut nichil; vt acceleraret venire Thesaliam et quod Andrometam morti tradat cum eius filio Laumedonta. 2740) Menelaus itaque ad verba Hermonie, filie sue, Thesaliam properat: vbi, sue nobilitatis obmisso pudore, in Andrometam irruit. 2745) Sed Andrometa subito puerum suum Laumedontam suas recepit in vlnas et precipiti fuga lapsa se dirigit in plateas ibique fortiter exclamans auxilium populi contra Menelaum implorat cum lacrimis, ne populus paciatur ipsam interfici cum paruulo nato suo. 2751) Populus autem incontinenti ad arma decurrit et armata manu insequitur Menelaum, sic, quod Menelaus timore populi stupefactus ad propria remeauit. 2757) Herestes vero audiens Pirrum in Delphon insulam peruenisse, ibi in multa militum comitiua se contulit et in potenti manu aggressus est Pirrum; et manu propria ibi interfecit eundem et Pirrus mortuus est: qui statim in eadem insula fuit sepultus. 2765) Vxorem autem suam recuperauit Herestes et in regnum suum ipsam adduxit. 2767) Peleus vero et Thetis Andrometam ex Pirro impregnatam et Laumedontam eius filium a Thesalia recedentes in Melossam deferunt ciuitatem. Ibique Andrometa peperit filium quem ex Pirro sustulerat, et nomen eius Achilleides est vocatum. 2776) Hic Achilleides creuit et Laumedontam fratrem



- 2775 That was callit Achillydes;  
That grewe to *werteu* & proves.  
And quhen he come to eld, but weire,  
Lamendonta, his brodere deire,  
He crowned king of Thessalye —
- 2780 *pocht aire* *parof* of richt was he.  
And for his brotheris *fauour mair*  
He bad all troyens *pat* tone ware  
In Grece, sulde haue fre liberte,  
And frome all thrillege *be* maid fre. —
- 2785 *Thar*-to here ekis *his* story,  
As was said longe before gone by  
In-to *pe* sext & tuesday buke,  
How Achilles *pe* body tuke  
Of Troyulus, *pe* worthy knyght,
- 2790 And to his horß tale fessynnit richt  
And drewe throw *pe* hole oist *pat* ilk;  
In *pe* recoweraunce of *pe* qu<sup>lk</sup>  
The kyng Menone (come) with gret force  
And stroke Achilles frome his horß
- 2795 And hurt so felly In *pat* steide  
That he was borne away as deide;  
Syne how Achilles king Menonê  
Gert his Myrondones enwyrounê,  
And quhen he was supprised so,
- 2800 How tratourly he gan him slo,  
And syne how *pe* king Pryamus  
Gart erd him besyde Troylus.  
Now tellis *his* story successive
- That *his* king Menone had a wyf  
Richt faire, and scho come opinly 2805  
To Menonis graif and apertly  
Gart opyne It and furth has tonê  
Kyng Menonis bones euerilkonê  
And in one weschell of gold fynê  
Thame put, and, all folk seand synê, 2810  
With *pe* weschell and *pe* bones  
Frome *pare* sicht wanyst all-attones  
Richt as one cloude, ande(n) *euir* syne seynê.  
For quiche sume sayis *pat* sche but  
weynê  
Was wplifted as one goddes, 2815  
Or *pane* one goddeß douchtere wes,  
And vperis said sche was, I trow,  
A werde-sistere — I wait *neuir* how. —
- Bot leif we now suche fantasy  
And torne we to *pe* trewe story, 2820  
The quiche oure graith Is now directe  
For to tell planely *pe* effecte  
Of Vlixes, how he gane dye.  
It tellis *pus*: *pat* one nyght he,  
As he to slepe was lyande downê, 2825  
He saw ane ferlyfull visioun:  
He thoht *pat* he one figure sawe  
Of zonge formê & richt faire gane schawe,  
That him thoht It ware lykare *pane*

2784) Ms. he st. be. 2785) Ms. That here to. 2811) Ms. boith st. with. 2813) Ms. euir. was fehlt.

suum Thesalie coronauit in regem, seipso postposito ad quem regnum ipsum rationabilius pertinebat; et nichilominus ipsius sui fratris amore voluit et mandauit quod omnes Troiani qui captiui erant in Grecia, libertate plenaria potirentur. 2785) Preterea hic subiungit hystoria, sic enarrans vt dictum est supra capitulo XIII et XV, qualiter Achilles mortuo Troilo corpus Troili ad caudam sui equi ligauit et per totum exercitum vituperabiliter traxit illud: ad cuius corporis recuperacionem rex Menon viriliter institit, ipsum prostrauit ab equo, letabiliter vulnerauit, sic quod quasi mortuus fuit delatus ad castra; et qualiter Achilles ipsum a suis Mirmidonibus interceptum non sua virtute bellica sed proditorie interfecit; et qualiter postea rex Priamus ipsum iuxta Troilum fecit honorifice sepeliri. 2803) Nunc presens narrat hystoria quod predictus rex Menon quandam mire pulcritudinis suam sororem habebat: que manifeste venit coram omnibus ad Menonis monumentum, illud aperiri mandauit, ossa Menonis extraxit ab ipso et ea in quodam aureo vase reposuit conseruanda; que statim cum predicto vase de medio astancium ab oculis sic prorsus euanuit velud vmbra, quod nunquam in loco ipso postea visa fuit. Hanc nonnulli dixerunt fuisse deam vel dee filiam vel vnam ex illis quam gentes fatam appellant.

#### De sompnio Vlixis et morte per filium interempti.

2819) De narrando igitur morte Vlixis, obmissis ad presens alijs, presentis hystorie stilus acuitur. Quare narrat et dicit quod Vlixes quadam nocte dormiebat in lecto suo et soporatus de se talem vidit in suo sompnio visionem. 2827) Videbatur enim sibi videre quandam ymaginem inuenilis forme, tante mirabilis speciei quod ymago non putaretur humana sed potius forma diuina, pre



- 2830 One gode na be porturede a mane —  
 Sche was so plesande a figure;  
 So þat he ȝarned oure mesoure  
 For to haue had hire, gif he mocht.  
 Bot sche eschewed, as he thoct,  
 2835 Sum-quhat abak, & syne drewe neire  
 And asked quhat his willis were.  
 And he sayis: »þat I desyre þat þow  
 Cume and ly heire besyde me now,  
 So þat I may haf dale with þe.«  
 2840 Sche said: »þat ware hard thing to be,  
 And is one parrellouß asking,  
 That I *with* þe sulde haf Joynnyng:  
 For þat Joynnyng ware wnhappy,  
 And of þat Joynnyng, certanely,  
 2845 The tone of ws mone de but more.«  
 Hime thoct þat þat ymage bore  
 In-to hire hande a spere, but les,  
 And in þe poynt of þat spere wes  
 Ane tynykle, þat richt Joly  
 2850 Was of fisches maid craftely.  
 Than thoct hime at þat ymage gay  
 Bowned to paß frome hime away,  
 And said hime þus, quhen sche was bowne:  
 »This Is signe of disiunctioun  
 2855 In tyme tocume ws two betwene.«  
 Wlixes with þat woke but weynê,

And of his dreme had gret ferly,  
 And in his wit socht besely  
 Quhat þat his dreme betakine micht.  
 And with dawande þe day licht 2860  
 His dewynouris he gart but honê  
 Be callede, and talde þaime his dreme  
 sonê,  
 And bad þaime tell þe qualite  
 Of It. and þai said þus: þat he  
 Throw It, þat dreme cane signefy, 2865  
 Sulde with his sone (to) exile trewly  
 With-out falze (or) to deid be donê.  
 And he, þat dred þusgat his sonê,  
 Thelamocus (gart) In hy be tonê  
 And put ine strait keping anonê. 2870  
 And syne gart cheiße ane ganand stede  
 Quhare he sickere his lyf mycht leide,  
 And gart close It *with* wallis hie,  
 Quhare fewe lele folk war his secere,  
 And syne gaif stratlie commanding 2875  
 That none to hime sulde haf entryng  
 Bot (he) þat his secere was there,  
 And none vpire, þat euir lyve baire. —  
 Now has þe said kyng Vlixes  
 Ane sone gottine one Circes, 2880  
 And Thelagonyus to nome has;  
 Bot he wist noch quhois sone he was —

2866) Ms. his exile sone trewly. 2867) or fehlt. 2869) gart fehlt. 2877) he fehlt.

nimia pulcritudine forme sue. Videbatur eciam vltra modum appetere ymaginem ipsam posse tangere et ea(m) suo cogi tenacius in amplexu; sed illa suos vitabat amplexus et eum videbatur a longe tueri. Deinde vero ad eum sibi propinquius videbatur accedere et interrogabat ab eo quidnam vellet. 2837) Sed ille dicebat Volo vt insimul coniungamur, vt te forte cognoscam. Ac illa dicebat Vlix: O quantum in hoc est tua grauis et amara peticio! Tu enim petis a me vt tibi coniungar; sed o quantum illa coniunctio erit infelix! Nam ex tali coniunctione necesse est quod vnus nostrum exinde moriatur. 2845) Deinde videbatur sibi quod illa eadem ymago ferebat in manu quandam lanceam, in cuius lancee summitate videbatur haberi quedam curricula (!) tota ex piscibus artificiose composita. 2851) Deinde videbatur sibi quod ymago illa recedere vellet ab eo, que et dicebat sibi: hoc est signum impie disiunctionis, que inter nos duos est postremo futura. 2856) Vlixes autem tunc sompno solutus valde miratus est de ipsius sompni visionem et multum suo perquiri in animo ad quid sompnum ipsum tendat. 2860) Demum illucescente die perquiri augures et diuinos et eos ad se venire mandauit. Quibus venientibus et recitata eis sompni ipsius qualitate, ipsi dixerunt quod per significacionem ipsius sompni aperte conicitur Vlixem per filium exilio vel morti tradendum. 7868) Cuius rei causa Vlixes valde perterritus, Thelamocum filium suum capi fecit et eum mandauit firma custodia detineri. Ipse vero elegit sibi locum in quo posset secure manere, in quorundam secretariorum suorum fidelissima comitiua. Vallauit enim locum ipsum muris altis et fortibus; ad quem non nisi per pontem quendam volticium haberi poterat ad ipsum accessus. Statuit eciam quod ad eum nullus accederet nisi esset aliquis de suis secretarijs supradictis. 2879) Factumque est quod, cum Vlixes dudum ex Circe quendam filium suscepisset, Thelagonyum nominatum, qui cuius esset filius, a nemine sciebatur preterquam a Circe sua tantummodo genitrice. Factus est igitur Thelagony annorum quindecim; qui studiose querit



Outtane þat he wist vttrely  
 That Circes bure hime, certanely.  
 2885 And quhene he was of fyvetene zere,  
 At his moder he gane Inquere  
 Quho was his fader vndowtande,  
 And quhare he duelt & in quhat lande.  
 Bot sche long tyme gane It deny.  
 2890 Bot at þe last so Increly  
 He maide at hire Inquisicioune,  
 That throw hire sonnes affectioun  
 Sche tolde him certanely but weire  
 That Vlixes was his getteire,  
 2895 And tolde him quhare his kynryke was.  
 And he þarof had gret blythnes.  
 Zarnyng him gretlie for to se  
 And for to be in-to his cuntre,  
 With his moderis leif but delay  
 2900 Thane Thelagonyus to þe way  
 Bownede to paß one but sudgeourne,  
 That prayit hime sone to retorne.  
 And he Jornaide be dayis sa,  
 Quhill he come In-to Achya.  
 2905 And thare he gat all hole tything  
 Quhare þat Vlixes maid duelling;  
 And to þat place helde hastely.  
 Ande one a mouneday tymely  
 He come sone to þe brig but more,  
 2910 Quhare þat þe entre was. & thore  
 The keparis of þe brig fande he,  
 And prayit þame with wordis fre

2926) crage neck.

To lat him entre throw þat way,  
 For to speike with þe king. bot þai,  
 Kepand þe bidding of þe kynge, 2915  
 Denyede to grant him þat thing.  
 And he requyrit þaime It to do,  
 And þai maid stout answeire hime to  
 And In-to sumpart bustuously,  
 And bade him go furth & stand by. 2920  
 Than Thelogonius, þat micht nocht  
 Thole sic Iniures, as hime thocht,  
 One one of þe keparis gane rusche  
 Ande gaif hime sic a sodane dusche  
 With his cloß neif one þe nek so, 2925  
 That he his crage straik ewyne ine two  
 And to þe erde deid laid him plat.  
 The laif of þe keparis with þat  
 He constrenzeit so manfully,  
 That of þe brig dispituisly 2930  
 And to þe dike he kest þaime dovnê;  
 That þe cry roiß ine þe townê.  
 Quharfor mony to armes rane  
 And vpone Thelagonyus þane  
 Ruschede in hy to sla but dreide. 2935  
 And Thelagonyus, þat saw neide,  
 Ruschit one ane of þaime ine thra  
 And his swerd smertlie reft hime fra,  
 Syne tornede to þe laif aganê  
 And has of þaime sone fyftenê slanê; 2940  
 And he richt grevously was woundede.  
 With þat þe gret noyß holy soundede.

a matre cuius fuerit filius, et si viuit et in quo loco moretur. 2889) Diu negauit mater eum certificare de patre. Demum cum Thelagonus matrem super inquisicione patris diucius stimulasset, affecta tedio stimuli filialis filio pandit et referat regem Vlixem esse patrem ipsius, et eum de loco regni sui vbi moratur Vlixes, diligenter instruxit. 2896) Thelagonus autem in relatione matris est nimium factus letus. Desiderio tamen nimio fluctuat patrem suum velle videre, et ad eum accedere desideranti animo exardeffet. A matre sua igitur obtenta licencia, que de celeri reditu rogat illum, Thelagonus se accinxit ad iter et tantum per dietas suas laboriose processit quod peruenit Achaïam. Vbi factus certus de loco vbi morabatur Vlixes, ad locum predictum accedit. 2908) Cumque quodam die-lune in mane applicuisset ibidem, in introitu pontis inuenit custodes Vlixis: quos affectuose rogat vt eum ad Vlixem sponte accedere permittant. Negant illi, mandatum domini sui seruare volentes. Instat Thelagonus humilibus precibus; at illi viribus vtentes repellunt eum et iniuriose et violenter impellunt. 2921) Quare Thelagonus dum illatas sibi pati nollet iniurias, in vnum ex predictis custodibus irruit et pugno clauso ipsum sic potenter in cathena colli percussit, quod eius fracta colli cathena protinus expirauit; 2928) alios vero custodes, eius socios, impellendo viriliter a ponte deiecit et precipitauit in vallo. Fit ergo clamor maximus. 2933) Quare multi irruentes ad arma in Thelagonom irruunt, ipsum interficere satagentes; sed Thelagonus facto impetu in vnum eorum qui aggressi sunt eum, ense quem habebat in manu ab eo violenter extirpat et in alios irruens ense nudo XV interfecit ex eis, et ipse ab illis est grauiter vulneratus. 2942) Deinde cum clamor forcius inualesceret, ad voces clamoris insurgit Vlixes, putans ne aliquis



That þe woce of suche clamoure þane  
Vlixes roiß, wenande sume mane  
2945 Of his famele Thelamocus,  
His sone, he gart be kepit þus,  
Had lattine stape out of presoune,  
And in his deliberacioune  
Has one his keparis maid martyre.  
2950 Tharfore with one dart in-to Ire  
Come quhare was þe cry, hastely:  
And of his mene saw sa mony  
Slane with ane strange mane, þat with  
payne,  
In rewengeaunce of his was slane,  
2955 He schot ane dart at hime in hy  
And hurt him, bot nocht full gretly.  
Thane Thelagonius þe dart he tuke  
And felly at Vlixes schuke,  
Nocht wenand It was Vlixes,  
2960 And with þat Ilk dart but les  
That he schot first, he smot hime so,  
That to þe erth he maid him go  
With one deidly wounde, wirkand wyide  
Among þe ribbes ine þe syide,  
2965 So þat one fut he mycht nocht stand.  
And þan Vlixes, persavande  
That of þat hime worthit de,  
With drawand woce a litill we,  
Richt fast falzeand In-to strenth,  
2970 With law wordis drawynge one lenth

At Thelagonius all waikly  
Speredē: quhat at he was; suthly  
Redufand to his fresche memore  
His deidly dreme, he saw before.  
Than Thelagonius spered but dout 2975  
At þame, was standing hime about:  
»Quho Is þone, mais me suche askinge?»  
Thaye said: »Vlixes, but lesing.«  
Than Thelagonius, at þat herde,  
As wryande out of wit he ferde, 2980  
And said: »allace, wo Is to me,  
That come my fader for to se  
Levand, to comfort me blythly,  
And now cauß of his deth am I!«  
With þat for sorowe fell he downe 2985  
Vpone þe pathment In-to swounē;  
Than rysing wp, as in one rage  
Raif his clathis and his wisage,  
And loucheris frome his hed cane ryf  
Of his faire zallow haire belyf, 2990  
Syne fell downē to Vlixes fete  
With sobbing, sighing & with grete,  
Sayand: he Thelagonius wes,  
His sone wnhappy of Circes,  
»Throw þe gottine vnhappely. 2995  
And gif þow de, fader, scry  
That þe goddis sic grace me gif  
That eftire þe not longe I lif.«  
Vlixes, þat kend hime with þat

2947) M<sup>s</sup>. and st. had. 2948) l. liberacioune. 2954) l. war. 2967) wound fehlt. 2970) = drawyne.  
2983) l. livand. 2996) l. I scry.

de familia Thelamoci detenti per eum domesticos suos inuaserit, vt pro sui liberacione eos vulneret aut occidat. 2950) Quare iratus cum quodam iaculo quem ferebat in manu, ad locum clamoris accelerat: vbi suos vidit ab illo adolescente sibi incognito interfectos; cernit eum et in vindictam necis occisorum iaculum suum vibrauit in ipsum, sic quod ipsum percussit; ex quo non tamen multum lesit eundem. 2957) Sed Thelagonus contra Vlixem iaculum impetuose vibrantem (!), cum non cognosceret si esset Vlixes, arrepto illo eodem iaculo quem ipse vibrauerat et in terram ceciderat, Thelagonus in Vlixem impetu duriori retorsit, sic quod ipsum ex eo letaliter vulnerauit, costas eius ex ipso vulnere perforauit. Quare Vlixes ex ipso ictu vulneris in terram cecidit, seipsum sustinere non valens, vtpote qui morti se sentit esse vicinum. Corporis itaque vires in ipso deficiunt; et, cum ipse quasi defecerit in sermone, balbucientibus verbis querit a Thelagono quisnam esset — dum Vlixes ad memoriam reducit letalem sui sompni visionem. 2975) Thelagonus vero ad interrogacionem Vlixis a circumstantibus querit quis et ille sit qui ipsum interrogat. Dicunt ei Vlixem esse. 2979) Quo audito Thelagonus anxius exclamauit dicens: Ve michi! Veni videre patrem meum, vt eo viuente letarer cum eo, et nunc factus sum occasio mortis eius. 2985) Et statim pre nimio dolore in terram cecidit veluti semiviuus. Demum a terra consurgens, laniatis vestibis, cum esset inermis faciem suam pugnis contundit in lacrimis et a suo vertice flavos capillos euellit. Prostratus itaque ad pedes Vlixis se dirigit in singultibus lacrimarum, dicit se esse Thelagonum, infelicem Circis filium, quem tu, Vlixes, pater mi, ex ea infeliciter suscepisti. Si morieris, care pater, dij faueant vt tecum moriar et post te me viuere non permittant. 2999) Vlixes vero vt agnouit suum esse filium ex Circe, blanditus est ei in sui corporis debilitate



3000 His sonê þat he one Circes gat,  
 Maid hime richt faire cheire, certanely,  
 And in febilneß of his body  
 With brokine speche and *with* waik feris  
 Hime prayit to ceiß of his gret teris  
 3005 And of his sorow to mak ende.  
 Thane he for Thelamocus sende.  
 And quhene he come, *withoutine* more  
 He rusched one his broþir thore,  
 Thelagonius, In-to þat steid,  
 3010 For to revenge his faderis deid.  
 Bot Vlixes, as he mycht speike,  
 Forbade hime he his hond suld streike  
 Aganis hime, bot in frendschip to  
 As his broþire: for he was so.  
 3015 Than Vlixes, þat deid was neire,  
 To Achaia þai had but weire:  
 Quhare he thre dayis liffand baide  
 And one þe ferde day ending maide.  
 And þai In Achaia hime erde  
 3020 With kyngis honour, as efferde.  
 Thus quhen þat Vlixes was gonê,  
 Thelamocus his sone was tonê  
 And in his steid crownede as kinge.  
 That to his broþir In-to gret thing,  
 3025 Thelagonus, did gret fauoure,  
 And a zeire In-to gret honoure  
 Helde hime with hime, & maide hime  
 knycht,  
 And tretit hime all þat he mycht

3031) artit = ertit urged. 3036) tilge richt.

To byde with hime still for þe bettir.  
 Bot Circes has hime send a lettir, 3030  
 That arted him sone to retornê;  
 That he one na wyß wald sudiornê,  
 Bot half aganis his broþeris will  
 He passede. and he gaif hime till  
 At his passage richt largely 3035  
 Richt riche giftis and vnnomerably,  
 And gaif hime all þe apparele  
 That to his passage nedis hale.  
 Than passit furth Thelagonus  
 Frome his broþire Thelamocus — 3040  
 Quhare mony teres ware flowand  
 Vpone Ilk syid — and so passand  
 The Ile of Allydeme come to  
 Till his modere Circes. & scho  
 Was of his cummyng home aganê 3045  
 Attoure mesour richt woundere fanê.  
 And not lang eftire þis Circes  
 Tuke a richt sodane gret seiknes,  
 And gan so fellonly encreß  
 That sche hire last day closit but leß. 3050  
 Than Thelagonius was maid kynge  
 And tuke þe land In governynge,  
 And It in pece and rest helde he  
 Wele sixty zeris, and syne gane de.  
 Thelamocus regnede wysly 3055  
 In Achaia zeris sevynty,  
 That ine tyme of his governaunce  
 It ekede In-to gret suffisaunce.

maxima in qua erat, et mandat fractis eloquijs vt a lacrimis abstineat et dolore. 3006) Pro Thelamoco, filio suo, mittit: qui veniens ad Thelagonum querit irruere, quasi necem patris auidus vindicare. Sed Vlixes verbis et nutu, vt potuit, Thelamoco prohibet ne insurgat in ipsum, immo vt eum carum habeat vtpote fratrem suum. 3015) Ducitur ergo Vlixes fere mortuus in Achaiam: vbi tantum triduo vixit et post triduum expirauit; qui in Achaia honore regio sepelitur. 3021) Post cuius mortem statim Thelamocus paterni regni fuit assumptus in regem, et Thelagonum fratrem suum multo fouet honore, per annum vnum et dimidium eum secum detinuit et in honore maximo militem eum fecit. Retinere voluit eum magis; sed Thelagonus, matris sollicitatus ad litteras, vt matri satisfaciat, inuitus recedit a fratre; in cuius recessu Thelamocus multum eum donis et muneribus honorauit et omni eo quod faceret ad apparatus recessus ipsius. 3039) Recessit ergo Thelagonus a fratre suo Thelamoco in multis lacrimis defluentibus ab utroque; qui post recessum eius in Aulidem insulam ad matrem fanus applicuit. 3044) De cuius reditu et aduentu vltra modum facta mater est hylaris, que multum fuerat de filio curiosa propter tanta factorum discrimina que sic infeliciter emergerunt prout ipsa preuiderat arte sua. Non post multos autem dies Circes letaliter egrotauit: de qua egritudine violenter oppressa diem clausit extremum. 3051) Thelagonus igitur in regem assumitur et vixit in regno suo annis feliciter sexaginta et mortuus est. Thelamocus vero regnauit in Achaia annis septuaginta et multiplicatum est sub eius gubernacione regnum Achaie valde nimis. Vlixes autem vixit annis nonaginta tribus et feliciter mortuus est in regno suo. — 3063) Et in hoc loco Dares presenti operi finem fecit, sicut et Cornelius (Nepos);



Vlixes liffede alß but wenê  
 3060 A hundreth zere hole and threttenê  
 And syne maid endinge happely  
 In his kynryke, as heire said I. —

IN-to þis place Cornelyus  
 And Dares alß maid ending þus;  
 3065 The laif was In-to Dytes buke,  
 All-þocht þat Dares one hond he take  
 To tell no more of þis proceß  
 Bot quhare þe cite takine was.  
 The laif in Dytes buke was all,  
 3070 That thocht he wolde mak end fynall.  
 Tharfor It, þat was ekit last,  
 I afferme noch to be suthfast,  
 Bot erare be fenzeit I-wiß.  
 Neuirþeles Dares & Dytis,  
 3075 That in all tyme of þare battale  
 Was among þaime withoutine fale,  
 Couth ine þare talis ay accorde  
 And almost couth no-thing discorde.  
 And þai accord wele in o case:  
 3080 That Anthenore and Eneas  
 Ware mowaris of þe tresoune falß.

3065 u. 69) was st. is. 3088) þai st. to? 3091) = horßis; ß ist hier = fis.

And Dares parto ekis alß  
 That Pollydamas one þe nicht,  
 To Anthenor sone, passit richt  
 To þe grekes and þare gan trete 3085  
 The tokene of þe cite grete,  
 And a kend tokine to þaime gaif  
 In Ylioune entered þai haif (!);  
 And þe grekis, he sayis *with*-all,  
 Entered noch at þe brokine wall 3090  
 As throw þe horß occasioun —  
 For of þe horß no mencioune  
 He maid — bot he said þe entre  
 In-to Troye at one port suld be  
 Of þe townê, quhare-aboue was set 3095  
 Of marbill ane horß-hed but let.  
 Bot Vergill of þe horß of braß  
 As Dytes seis, he sais It was.  
 Bot Dares sayis þat (at) þis zet  
 Aboue quhare þe horß-hed was set, 3100  
 Anthenor and Eneas  
 And *with* þaime Pollydamas  
 Take in þe grekes tkrow tressoune,  
 Syne led þaime to gret Ilioune  
 And gaif þaime entre þare ine haist; 3105

reliqua ergo sunt de libro Ditis, licet Dares in capcione Troie operi suo finem fecerit qui postea in libro suo vltius non processit; reliqua vero sunt de libro Ditis ipsius vsque ad finem, qui inegre facere voluit opus suum. Et ideo si quid huic operi superadditum inueniatur, credendum est non esse de veritate operis ipsius sed de operis fictione. 3074) Verum-tamen Dares et Ditis, qui tempore ipsius troiani belli in ipso bello fuere presentes, in composicione operum eorum inuenti sunt pro maiori parte concordantes et in paucis inuenti sunt discordantes. Quod autem Antenor et Eneas fuerint actores prodicionis ipsius, bene conueniunt. 3082) Dixit tamen Dares quod Polidamas, Antenoris filius, de nocte accessit ad Grecos, qui de modo capcionis ciuitatis cum Grecis ea nocte tractauit et vt signo dato per eum Ylion aggredi procurarent. 3089) Dixit eciam quod Greci de nocte Troiam intrarunt et non per murum ruptum occasione equi erei facti per Grecos, cum de equo ipso nullam fecerit mencionem, sed fuisse dixit ingressos per portam eream vnam de portis ciuitatis Troie, in cuius porte summitate erat fabricatum et infixum de marmore quoddam magnum capud equi, — licet Virgilius de equo ereo cum Dite concordet; et in hanc portam eream dixit Dares Antenorem et Eneam cum Polidame recepissee Grecos et eis exinde aditum prestitisse, et per eos ea nocte fuisse magnum Ylion interceptum et in illud primo Neptolonum filium Nestoris introductum. 3109) Dixit eciam idem Dares Eneam non solum Polixenam occultasse, verum et eius matrem Heccubam cum eadem, et hac de causa exilio fuisse damnatum.

3115) De morte vero ipsius Heccube nichil dixit. [In fine tamen operis sui hoc addidit: Pugnatum est annis decem mensibus sex diebus duodecim, et de Grecis fuerunt apud Troiam octingenta sex milia pugnatorum. Troiani vero pugnantes, qui pro ciuitate ipsa defendenda pugnauerunt, fuerunt sexcenta milia septuaginta sex. Dixit eciam naues, cum quibus exulauit Eneas, fuisse ducentas et cum quibus eciam Paris in Greciam fuit prouectus. Troiani vero qui secuti sunt Antenorem fuerunt 2500, ceteri secuti sunt Eneam. Troiani autem et Greci vtriusque partis maiores, qui et a quibus interfecti fuerunt sunt hij, vt scripsit idem Dares:

Folgt die Aufzählung derer, die Hector, Paris, Ajax, Eneas, Achilles, Pyrrus, Diomedes getödtet, und schliesst mit Epitaphium Hectoris.]



And at þe entre was formast  
 Neptolomus, sone to Nestore,  
 That entered his fallowis before.  
 And þat Ilk Dares (sais) also :

3110 Eneas tuk Polixena

And Eccuba, hire modere, roith  
 All pryvaly to hyde þaime boith,  
 And for þat cauß syne to exile  
 He was condampned In-to schort quhile;

3115 Bot of þe deid of quene Eccuba

He gan no manere mencioune ma.  
 Than In his werk at þe endinge,  
 Of quhiche eftir Is bot litill thing,

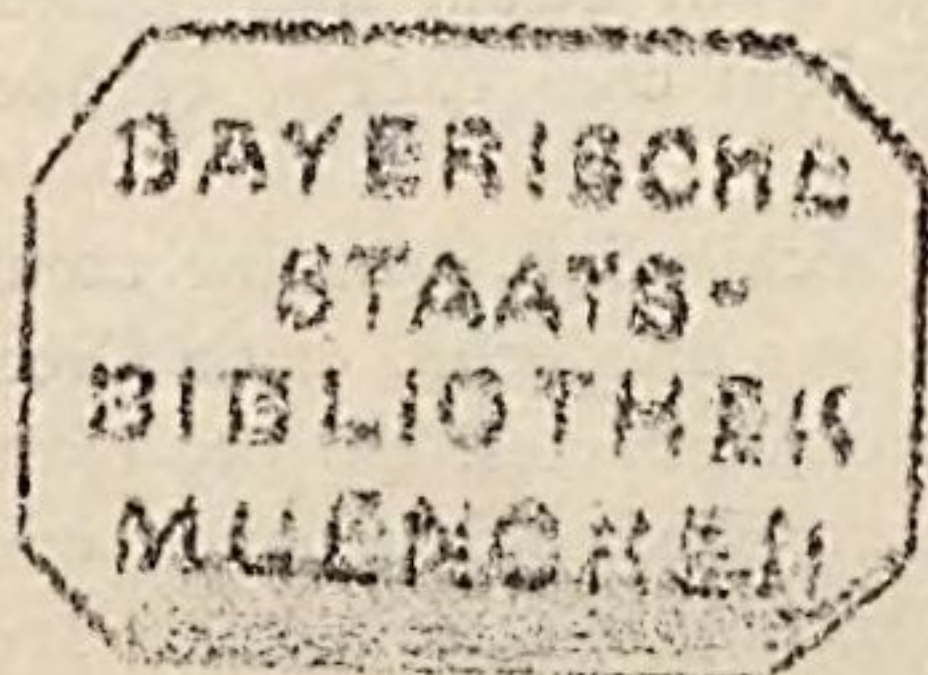
(Der folgende Schluss gehört nicht mehr  
 Barbour an.)

[Saue þis Dytes maketh mencioune f. 336  
 Of þe novmere slayne at þe towne  
 Lesting þe sege, affermyng out of dreid  
 Echt hundreth thousand & sex ware þare deid  
 One grekis syid wpricht in þe feilde;  
 And as Dares also þare behelde,  
 One Troy party In þe weire keyne  
 Six hundreth thousande sevinty & sextenê (!)  
 Was slane þare, in Guydo ze may se,  
 With þam þat come to helpe þe cite  
 Fro mony cost and mony regioun]

In defence and rescourß of þe towne.  
 And full tene zere, so as I cane cast,  
 And sex monethis þe myti sege last,  
 Or It was gottine, Dares wrytis hime-self,  
 And oure-more compleit dayes tuelf,  
 Or grekes had full possessioun  
 Be fals engyne of þe greke Synone —  
 Lyke as tofore rehersit was bot late.  
 I haf no more of latyne to translait  
 Efter Dares, Dytes nor Guydo;  
 And me to ad ony more þarto  
 Than myne auctoris specefy & sayene,  
 The occupacioun suthly ware in wayne,  
 Lyke a maner of presumpcioun.  
 And tyme complete of þis translacioun  
 Be Just rekynnyng and a-countis clere  
 Was a thousand and foure hundreth zere  
 And twenty neire, I know It out of dreid,  
 Eftire þat Crist resaut our manhede  
 Of hire þat was empyce and queynê  
 Of hewyne & hell, & a madine clenê.  
 To quhome I teche all our saullis in cure,  
 And þus I execute þe fyne of my lauboure.  
 Wnto all þat sall þis story see  
 With humble hart and all humilite,  
 This litill buke lawly I betake  
 It to support, and þus ane end I mak.]

Heire endis þe sege of Troye, writtine  
 & mendit at þe Instance of ane hon<sup>l</sup> cha-  
 plane Sir Thomas ewyne in Edinburgh.

Ob V. 3115—8 noch Barbour angehören, ist zweifelhaft.





## Bemerkungen.

Die hier edirten schottischen Mss. sind schwer lesbar und sehr verderbt; ich hoffe, sie richtig gelesen, ihre Fehler in den meisten Fällen erkannt und richtig verbessert zu haben. Indessen sind der Schwierigkeiten noch genug übrig und bleibt der Textkritik und Emendation noch vieles zu thun, um die Schwierigkeiten zu lösen und den Text wiederherzustellen. Ich hoffe, dass die Kritik sich mit dieser Ausgabe nicht begnügen, dass vielmehr diese Ausgabe zu weiterer Forschung Anlass geben wird, zumal ihr hier ein dankbares Feld geboten ist.

Die Legendenhandschrift (Ms. Cbr. Gg II, 6) ist ohne Zweifel in der Mundart von Aberdeen und wohl in Aberdeen selbst geschrieben; wenigstens zeigt die Sprache manche Ähnlichkeit mit dem heutigen Dialect von Aberdeen, wie er z. B. in den Redepartien des Romans Robert Falconer von George Macdonald vorliegt. Auch finden sich keine wesentlichen Verschiedenheiten von den Sprachformen in Barbour's Bruce, so dass sprachliche Gründe, die Legendensammlung Barbour abzusprechen, nicht vorhanden sind.

Die Abbreviationen der Mss. habe ich aufgelöst und durch cursiven Druck wiedergegeben. Diese Abkürzungen lassen, wie bei anderen Mss. des 15. Jhdts., zum Theil eine mehrfache Auflösung zu — die Auflösung hat sich nach den ausgeschriebenen Wörtern zu richten. So steht das sonst *er* bezeichnende Häkchen *s* ausserdem für *ir* (in *hir*, *neuir*, *virgine* u. a.) und für *or* (in *temporale*, *honorabil*); in den Endungen habe ich es durch *ir* gegeben, ausser in *master* und vor Flexionsendung z. B. *enterit*; für *enterit*, *fosterit* u. ä. könnte ebensogut *entrit*, *fostrit* gesetzt werden, da diese zweisilbig sind; zum Unterschiede von *enterit* (*entered*) habe ich *entirrit* (= *entered*; dreisilbig, mit Ton auf der vorletzten) mit *ir* gegeben, doch wird letzteres im Ms. auch mit *er* geschrieben (z. B. *entere* i. R. II, 60, 788).

Den sonst *n*, *m*, bezeichnenden Strich über Vokalen (z. B. *mā*, *hȳ*) habe ich durch *me*, *ne* aufgelöst (*mane*, *hyme*), da sich ausgeschrieben meist so findet. Das Ms. schreibt ausserdem dafür *maȳ* und *maȳ*, *hyȳ* und *hymȳ*, d. i. *mane*, *hyme*; *maȳ*, *hyȳ* (mit Strich und Schleife) ist nicht in *manne*, *hymme* aufzulösen, da sich von dieser Schreibung am Wortschluss in Ms. Gg. kein Beispiel findet; in Ms. Kk u. Douce begegnet zuweilen *canne*, *inne*, doch nicht in dem rein schottischen Theile des Ms. Douce. Auch *iȳ* habe ich durch *ine* bezeichnet, obwohl in Ms. Gg nie *ine* oder *iȳ* geschrieben wird. — Derselbe Strich scheint in *inflāmyt*, *dōne* (*down*), *sōne*, *bōne* *w* oder *u* zu bezeichnen; dies wird wahrscheinlich durch Schreibungen wie *Andrē* = *Andrew*, *mātalent* = *mantalent* (?), vgl. *Scilēcyane* (II, 197, 310) = *Seleuciam*, *Polemȳs* (I, 91, 297) = *Polemyus*; ausgeschrieben findet sich *downe*, *sowne*, *bowne* neben *done*, *sone*, *bone*, ohne Unterschied. In *gānand*, *pāme*, *eȳne* bezeichnet der Strich vielleicht *i* (*gaȳnand*, *paȳme*, *eyne*); sicher in *-cōne* = *-ción* (z. B. *monicōne* = *monición*); *ablē*, *meklē* = *abȳle*, *mekȳle*; bei *disciplȳs*, *apostȳs*, *meraclȳs*, *croniclē* ist der Vokal zweifelhaft. — In vielen Fällen ist der Strich jedenfalls unnöthig hinzugefügt, bedeutungslos und gleichgültig; er erscheint bald als gerader Strich, bald gewunden (*~*), gebogen (*—*), oder bei *e* als eine über *e* hinaufgezogene Schleife (*ê*). — *manāce* ist durch *manance* aufzulösen, nicht durch *manauce* (wie Skeat meint), vgl. i. R. *solance* : *acquyntance* II, 22, 728 (*suffince* II, 192, 176 scheint jedoch fehlerhaft).

Obengeschriebenes *t* steht 1) für *cht* (*nȳt* = *nicht*, *noȳt* = *nocht*), 2) für *th* in *blyth*, *swyth*, 3) für *ȳt*, in *luft* = *lufȳt*, *wȳt* = *wȳt* (II, 44, 508), *ut* in *bȳt* = *but*, *dȳt* = *dout*. Da statt *th* im Auslaut vielfach *cht* geschrieben wird, z. B. *treucht*, *sucht*, *sichtware*, so könnte *blyȳt*, *swyȳt* auch in *blycht*, *swycht* aufgelöst werden. Beispiele für diese Schreibung *cht* (nicht etwa *tht*) st. *th* sind



auch in andern schott. Mss. (z. B. in Lancelot) nicht selten. Mss. Kk und Douce (bis V. 829) schreiben statt des gutturalen cht in nicht nocht seltsamerweise tht (nitht noht) neben ght, aber mit Abbr. nit not; tht ist hier durch den Einfluss der Schreibweise Lydgate's aus cht verderbt.

ß, fß steht 1) für *fir fer*, so in ß = *sir*, ßuand = *seruand*, ßuice = *seruice*, ßmone = *sermone*, 2) zuweilen für *fis*, so sicher in geneß = *genesis* (I, 182, 430), auch in chanß I, 68, 459, compleß II, 87, 323, horß II, 303, 3091; 3) meist ist dieses sog. schottische ß einfach f oder fe.

Die Schleife *ℓ* bezeichnet *is* — bei l steht dafür ein Strich oben (*angel* = *angelis*); die Ähnlichkeit der Schleife für *is* mit e ist der Grund häufiger Verwechselungen von is und e.

Das stumme Schluss-e ist in diesem Ms. sehr häufig; es wird oft ausgeschrieben (z. B. auch in ande), noch öfter durch Schleifchen und Verlängerungsstriche an schliessendem r, d, g, m n (*η*), k, f bezeichnet. Diese Striche sind oft wenig ausgeprägt und nur schwach sichtbar. Oft, besonders in Ms. Douce, ist der Strich am r nicht links, sondern rechts geschwungen, bei d nicht herabgezogen sondern nach oben verlängert, so dass die Unterscheidung von einfachem r, d oft schwer fällt; doch soll ohne Zweifel auch so *e* bezeichnet werden. Ich habe in der Regel nur die deutlichen Striche durch *e* aufgelöst, doch dürfte man dreist in vielen andern, ja in allen Fällen ein solches *e* anhängen.

Eigenthümliche Abbreviationen sind noch: *qr* = *quar quhar*, *qt* = *quat quhat*, *qlk* = *quilk quhilk*. *pns* = *presens*, *pnt* = *present*, *pntis* = *presentis* (II, 41, 297). *bnsone* = *benysone*. *spalie* = *specialie*, *spuale* = *spirituale*. *nē* = *ninte* (I, 68, 425). *applis* = *apostolis*. *f:* = *sanct*. —

Manche Schwierigkeiten entstehen durch die Ähnlichkeit einzelner Buchstaben: n und u, þ und y sind völlig gleich, oft auch b und v, f und f, t und c, w und lb oder ll, g und h. *sanct* sieht meist wie *saint* aus. Ob *suspec* oder *suspet*, *prefec* oder *prefet*, *prefeic* oder *prefect* zu lesen, ist schwer zu bestimmen; das Ms. scheint meist *prefec* und *prefeic* zu lesen, doch verlangt der Reim einmal *prefet* (i. R. zu *hete* I, 14, 694, dagegen aber auch *Jacinc st. Jacinct* i. R. zu *think* II, 39, 115). Ich habe gleichmässig *prefet* und *prefect* geschrieben, doch scheint der sonstige Sprachgebrauch eher *prefec* zu verlangen (vgl. *suspeckit*). Auch a, e, o, i sind oft schwer oder gar nicht zu unterscheiden.

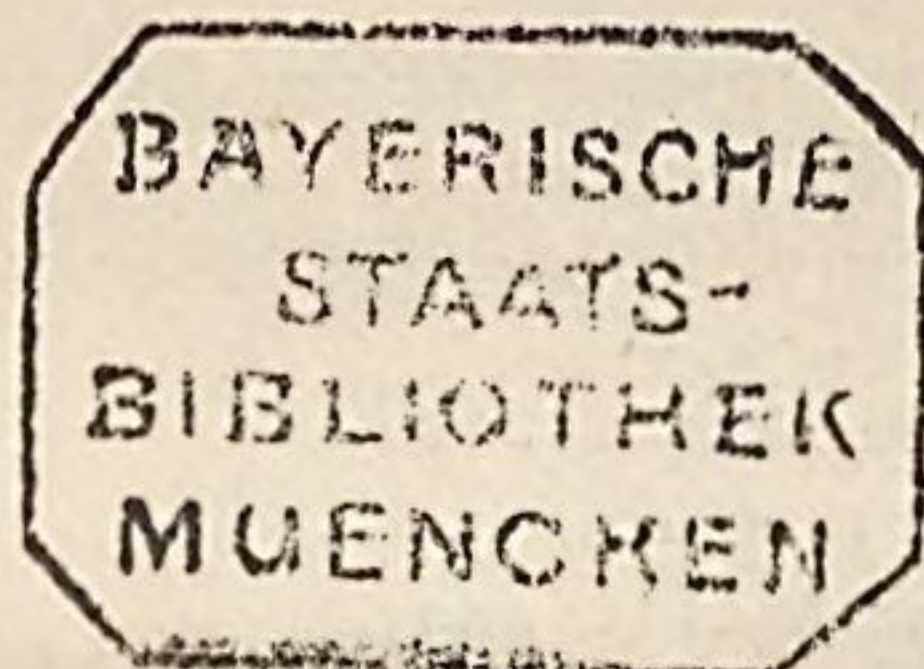
Die Ähnlichkeit dieser Buchstaben ist auch der Grund vieler Fehler der Mss.: so werden z. B. *lefe* und *lefe*, *vond* und *band*, *ger* und *her*, *mane* und *mene* u. a. verwechselt. Auch d und s, d und e (*send st. sene*), g und c (*gud st. cuth*), h und b, werden oft vertauscht, ferner þ<sup>s</sup> und þ<sup>t</sup>, þar þat þai, & und in, & und þe, as und al, he und þe u. a. Nicht selten steht *ft st. t*, z. B. auch in *fandist leyryft st. fandit, leyrit*. Besonders häufig ist, in Folge der Ähnlichkeit der Schleife für *is* mit e, die Vertauschung von is und e; so ist oft *zeris*, *dedis*, *handis*, *thingis*, *painis*, *sinnis*, *thankis*, *causis*, *folkis*, *angelis*, *parelis* u. a. statt *zere*, *dede* u. s. w. zu lesen, umgekehrt *senate*, *Christe*, *giffe st. senatis* u. s. w.; daraus erklären sich auch Fehler wie *publickes*, *forsaides*; in *willis*, *innis*, *quhilkis* ist jedoch *is* correct. Häufig werden ferner *luf* und *lif*, *sone* und *sine* verwechselt. Besonders fehlerhaft sind oft die Eigennamen geschrieben. — Andere häufige Fehler sind die Versetzung von Worten, das Überspringen einzelner Worte in andere Zeilen, die Umsetzung zweier Verse. —

In der Legendenhandschrift (Ms. Gg II, 6) sind die Verse oft durch Auslassung oder Verkürzung einzelner Wörter und Silben verstümmelt; ausgelassen sind besonders Partikeln, Füllwörter, Wiederholungen, Präfixe und Suffixe, die dem Schreiber für das Verständniss des Sinnes unnöthig und überflüssig erscheinen mochten. So ist oft *in st. in to* und *in til*, *one st. apone*, *to* und *till st. one to*, *one till* gesetzt. Besonders häufig fehlt þat, besonders nach Conjunctionen, wie nach *because*, *gif*, þo, *quhene*, *quhare*, *sene*, *fra*, *eftir*, *suppos* u. a. Die Fürwörter *he* *scho it þai*, *him* *hir þaime* sind oft ausgelassen, besonders wenn sie wiederholt sind, oder im Nachsatze, ebenso þu beim Imper.; ferner die Relativa, der Artikel in Wiederholungen; *ilk* nach þat, *sa* und *sa-euir* nach *quha*, *quhat*; as in Formeln wie *as I herd say*. Ferner die Adverbien þar (auch vor *in*, *to*), þan, *als*; oft steht *sone*, *swyth st. alsone*, *alswyth*, *swa st. alswa*; oft fehlen *ful*, *wele*, *al* (z. B. vor *hale*, *vtrely*), *bath* (in Formeln wie *bath fut and hand*, *bath day and nicht*, *bath gret and small* u. a.); Formeln sind verkürzt, wie *but bad st. but mare abad*, *but let st. but ony let*, *but mare st. but ony mare*. Vor Infin. steht oft *to* oder *til st. for to*, *for til*, oder es fehlt *to*, besonders wenn wiederholt; Präpositionen werden in Formeln und Wiederholungen oft ausgelassen, z. B. *in: (be) na way*, *(one) þis wyse* u. a.; nach *ask* und *frane* fehlt oft *at*, nach *say*, *answere*, *pray* fehlt *to*. Oft fehlt *has* und *had*, wo der Dichter das Perf. oder Plusqpf. statt des Impf. schrieb (z. B. in der Formel *God . . þat al þis warld (has) mad of nocht*); *gert* und *bad* sind oft nicht wiederholt. Statt *vmthocht* ist *ymbethocht* zu lesen; zuweilen *vmquhil st. quhil*, *befortyme st. before*, *sagat st. sa*, *langsum st. lang*, *befel* und *betyd st. fel*, *tyd*; oft steht *ilk st. ilka*, *nane st. namane*. Zur Ausfüllung des Verses ist oft *foroutin*, *withoutin*, *selfin*, *halfin st.*



foroute, withoute u. s. w. zu lesen, ferner aganis, eftsonis, anentis st. agane, eftsone, anence. Ferner der Plur. statt des Sgl. in zeris, painis u. a. (s. o.). Zuweilen fehlt nach Eigennamen his zur Bildung des Gen., so ist z. B. II, 7, 356 zu lesen: hale Olibrius (his) wil, so vielleicht auch II, 37, 778. Zuweilen fehlen die Verbalendungen, so bei commaund st. commaundit, reput st. reputit (II, 41, 278); st. went ist öfter wenit (zweisilbig) zu lesen, sacrificit steht statt sacrific(i)t. Statt gretly ist häufig gretumly zu lesen; bei craft(i)ly, war(i)ly, thrift(i)ly, dought(i)ly, fehlt meist i, auch bei happely st. happily; hale steht zuweilen statt halely; statt taknyng ist takinnyng, statt felny felony zu lesen. — Noch ist zu merken, dass flectirte Formen wie dais (= da-is), wais quhais, prayt, deyt, leyt zweisilbig, anoyt, distroyt dreisilbig zu lesen sind; auch awne, irne (st. awin, iryn) sind zweisilbig; (oure = over ist jedoch stets einsilbig).

Die Ausfüllung der Verse durch Einschaltung der bezeichneten Partikeln und Silben habe ich nur in beschränktem Masse gewagt, um den Text nicht zu weit von der Hs. zu entfernen, den Charakter der Hs. zu wahren, und weil die Ausfüllung sich oft auf mehrfache Weise erzielen liess oder zweifelhaft war. Es bleibt daher öfter dem Leser überlassen, die Verse in der angegebenen Weise zu completiren. Am wenigsten nöthig ist die Completirung bei den von einem anderen Schreiber nachgetragenen Stücken, besonders bei Katharina — ein Beweis dass nicht der Dichter, sondern der Schreiber an der Unvollkommenheit der Verse Schuld trägt.





## Corrigenda.

Statt *vergine*, *verginite* l. *virgine*, *virginite*.

- II, p. 17, 371 l. Komma st. Punkt.  
» 18, 390 l. lef st. lef (Ms. lef).  
» 18, 401 l. Na war (for) your sak.  
» 21, 602 l. wohl: wel (to) fare (vgl. 25, 943).  
» 24, 847 l. encre st. entre?  
» 29, 191 l. Komma nach in.  
» 32, 459 l. hir st. hyme (Ms. hyme).  
» 38, 51 l. leyryt st. leyryste (Ms. leyryfte).  
» 42, 305 l. wohl: mycht (lat) nomare.  
» 46, 629 l. dred (of) schame.  
» 54, 288 l. nere (in)?  
» 58, 600 l. mysdedis (Ms. mysdede).  
» 59, 664 l. Punkt nach wyfe.  
» 61, 58 l. Komma nach foulis.  
» 63, 159 l. (pai) sayd.  
» 66, 365 tilge Semikolon.  
» 84, 106 l. had st. suld (Ms. suld).  
» 85, 114 l. & (to mak) hir chere.  
» 88, 368 gueriste (so Ms.) st. Criste.  
» 89, 505 tilge in al (vgl. 129, 695).  
» 93, 727 l. strafe st. strafe.  
» 100, 6 l. hali st. hale (Ms. hale).  
» 102, 114 l. I sal (gif) ansuere.  
» 107, 25 drednes (so Ms.) st. gredines.  
» 110, 286 sare (so Ms.) st. sari.  
» 119, 232 Ms. wes in wer corr.  
» 120, 292 l. feche st. feche.  
» 134, 1030 l. telt st. celt (Ms. celt).  
» 134, 1099 l. (with) st. (pai).  
» 135, 1159 l. Semikolon st. Ausrufungszeichen.  
» 154, 208 l. saïs st. sas.  
» 160, 200 tyse (so Ms.) st. titis?  
» 167, 309 l. ent'rit st. enterit.  
» 173, 102 way (so Ms.) st. away.  
» 173; 104 l. riche(s) st. riche.  
» 180, 212 redy mad bone (so Ms.) st. mad redy-bone.  
» 193, 212 wrech (so Ms.) st. wrechit.  
» 196, 279 put (so Ms.) st. pūt = present.  
» 209, 885 l. suld (turn) with-all?  
» 210, 992 l. Komma nach here.  
» 256, 1020 seydenē (so Ms.) st. seyde.
-



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